

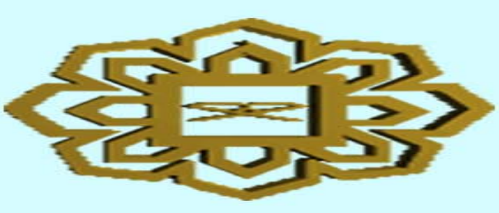
LOWNESS AND SOCIAL ANXIETY AMONG COPES AND CONCEPTS

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LONELINESS AND SOCIAL ANXIETY AMONG ORPHANS
AND NON-ORPHANS

BY
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A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF
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ABSTRACT

This study examines whether orphans and non-orphans differ in loneliness and social anxiety in the Malaysian context. A sample of 120 subjects within the age range of 15-17 years was randomly selected. They consisted of 33 male and 27 female orphans selected from two orphanages and 24 male and 36 female non-orphans selected from an Islamic secondary school. The subjects were given the Revised University of California Los Angeles (R-UCLA) Loneliness scale to determine their level of loneliness and the Fear of Negative Evaluation (FNE) scale to determine their level of social anxiety. Both the scales were translated into Bahasa Malaysia following the translation and back-translation procedure. The internal consistency reliability of R-UCLA was .74, while that of FNE was .78. The results showed that orphans were significantly more lonely than the non-orphans. However, in terms of social anxiety, the difference was not significant although orphans scored higher than non-orphans. No statistically significant gender differences were found on both scales, although female subjects scored higher. The results also indicated a significant negative correlation between loneliness scores and the age of the subjects. The relationship between age and social anxiety was not significant

ملخص البحث

تفحص هذه الدراسة مدى اختلاف الأيتام وغير الأيتام في متغيري: الشعور بالوحدة والقلق الاجتماعي في المجتمع الماليزي.

من أجل ذلك تم اختيار عينة مكونة من 120 مبحوثاً اختياراً عشوائياً تراوح عمرهم ما بين 15-17 سنة، منهم 33 ذكراً و27 أنثى من ملجأين للأيتام، و24 ذكراً و36 أنثى تم اختيارهم من ثانوية إسلامية.

طلب من المبحوثين الإجابة على مقياسي: مقياس الشعور بالوحدة لجامعة كاليفورنيا لوس أنجلوس المراجع وكذا مقياس الخوف من التقويم السلبي بغية تحديد كل من درجة شعور المبحوثين بالوحدة وكذا نسبة القلق الاجتماعي.

تم ترجمة المقياسين إلى اللغة الملاوية. تمثل الصدق الداخلي لمقياس الشعور بالوحدة في 74. أما درجة صدق مقياس الخوف من التقويم السلبي تمثلت في 78.

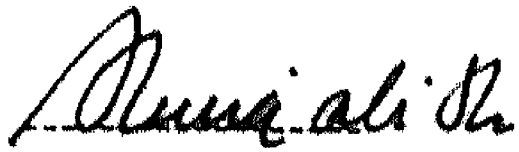
بيّنت النتائج أن عينة الأيتام قد أظهرت درجة ذات دلالة إحصائية عالية في متغير الشعور بالوحدة تفوق مجموعة غير الأيتام. إلا أن الاختلاف بين المجموعتين في متغير القلق الاجتماعي لم يكن ذات دلالة إحصائية عالية بالرغم من حصول الأيتام على درجات أعلى من غير الأيتام.

كما لم يتم الحصول على أي اختلاف إحصائي على مستوى الفروق الجنسية في كلا المقياسين بالرغم من حصول الإناث على درجات أعلى في كلا المتغيرين.

كما بينت النتائج ترابطاً سلبياً ذات دلالة إحصائية بين متغير الشعور بالوحدة وعمر المبحوثين. لم تبين النتائج أي دلالة إحصائية في علاقة القلق الاجتماعي بعمر المبحوثين.

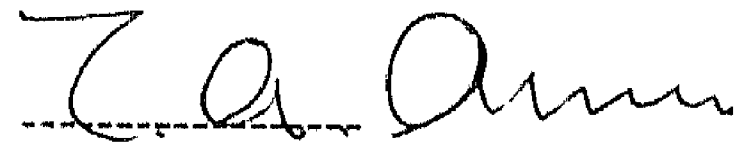
APPROVAL PAGE

I certify that I have supervised / read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a thesis for the degree of Master of Human Science in Psychology.



