**Instructions for subject experts:**

* A total of twenty abstracts are given to the subject matter experts, with ten focused on "Gerotranscendence" and ten on "Solitude."
* The objective is to carefully go over each abstract and pinpoint the main concepts associated with "Gerotranscendence" and "Solitude."
* Identify relevant words or phrases that best describe the key terms based on your area of expertise; there is no limit to the number of words or phrases.

**Gerotranscendence**

1. **How to Promote Gerotranscendence in Older Adults? A Scoping Review of Interventions**

[Taiane Abreu](https://pubmed.ncbi.nlm.nih.gov/?term=Abreu+T&cauthor_id=37051690), [Lia Araújo](https://pubmed.ncbi.nlm.nih.gov/?term=Ara%C3%BAjo+L&cauthor_id=37051690), [Oscar Ribeiro](https://pubmed.ncbi.nlm.nih.gov/?term=Ribeiro+O&cauthor_id=37051690)

**Abstract**

Gerotranscendence is a psychosocial theory that proposes older adults experience a mindset shift in multiple dimensions (cosmic, coherence, solitude), associated with different constructs, such as life satisfaction and well-being. Increasing studies are employing gerotranscendence, but the practical aspects of how gerotranscendence can be developed are still underexplored. This review involved an assessment of the size and scope of the existing literature on interventions related to gerotranscendence and their effect on participants' well-being. Six databases were searched, and eight studies were selected: five were observational, while three were randomized control trials. Findings showed that gerotranscendence can be developed through weekly thematic encounters. Moreover, the interventions examined in the selected studies were described as having positively impacted participants' mental health and life satisfaction. Future studies should explore gerotranscendence interventions using a rigorous methodology and long-term follow-up data to add consistency to these findings.

1. **Gerotranscendence and wisdom in Polish older adults. The longitudinal mediation analysis of forgiveness**

[Paweł Brudek](https://pubmed.ncbi.nlm.nih.gov/?term=Brudek+P&cauthor_id=37993410), [Martyna Płudowska](https://pubmed.ncbi.nlm.nih.gov/?term=P%C5%82udowska+M&cauthor_id=37993410), [Barbara Cichy-Jasiocha](https://pubmed.ncbi.nlm.nih.gov/?term=Cichy-Jasiocha+B&cauthor_id=37993410), [Andrzej Sękowski](https://pubmed.ncbi.nlm.nih.gov/?term=S%C4%99kowski+A&cauthor_id=37993410), [Stanisława Steuden](https://pubmed.ncbi.nlm.nih.gov/?term=Steuden+S&cauthor_id=37993410)

**Abstract**

**Objectives:** The goal of the present study was to investigate whether forgiveness played a mediating role in the relationships between gerotranscendence and wisdom among people in late adulthood. **Method:** The study included 416 participants aged 60 to 75 years. The following measures were used: the Gerotranscendence Scale Type 2 (GST2), the Heartland Forgiveness Scale and the Self-Assessed Wisdom Scale (SAWS). To verify the hypothesis, a longitudinal three-wave field study was conducted. **Results:** The results suggest that an increase in gerotranscendence is associated with an increase in forgiveness and wisdom. In addition, greater willingness to forgive co-occurs with higher levels of wisdom. Moreover, dispositional forgiveness mediates the relationship between gerotranscendence and wisdom - a higher gerotranscendence leads to a higher wisdom through an increase in forgiveness. **Conclusion:** The results of our research add to the knowledge of the mechanism of the relationship between gerotranscendence and wisdom and support the thesis that late adulthood presents individuals with new challenges and opportunities for creative personal development.

1. **Supporting elderly patients in strengthening their personal and spiritual health resources**

Bogusław Stelcer, Aleksandra Bendowska, Dorota Karkowska and Ewa Baum

**Abstract**

Care for the sick, including spiritual support is sometimes called holistic medicine. The term bio-psycho-social-spiritual model is sometimes used to describe this type of therapeutic approach patient-oriented medicine. This report indicates the importance of taking into account the spiritual aspect of life due to its beneficial impact on the coping resources activated and the patient’s well-being. Existential and spiritual issues are on the verge of new clinical and research interest in medicine, especially in gerontology, oncology, and palliative care. Clinicians focus not only on symptom control but also on spiritual and existential issues such as spirituality, hope, and meaning. This paper reviews the topic of spirituality in the context of illness and end-of-life care trying to define spirituality within the context of health resources of the subject. Spirituality is perceived in two of its main components: faith/religious beliefs and spiritual well-being. Especially this second construct is reviewed and described as a health resource.