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Supervisor

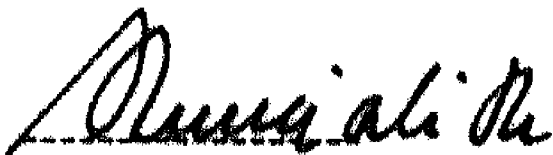
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Zafar Afaq Ansari
Examiner

Date: 10/7/2020

This thesis was submitted to the Department of Psychology / Kulliyyah of Islamic Revealed Knowledge and Human Sciences and is accepted as partial fulfillment of the requirements for the degree of Master of Human Science in Psychology.



Ashiq Ali Shah
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Date: 10/7/2020



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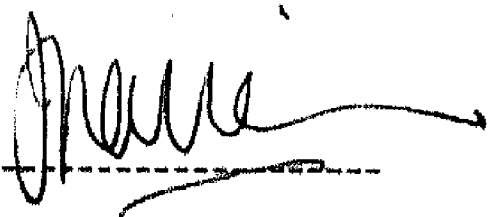
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DECLARATION PAGE

I hereby declare that this thesis is the result of my own investigations, except where otherwise stated. Other sources are acknowledged by proper citations giving explicit references and a bibliography is appended.

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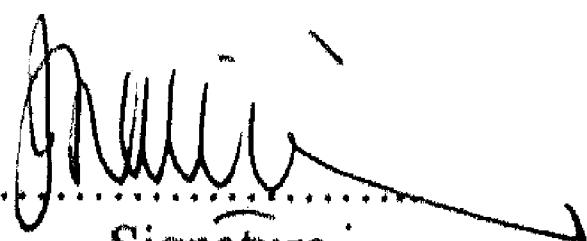
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Loneliness And Social Anxiety Among Orphans And Non-Orphans.

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This thesis is dedicated to:

My parents,

my beloved husband, sons and daughter

for their patience, encouragement and sacrifices to ensure that

I succeed in all my endeavors, Alhamdulillah.

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CHAPTER 1

INTRODUCTION

The purpose of this study is to examine whether orphans and non-orphans differ in loneliness and social anxiety in the Malaysian context . As the orphans in this study are mostly Malay Muslim adolescents, it would be interesting to know whether they experience loneliness and social anxiety or not. The emphasis given to the orphans is pertinent here due to the great importance that Islam has put upon society and the need to care for the well- being of the orphans .

According to Webster (1991), orphan is defined as, “a child deprived by death of one or usually both parents. An orphanage is a refuge for them collectively”. An orphanage is an institution that has specific goal. In Malaysia there are 28 registered orphanage being administered either by the private sector or the state government . The goal of the orphanage in general is to provide protection to the orphans from being neglected. It serves to assist the family who can't afford to financially support the orphans (Sharifah, Rahil, Kamariah, Habibah & Azizah, 1993).

Majority of the orphans are without father. There are also orphans who have lost both their parents. In most cases , these orphans come from low social economic status. Orphans who are send to the orphanage usually come from this group. The family or the guardian of the orphans could not support their schooling and meet their financial needs. The orphanage also accepted orphans who have lost both their parents and has no other close relatives to take care of them. Orphans that are being accepted

by the orphanage are mostly in their school age. Hence , not all orphans live in the orphanage. Only those who fulfil the criteria are accepted by the orphanage. However, there are orphans who fulfil the criteria but choose not to live in the orphanage. This study is confined to orphans who live in the orphanage.

Orphans and Islam

According to the Muslim Law, an orphan is an infant child who has not attained puberty and has no father living, though the mother or grand-father may be alive (Reddy ,1989). Salleh (1986) stated that an orphan refers to a child who has lost his/her father from the day he/she was born or after he/she was born or during his childhood and he will be no longer considered as an orphan after the day he /she becomes mature (bāligh). Ali b. Abi Talib (RA) said : “I memorized (a tradition) from the apostle of Allah (PBUH) : “There is no orphanhood after the age of puberty,” This tradition indicates the age of orphanhood. After attaining puberty, a boy or a girl is not called orphan. The laws about orphans will not be applied to them (Abu Dawud, 1984). This shows that the definition of orphan from the Islamic point of view is different from what we understand today.

Nevertheless, Islam’s emphasizes on the importance of taking care of the well being and property of the orphans as well as to treat them with fairness and justice. These are mentioned in 12 verses of the Qu’ran which covers 23 ayah. Among them are surah al-Baqarah (2:83, 177, 215, 220), surah an-Nisa’ (4 : 2, 3, 7, 8, 10, 36, 127), surah al-Anfal (8 :41), surah al–Hasyr (59 :7), surah al Kahfi (18 :82), surah al-Insan (76 :8), surah al-Balad (90 :15), surah al-Dhuha (93: 6 & 9), surah al-Maun (107 :2),

surah al-Fajr (89 : 17), surah al-Isra' (17 : 34) and surah al --An'am (6 : 52) (Abdul Baqi, 1981).

In general the verses that mentioned about orphans in the Qu'ran can be classified into three areas:

- 1) The verses beseech us to be nice to the orphans and treat them kindly;
- 2) to respect the social rights of the orphans and
- 3) to protect the financial rights of the orphans involving his/her inheritance and property (Salleh, 1986).

Islam does not see orphans as a burden to the society nor does it view them as outcast. They are the recipient of God's grace and a funnel to virtue, forgiveness and paradise. Hence, Islam puts great emphasis on the importance of giving love and care to the orphans. As stated in the al-Qu'ran surah al-Dhuha (93 : 9) "Therefore treat not the orphan with harshness". In surah al-Ma'un (107 :1-2) Allah says: "Seest thou one who denies the judgement (to come)? Then such is the man who repulses the orphan (with harshness)."

Being orphan is also seen as a dangerous factor that could cause psychological deviation among teenagers who failed to accept their situation and could not cope with their sadness. Islam, hence, emphasizes the importance of the care of the orphans in terms of their education, behavior and well being so that they can become responsible individuals and in turn contribute toward the society (Nashih Ulwan, 1990). The verse of surah al-Baqarah (2 : 220) in al Qu'ran state : "They asked thee

concerning orphans. Say: the best thing to do is what is for their good; if ye mix their affairs with yours, they are your brethren “.

Islam encourages its ummah to care for the orphans and to treat them with kindness. As orphans are part of the community they have the rights on the community and the community has rights toward them. Therefore they have to be treated equally and fairly. As mentioned in the Qu'ran surah An-Nisa' (4 : 8) “But if at the time of division, other relatives or orphans, or poor are present, feed them out of the (property), and speak to them words of kindness and justice.” In surah An-Nisa' (4 :36) Allah says: “.. serve Allah and joint not any partners with Him; and do good – to parents, kinsfolk, orphans, those in need.....”

With regards to the property of the orphans, the Quran in surah An-Nisa' (4 :10) states: “ those who unjustly consume the property of Orphans, eat up a Fire into their own Bodies: they will soon Be enduring a blazing Fire!”

Besides the verses quoted from the Qu'ran, there are also Hadiths of Prophet (PBUH) that have been narrated to show that it is *fard* (obligatory or compulsory) to take care of the orphans. The Prophet (PBUH) himself encourages his *ummah* to care for the orphans. At-Termidzi narrated that the Prophet (PBUH) said : “I and those who bring up the orphans, will be (close) like this in the paradise (he signal with his two fingers - the forefinger and the middle finger).”

In another Hadith, Imam Ahmad and Ibnu Hibban narrated that the Prophet (PBUH) said :“Whoever hand strokes the head of an orphan with love, Allah writes one virtue for him for every piece of hair that touches his hand.” An-Nasa'i narrated that Prophet

(PBUH) said: “Oh God, I invoke difficulties and sin to those who neglect the rights of these two people: the orphans and the women.” (Nashih Ulwan, 1990).