1. **Gerotranscendence and Alaska Native Successful Aging in the Aleutian Pribilof Islands, Alaska**

[Erik S Wortman](https://pubmed.ncbi.nlm.nih.gov/?term=Wortman+ES&cauthor_id=33566251), [Jordan P Lewis](https://pubmed.ncbi.nlm.nih.gov/?term=Lewis+JP&cauthor_id=33566251)

**Abstract**

The population of the United States is aging and by 2045 it is projected that approximately 1 in every 6 Alaskans will be 65+. Delivering healthcare and meeting the needs of older Alaskans in their community is critical to supporting healthy aging and community sustainability. Alaska Native (AN) Elders are underserved with very few studies providing an emic perspective on their experience aging. This research opens the door and allows us a glimpse of the AN Elder experience of aging: the values, beliefs, and behaviors that allow them to age well. This study highlights the characteristics and activities of AN Elders in the Aleutian and Pribilof Islands to further develop the model of AN successful aging. There are many theories of aging and this study explores a cross-cultural understanding of gerotranscendence - the personal and interpersonal changes that result from successful aging or achieving Eldership. This study interviewed Elders in two communities of the Aleutian and Pribilof Islands region. Using 22 standardized questions based on the explanatory model, researchers facilitated discussion of what it means to be an Elder and age successfully. Employing thematic analysis, interview transcripts were analyzed for themes to organize the data. Themes were organized into 5 core elements of successful aging with specific emphasis on values, beliefs, and behaviors that were protective and helped them adapt to aging-related changes. Interview content, meaning, and themes support the four elements of the AN model of successful aging developed by Lewis (The Gerontologist, 51(4), 540-549, 2011): Mental and Emotional Wellbeing, Spirituality, Purposefulness and Engagement, and Physical Health. Elders' stories highlight the importance of reflection, personal growth, and psychosocial development. Elders who more strongly identified with their role in the community described how their perspective had changed and they shared stories that emphasized culture, connection to the land, and enjoyment of daily activities that resulted in increased life satisfaction. Elders provided clear evidence that they experienced aspects of gerotranscendence, which Tornstam (Journal of Aging Studies, 11(2), 143-154, 1997) categorized as the cosmic dimension, the self, and social and personal relationships. Elders adapting to aging-related changes and embracing their role as an Elder provided the greatest evidence of gerotranscendence - they developed new perspectives on life, took on new roles within the community, and experienced a shift in mindset that reinforced the importance of culture, tradition, and the Native Way of Life. This research allowed AN Elders to share their experiences, define successful aging, and expand the concept of Eldership to include changes in mindset, values, and relationships with themselves and others. The study is a framework to help us better understand the experiences of AN Elders aging successfully and the wisdom they wish to impart to others to help them learn to live healthy and meaningful lives.

1. **Priests aging well: The role of gerotranscendence and its relationships with perceived health status, and life satisfaction among Catholic priests**

Jordan Orbe, Michiko Iwasaki, Anthony Isacco, Carolyn McNamara Barry, Molly Quigley, John Dimoff

**Abstract**

Aging in the priesthood presents unique challenges in America. Due to the declining number of priests serving the growing U.S. Catholic population, many older priests delay retirement and continue to work while dealing with various physical, mental, and emotional challenges associated with aging. The present study examined predictors of life satisfaction in aging priests, using a combination of established predictors (age, spiritual transcendence, overall health) and three novel predictors corresponding to the three domains of gerotranscendence (cosmic, coherence, solitude) set out by Tornstam (1989, 2005). Survey data collected from 201 ordained Roman Catholic senior priests (between ages 50–93) revealed high levels of life satisfaction and satisfaction that was positively correlated with age, spiritual transcendence, and self-rated health. In addition, the combination of gerotranscendence predictors explained a statistically significant amount of the variance in life satisfaction, even when controlling for age, spiritual transcendence, and overall health. The coherence domain of gerotranscendence outperformed all other predictors in our model, suggesting that this may be an especially salient predictor of life satisfaction in aging priests. The present study lends support to the application of gerotranscendence when examining the wellbeing of older priests. Interventions aimed at fostering gerotranscendence appear crucial for enhancing priests' life satisfaction throughout their lives.