The care of the orphans is very important in Islam . The Prophet (PBUH) himself have shown more love and care to the orphans. Sayyidatina ‘Aisyah (RA) narrated that during ‘Id, Prophet (PBUH) saw an orphan, thus he smiled and treated the orphan politely, taking him to his home and said: “Would you entrust me to become your father and Aishah to become your mother” (Nashih Ulwan, 1990).

At-Termidzi narrated that the Prophet (PBUH) said: “ Those who care for the orphans among Muslim, giving food and drink, be assured that God will put you in paradise unless if you have done unforgivable sin.” In another Hadith, narrated by At-Thabarani, the Prophet (PBUH) said : “ By Allah who sent me (as his Prophet) truthfully, He will not punish on Judgement Day anyone who loved orphans, who were friendly to them and spoke to them with kind words, those who truly loved orphans and acknowledged their weaknesses and those who were not arrogant to their neighbors with the richness they received from Allah”. (Bahreisy, 1977).

Besides taking care of the orphans, emphasis is also given on the wealth of the orphans. In one Hadith narrated by Abu Huraira, the Prophet (PBUH) said : “ Avoid the seven great destructive sins.” His *Ṣaḥābah* (companions) enquired, “ O Allah’s Messenger! What are they? “ He said;, “ To join others in worship of other than Allah, to practice sorcery, to take a life which Allah forbode except for a just cause, (according to the Islamic law), to accept Riba’ (usury), to (unlawfully) eat an orphan’s wealth, to flee from the battle field at the time of fighting, and to accuse, chaste

women (who never even think of anything touching chastity and are good believers) of adultery.” (Al- Bukhari, 1984).

Based on the above verses and Hadiths, Islam places great emphasis on the rights of the orphans in terms of love and *Ihsan* as a Muslim. Muslim orphans have rights on their Muslim brothers and the Muslim community at large. They have the rights to be loved by their Muslim brothers. Hence, they have the rights to be given equal attention, care , guidance and protection of their wealth. Orphans are vulnerable and they need strong support from the society. Therefore, it is the responsibility of the Muslim community to take care of the orphans. If the orphans are not taken care off, they may become spoiled in terms of their attitude and personality development leading to many social problems. Hence , orphans must be treated with kindness and justice.

There are many other directives from Allah and guidance from the Prophet (PBUH) that make it compulsory for the relatives to protect the orphans. If they are poor or in a weak state, then it is compulsory for the nation to educate and give sustenance (*infāq*) to them until they could be self sufficient and protect themselves from taking the wrong path (Nashih Ulwan, 1990).

Loneliness and Social Anxiety

Jones, Rose and Russel (1990) posited that at the conceptual level loneliness and social anxiety appear closely related. Various definitions of both constructs generally emphasize emotional distress resulting from subjective evaluations in socially relevant situations. There is also extensive overlap in empirical correlates between loneliness

and social anxiety. It was reported that the correlations between measures of loneliness and social anxiety are typically in the range from .30 to .50 . Social anxiety may lead to loneliness, particularly when it is accompanied by a strong motivation to affiliate with others.

Studies of chronically lonely people reveal patterns of compelling psychological distress and high scores on measures of anxiety and neuroticism. Such people believe that they personally are at fault for being unable to develop and keep rewarding social contacts. They believe that they have fewer friends than their contemporaries and they feel little control over their situations (Brodsky, 1988).

Loneliness and social anxiety are among the psychological problems that may be experienced by many individuals but few are willing to admit it or they may not realize that they are suffering from it. Weiss (1985) stated that loneliness is a condition that is widely distributed and severely distressing. Yet, only a handful of psychiatrists, psychologist, and sociologists have studied the loneliness of ordinary people. Murphy and Kupshik (1992) further pointed out that most evidence have suggested that loneliness was negatively related to health. They have measured both loneliness and some aspect of psychological well being e.g., level of depression and anxiety and have found a positive correlation. These two psychological problems might have been experienced by individuals as early as during their childhood. This indicates that the existence of any of these elements either loneliness or social anxiety could not be ignored. This is due to the fact that ignoring the experience of loneliness or social anxiety could lead to more serious psychological problems which may impair the social functioning of the individual. Hence, the need is to further explore these two

psychological issues in order to develop a better understanding of their existence and the extent to which individuals may experience them .

Concept of Loneliness from Western Perspective

Loneliness is a subjective state reflecting the absence of satisfying relationships. It is not to be confused with solitude, which is more objective state denoting the absence of people. Thus, someone may feel lonely despite being surrounded by people if they don't feel close to them. People with many friends may deliberately seek brief period of solitude to sort out their lives without feeling lonely. Thus, loneliness is largely a state of mind that results from the gap between one's desire for closeness and the failure to find it (Atwater, 1994).

In the Western concept, loneliness has been defined in various ways. According to Jones and Carver (1991), loneliness is defined as the unpleasant experience that derives from important deficiencies in one's network of social relations. Sullivan (1953) conceived of loneliness as both unpleasant and motivating and as arising from an unmet need for interpersonal intimacy. By contrast, Moustakas (1961) conceptualizes loneliness as an experience that inevitably arises from the "separateness" of human existence. Mijuskovic and Dominguez (1996) defined loneliness as a desire by one to be related to another distinct self while experiencing the feeling that one is alienated or estranged from the rest. Loneliness is always negative and is a state of mind, which is both uncomfortable, and from which one wishes to escape. Peplau and Perlman (1982) defined loneliness as the unpleasant experience that derives from important deficiencies (both qualitative or quantitative) in one's network of social relations.

Despite this diversity of ideas, various definitions of loneliness typically share three points. First, virtually all definitions imply that loneliness results from deficiencies in the lonely person's social relationships. Second, loneliness is seen as a subjective psychological phenomenon and is therefore not synonymous with solitude or aloneness. It is assumed that virtually everyone has at least minimal social contact. Therefore, loneliness is typically seen as representing dissatisfaction with the number or quality of contacts one does have rather than the total absence of social contact. Third, loneliness is most often conceptualized as distressing and motivating (Jones & Carver, 1991). However, McWhirter (1990) posited that the most comprehensive definition of loneliness to date, and one which may be clarifying and helpful in the process of counseling, is offered by Rook (1984):

Loneliness is defined as an enduring condition of emotional distress that arises when a person feels estranged from, misunderstood or rejected by others and/or lack appropriate social partners for desired activities, particularly activities that provide a sense of social integration and opportunities for emotional intimacy.

From this perspective, individuals who do not experience distress in being alone or in not having social ties would not be considered lonely (Rook, 1984). Since lonely people tend to be viewed negatively, even those who do experience distress and are aware of their loneliness may not step forward to be identified (Mcwhirter,1990).

Loneliness from Islamic Perspective

Al Balkhi (1984) views loneliness as *Infirād* (isolation) that agitates self whispers and anxiety. This is due to the fact that human faculties cannot remain idle or inactive. Individual needs to interact with others to avoid himself engaging in self thought

which may be harmful. In this case, isolation or *Infirād* is therefore blameworthy and can cause some other psychological defects. An individual is encouraged to avoid isolation in order to escape subjugation to ill thoughts and bad conjectures. He is also advised to avoid idleness because that amounts to loneliness.

Loneliness, therefore, can be viewed as *Infirād* (isolation) which is psychologically negative to the individual. In our work we would treat *Infirād* (isolation) synonymous to loneliness. However, no research has been done by the Muslim scholars on the psychological aspects of *Infirād*.

Theoretical Approaches to Loneliness

According to McWhirter (1997) theories of loneliness are numerous. Psychoanalytic and post-Freudian authors attribute loneliness to a variety of sources, including infantile narcissism and hostility (Zilboorg, 1938), unmet childhood needs for intimacy (Fromm-Reichman, 1959; Sullivan, 1953), and the lack of early attachment figures (Bowlby, 1977 ; Weiss, 1973). Existentialists and humanistic theorists display similar etiological diversity, seeing it as a normal experience that leads to achieving deeper self awareness (Mijuckovic, 1977), a pathological consequence of not acknowledging one's feelings (Rogers, 1970), and a manifestation of anxiety that deepens self rejection (Mouatakas, 1961). Whereas, Behaviourist argue that loneliness derives from deficiencies in social skills that are critical for developing appropriate intimate and social relationships (de Jong-Gierveld, 1987; Jones, Hobbs, & Hokenbury, 1982). Finally, cognitive theorist suggest that loneliness evolves from a discrepancy between desired and achieved relationships (Perlman & Peplau, 1982).