1. **Gerotranscendence and active aging: the lived experience**

Fatemeh Raeesi Dehkordi,Ahmad Ali Eslami,Fereshteh Zamani Alavijeh &Hossein Matlabi

**Abstract**

Active aging is a comprehensive and subjective concept that depends on an individuals’ personal experiences. The theory of *gerotranscendence* focuses on seniors and the aging process. This process would be of great value in dealing with the challenges that come in that period of life. The authors conducted this study to explore the lived experience of *gerotranscendence* and active aging among seniors. Following a directed content analysis procedure, we conduct semi-structured individual interviews with 39 community-dwelling seniors from the age of 60 including both genders living in Isfahan selected by purposeful sampling. Data collection and analysis were concurrent. The reliability of data was fulfilled by following Lincoln and Guba criteria. We stopped data collection when no new concept was added and data saturation was achieved. Based on the experience of elders, we identified three categories: 1) Self-transcendence, 2) Social transcendence, and 3) Cosmic level. These portrayed *gerotranscendence* as a continuous process confronting age-related change. The finding suggests that *gerotranscendence* was introduced as a dynamic process that occurred simultaneously with active aging accompanying the journey of life.

1. **The theory of gerotranscendence as applied to gerontological nursing - Part I**

[Barbro Wadensten](https://pubmed.ncbi.nlm.nih.gov/?term=Wadensten+B&cauthor_id=20925844)

**Abstract**

Introduction. This article outlines the theory of gerotranscendence - a psychosocial theory of ageing developed by Lars Tornstam, a Swedish Sociology professor. Description of the theory. Through his theory of gerotranscendence, Tornstam has introduced a new understanding of ageing, stating that human development is a life-long process that continues into old age and that, when optimized, ends in a new perspective. The theory of gerotranscendence focuses on two phenomena: the old person and the ageing process itself. The theory describes both the experience of growing old and the characteristics of a normal and positive old age. Foundation and empirical base of the theory. The theory is based on both the ideas and theories of others as well as on empirical studies. Relevance of the theory and its application in nursing. The theory of gerotranscendence could provide new key concepts for understanding the developmental process of ageing and the transition into old age. This theory facilitates the possibility of structuring care for older people in addition to guiding it. Because the theory describes development and the meaning of development in older age, it is possible to discuss how care of older people could be structured as well as how staff caring for older people could promote the process of ageing.

1. **The mindset, lifelong learning, and gerotranscendence of elderly women in Taiwan: An exploratory study**

Kae Liu a, Jia-mi Chen b

**Abstract**

The objective of the current study is to examine the mindset, lifelong learning, and gerotranscendence of Taiwanese elderly women, the relationships between them, and additional demographic factors that may impact these variables.

Our survey-based analysis (N = 209) found the following: 1) The propensity toward a growth mindset could predict positively gerotranscendence, cosmic transcendence, coherence, while the lower propensity toward a growth mindset predicted the need for solitude. The education level positively predicted the propensity toward a growth mindset; 2) The living arrangement of cohabitation positively predicted cosmic transcendence and the arrangement of living alone positively predicted the need for solitude; and 3) The frequency of attending elderly learning activities correlated positively with age, living arrangement of cohabitation, and growth mindset, but negatively with the education level.

The insights uncovered through our efforts will inform more tailored initiatives and programs to support the female population as they age.

1. **"What does gerotranscendence mean to you?" Older adults' lay perspectives on the theory**

[Taiane Abreu](https://pubmed.ncbi.nlm.nih.gov/?term=Abreu+T&cauthor_id=39969194), [Lia Araújo](https://pubmed.ncbi.nlm.nih.gov/?term=Ara%C3%BAjo+L&cauthor_id=39969194), [Laetitia Teixeira](https://pubmed.ncbi.nlm.nih.gov/?term=Teixeira+L&cauthor_id=39969194), [Oscar Ribeiro](https://pubmed.ncbi.nlm.nih.gov/?term=Ribeiro+O&cauthor_id=39969194)

**Abstract**

**Background and objectives:**Gerotranscendence, a recent adaptive aging theory developed by Tornstam, postulates a mindset shift in old age from a materialistic viewpoint to a more transcendent one. Gerotranscendence is considered a promising aging model, as it approaches specific developmental challenges in late life. However, knowledge of this theory is still maturing and lacks laypersons' perspectives to further validate its components. This study aimed to explore how older adults perceive gerotranscendence and gain insights of their understanding.

**Research design and methods:**Three focus group discussions were conducted with 18 participants (59-98 years old; mean: 79.5 years). The protocol included open-ended questions on what gerotranscendence, and its dimensions meant (based exclusively on their designations), as well as on the theory's components (after further explanation). The discussions were recorded and transcribed, and a content analysis was performed.