Recent research also suggests that loneliness has a multidimensional structure (McWhirter, 1997). Proponents of this perspective argue that people experience not only different degrees but also different kinds of loneliness and therefore may require different types of treatment to respond to their distinct experience (Hojat & Crandall, 1987). According to McWhirter (1997) emotional or intimate loneliness and social loneliness are identified as distinct experiences that results from deficits in different types of relationships. He described intimate loneliness as an experience in which one feels entirely isolated from others with no one to speak with or share one's life. It can result from a lack of intimate one-to-one relationship or friendship. Social loneliness, on the other hand, may be experienced by someone who has a life partner but, who, perhaps, is living in a new locale and has a limited means of developing friendship. It can result from a lack of social networks from which one might draw support.

Loneliness, Depression, Social Anxiety and Suicide

According to McWhirter (1990), researchers have pointed out links between loneliness and depression. Correlation between the two range from .38 to .71. Loneliness has been frequently subsumed under depression rather than being seen as a unique clinical problem (Seligson, 1982). Loneliness has also been associated with anxiety (Bowlby, 1977). Bradley (1969) suggests that loneliness may be an underlying factor in the experience of anxiety. Parkes (1973) argues that loneliness is related to the separation anxiety that comes with the ending of a relationship. Suicide and suicide ideation has also been correlated with loneliness (Diamant & Windholz, 1981). Loneliness and the interpersonal isolation that accompanies it, has been described as a principal cause of suicidal behaviours and suicidal potentials.

Medora and Woodward (1986) reported the incidence of loneliness among various populations and ranked these groups in terms of their severity and frequency of their loneliness. They pointed out that low income, single adolescent mothers were most lonely. This group was followed by alcoholic individuals, various student groups, such as freshmen college students, rural high school seniors; divorced adults; elderly populations both in and out of the nursing homes. They also reported that women experienced loneliness more frequently and intensely than men (McWhirter, 1990).

Loneliness and Gender

Some researchers also have found that men and women experience loneliness differently. According to Cutrona (1982) women tend to report greater loneliness when they lack a one to one intimate relationship or friendship (intimate loneliness), whereas men tend to report greater social loneliness when they lack a group of friends that they can turn to for support (McWhirter, 1997).

In a factor analytical study Rokach & Brock (1997) found that interpersonal isolation and perceived social alienation were the predominant factors that comprised loneliness for males. Emotional distress and interpersonal isolation were the predominant factors that comprised loneliness for females. Marital status had a significant effect on the experience of loneliness. Participants who were currently lonely primarily experienced loneliness as social isolation.

In a study on loneliness done by Otto (1973) among freshman and senior students in selected rural high schools, was found that adolescents are the loneliest group, with rural senior high school girls the loneliest of them all. Girls were significantly lonelier

than boys and that there was a relationship between loneliness and self esteem; the higher the self-esteem score, the less lonely was the student.

Loneliness and Institutionalized Populations

Various studies on loneliness have also been done on ordinary population living in the community and those institutionalized. Bondevik and Skogstad (1996), did a study on loneliness among 80 years of age and older, a comparison between residents living in nursing homes and residents living in the community. They found that the institutional residents with existing contacts with former neighbours reported significantly lower levels of loneliness compared to institutional residents without such contacts. Frequency of contact with family or neighbours did not influence significantly the degree of loneliness for residents in institution. For residents in the community, there were significant differences in experienced loneliness between those who had frequent contacts with family members and neighbours and those with infrequent contact. Institutionalized residents, like residents in the community who desired more frequent contacts with family members and friends, reported higher levels of loneliness compared to those who reported sufficient contacts.

Rokach and Koledin (1997) also did a study on loneliness among 257 incarcerated males aged 17 – 71 years (145 were offenders and 112 were men from general population) by giving them the loneliness questionnaire form. They found that the offenders scored significantly higher than the other men on the factor of growth and discovery. It was also found that offenders who had a relationship and lost it more typically experienced the pain, emotional distress, sense of social alienation, and absence of intimacy characterizing loneliness.