**Results:**The data were organized into two themes: general suppositions and personal perceptions. This second theme was divided into (i) relatable thoughts and experiences and (ii) a different and complementary understanding of the theory.

**Discussion and implications:**Despite the lack of knowledge of the meaning of gerotranscendence, older persons presented clear evidence that this topic was meaningful for them and that they experienced aspects of the cosmic, coherence, and solitude dimensions of gerotranscendence. However, in specific points, some participants had distinctive and complementary ideas compared with those espoused by gerotranscendence theory. Obtaining laypersons' perspectives provides a more in-depth understanding of gerotranscendence theory and the cultural aspects it may encompass.

1. **Differences in perception of gerotranscendence behaviors between college students and community-dwelling older adults**

Jeffrey A. Buchanan, Duc Lai, Donald Ebel

**Abstract**

Within the field of gerontology, several different theories have attempted to explain common psychological and social changes associated with the aging process. The Theory of Gerotranscendence is one such theory which purports that a shift in meta-perspective from a more materialistic and pragmatic view of the world to a more cosmic and transcendent one occurs as we age. Corresponding with this shift in meta-perspective, the individual exhibits certain behaviors that could be mistaken as signs of psychopathology if viewed based on the assumptions of more culturally-assimilated theories of aging. The purpose of this study was to examine the difference in perception of gerotranscendence behaviors between college students and older adults. Perceptions were quantified using an instrument that described many behaviors indicative of gerotranscendence within the context of a written narrative depicting an older adult living in an [assisted living](https://www.sciencedirect.com/topics/psychology/assisted-living) facility. Respondents were then asked to rate these behaviors in terms of how unusual they were and how concerning they were. As hypothesized, results indicated that several behaviors indicative of gerotranscendence were rated as more concerning and unusual by college students compared to older adults. Implications of these findings in terms of interactions between younger and older individuals occurring in the community and within healthcare settings are discussed.

**Solitude**

1. **Seeking more solitude: Conceptualization, assessment, and implications of aloneliness**

Robert J. Coplan, Will E. Hipson, Kristen A. Archbell, Laura L. Ooi, Danielle Baldwin, Julie C. Bowker

## **Abstract**

Aloneliness is conceptualized as the negative feelings that arise from the perception that one is not spending enough time alone. We developed and validated an assessment of aloneliness and explored its role in the links between motivations for solitude, time spent alone, and wellbeing. Studies 1 (N = 643) and 2 (N = 379) described the construction and validation of the Solitude and Aloneness Scale (SolAS). Study 3 (N = 418) examined the role of aloneliness as a mediator of the links between motivations for solitude and wellbeing. Study 4 (N = 967) explored aloneliness as a moderator of links between time alone and depressive symptoms. Cumulatively, results supported the validity and theoretical utility of aloneliness in elucidating the complex associations being solitude and wellbeing.

1. **Are you alone? Measuring solitude in childhood, adolescence, and emerging adulthood**

[Alicia McVarnock](https://pubmed.ncbi.nlm.nih.gov/?term=McVarnock+A&cauthor_id=37151973), [Tiffany Cheng](https://pubmed.ncbi.nlm.nih.gov/?term=Cheng+T&cauthor_id=37151973), [Laura Polakova](https://pubmed.ncbi.nlm.nih.gov/?term=Polakova+L&cauthor_id=37151973), [Robert J Coplan](https://pubmed.ncbi.nlm.nih.gov/?term=Coplan+RJ&cauthor_id=37151973)

**Abstract**

The goal of this review was to provide an overview of how solitude has been operationally defined and measured since the year 2000 in psychological studies of children, adolescents, and emerging adults. After applying exclusionary criteria, our review of the extant literature identified *n* = 19 empirical studies, which we grouped into three broad methodological categories: (1) experiments/manipulations (*n* = 5); (2) retrospective reports (*n* = 7); and (3) experience sampling measures (experience sampling methodology; *n* = 7). A review of these studies indicated considerable variation in how solitude is operationalized and measured. There is also a notable lack of studies measuring solitude in childhood. Implications for 'what matters' when assessing solitude are discussed, and we provide a series of suggestions for helping this research area move forward.

1. **Solitude among contemplative cloistered nuns and monks: conceptualisation, coping and benefits of spiritually motivated solitude**

Glòria Durà-Vilà &Gerard Leavey

**Abstract**

There are rising perceptions and concerns about social isolation and the prevalence of loneliness in Western societies and their negative impact on people’s psychological well-being. We report on an ethnographic study conducted in two Catholic contemplative monasteries in Spain, focusing on the nuns’ and monks' voluntary search for solitude. Through in-depth interviews we aimed to explore their conceptualisation and experiences of solitude, the motivations behind their spiritual quest for it, and the benefits and challenges that this choice entailed. An extraordinary human template of searching for solitude emerged: although they lived communally (they were not alone), they actively avoided intimacy and closeness with other members of the community (they strove to feel alone out of their own volition). Human solitude was seen as the necessary condition for achieving perfect closeness with God and was interpreted not as leading to isolation but as a channel to communicate more intimately with God.

1. **Everyday solitude, affective experiences, and well-being in old age: the role of culture versus immigration**

Da Jiang,Helene H. Fung,Jennifer C. Lay,Maureen C. Ashe,Peter Graf &Christiane A. Hoppmann

**Abstract**

Objectives: Being alone is often equated with loneliness. Yet, recent findings suggest that the objective state of being alone (i.e. solitude) can have both positive and negative connotations. The present research aimed to examine (1) affective experience in daily solitude; and (2) the association between everyday affect in solitude and well-being. We examined the distinct roles of culture and immigration in moderating these associations.

Method: Using up to 35 daily life assessments of momentary affect, solitude, and emotional well-being in two samples (Canada and China), the study compared older adults who aged in place (local Caucasians in Vancouver, Canada and local Hong Kong Chinese in Hong Kong, China) and older adults of different cultural heritages who immigrated to Canada (immigrated Caucasians and immigrated East Asians).

Results: We found that older adults of East Asian heritage experienced more positive and less negative affect when alone than did Caucasians. Reporting positive affect in solitude was more positively associated with well-being in older adults who had immigrated to Canada as compared to those who had aged in place.

Conclusions: These findings speak to the unique effects of culture and immigration on the affective correlates of solitude and their associations with well-being in old age.

1. **Definitions of Solitude in Everyday Life**

Netta Weinstein, Heather Hansen, Thuy-Vy Nguyen

**Abstract**

What does it mean to be in solitude? Researchers building this nascent field are learning much about the potential affordances of solitude, but lack an agreed-upon definition or set of definitions. Arriving at that meaning is crucial to forming a solid foundation for studies that use both naturalistic and laboratory designs to explore outcomes of solitude. This study identified themes from semi-structured interviews with adults aged 19 to 80 from diverse backgrounds. We concluded that solitude is a state in which the dominant relationship is with the self. If not physically alone, people in solitude are mentally distanced from others and away from active technology-mediated interactions. Complete solitude involves both physical separation and inner focus, but solitude is best defined through a taxonomy that recognizes physical separation and internal focus as independent, sufficient characteristics. An internal focus benefits from (but is not defined by) balancing solitude with social time, quiet, and choice.

1. **Solitude in old age: a scoping review of conceptualisations, associated factors and impacts**

Jaime Oliveira, Sara Guerra, Liliana Sousa, Oscar Ribeiro

**Abstract**

Objective: This study aimed to map the existing scientific research about solitude in older adults, focusing on its conceptualizations, associated factors, and impacts.

Method: A scoping review was conducted, searching Scopus, Web of Science, PubMed, and Academic Search Complete databases for publications from 1985 until December 2023.

Results: Twenty-four studies were included. The main findings suggest a wide-ranging conceptualisation of solitude, with most studies (n = 16) adopting neutral definitions such as "being alone, without communicating with others"; and a subset of studies adopting definitions that alluded to "positive solitude" (as the choice of being with oneself, underscoring potential benefits). Individual characteristics were identified as key associated factors of solitude. Both positive impacts and negative impacts were reported.

Conclusion: The variability in conceptualisation and impacts likely stems from methodological and theoretical differences in approaching solitude. This underscores the need for additional research to establish a widely accepted conceptual framework. Such consensus could enhance the understanding of the conditions contributing to positive and negative impacts associated with solitude and inform targeted interventions.

1. **Silence between words: Is solitude important for relatedness?**

Rui Miguel Costa

**Abstract**

Chronic loneliness is a risk factor for physical and health problems, in part due to dysfunction of the hypothalamic-pituitary-adrenal (HPA) axis and sympathetic nervous system. In contrast, temporary moments of positive solitude (passing good times alone and not feeling lonely) appear to have positive effects on mental health, social life, and creativity, and seems to be a buffer against loneliness. Herein, three ways of how solitude may have positive effects on health and relatedness are discussed, namely effects on enhancement of mind-wandering, interoceptive awareness, and spirituality. Solitude may facilitate (1) activation of the default mode network (DMN) underlying mind-wandering including daydreaming about other people; (2) activation of brain areas supporting interoceptive awareness; (3) deactivation of prefrontal cortex, or deactivation and decreased connectivity of the DMN, giving raise to susceptibility to spiritual experiences. The capacity to handle and enjoy solitude is a developmental process that may be difficult for many persons. Craving for social connections and external stimulation with digital technologies (e.g., internet, smartphones, social media) might be interfering with the development of the capacity for solitude and thereby increasing loneliness; this might be partly due to impaired interoceptive awareness and impaired functional mind-wandering (common in solitude). Congruently, overuse of digital technologies was associated with reduced activity, and reduced gray matter volume and density, in brain areas supporting interoceptive awareness, as well as with decreased connectivity of the DMN supporting creative insights. Solitude has been a relatively dismissed topic in neuroscience and health sciences, but a growing number of studies is highlighting its importance for well-being.

1. **Person-specific priorities in solitude**

Dongning Ren, Wen Wei Loh, Joanne M Chung, Mark J Brandt

## **Abstract**

**Objective:**People value solitude in varying degrees. Theories and studies suggest that people's appreciation of solitude varies considerably across persons (e.g., an introverted person may value solitude more than an extraverted person), and solitude experiences (i.e., on average, people may value some functions of solitude, e.g., privacy, more than other functions, e.g., self-discovery). What are the unique contributions of these two sources?

**Method:**We surveyed a quota-based sample of 501 US residents about their perceived importance of a diverse set of 22 solitude functions.

**Results:**Variance component analysis reveals that both sources contributed to the variability of perceived importance of solitude (person: 22%; solitude function: 15%). Crucially, individual idiosyncratic preferences (person-by-solitude function interaction) had a substantial impact (46%). Further analyses explored the role of personality traits, showing that different functions of solitude hold varying importance for different people. For example, neurotic individuals prioritize emotion regulation, introverted individuals value relaxation, and conscientious individuals find solitude important for productivity.

**Conclusions:**People value solitude for idiosyncratic reasons. Scientific inquiries on solitude must consider the fit between a person's characteristics and the specific functions a solitary experience affords. This research suggests that crafting or enhancing positive solitude experiences requires a personalized approach.

1. **Preference-for-solitude and depressive symptoms in Chinese adolescents**

Jennifer M. Wang

**Abstract**

Social withdrawal has been associated with internalizing difficulties across development. Although much is known about shyness, little is known about preference-for-solitude; even less is known about how preference-for-solitude might relate to youth depression in non-Western countries. Using structural equation modeling, this study examined the links between preference-for-solitude and depressive symptoms in 201 young Chinese adolescents (86 boys; M age = 14.21 years). Consistent with past research demonstrating social withdrawal as a multidimensional construct, preference-for-solitude emerged as a related but distinct construct from shyness; youth who preferred to be alone were reliably differentiated from youth who were shy. Additionally, preference-for-solitude was positively associated with negative affect and negative self-esteem after accounting for shyness. These findings closely replicate past research conducted in North America and European settings, and suggest that interventions targeting preferred-solitary youth in early adolescence may prove particularly fruitful across cultures.

1. **Loneliness and solitude in adolescence: A confirmatory factor analysis of alternative models**

Luc Goossens, Mathias Lasgaard, Koen Luyckx, Janne Vanhalst, Stéphanie Mathias, Eulalie Masy

## **Abstract**

The present study tested a four-factor model of adolescent loneliness and solitude that comprises peer-related loneliness, family loneliness, negative attitude toward solitude, and positive attitude toward solitude. Nine different instruments for a total of 14 scales and derivative subscales were completed by a sample of mid-adolescents (N = 534) from Grades 10 through 12 (aged 15–18 years) in the Dutch-speaking part of Belgium. As expected, the four-factor solution provided a better fit to the data than did alternative models that comprised just a single factor, or two and three factors. Use of the Loneliness and Aloneness Scale for Children and Adolescents (LACA) is recommended, because the instrument measures all four aspects of the model. Implications for current theories on adolescent loneliness and associated phenomena, such as adolescents’ attitude toward being on their own, are briefly discussed.