

THE HIKIKOMORI PHENOMENON: THE PROBLEM OF SOCIAL WITHDRAWAL IN MODERN SOCIETY

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Annotatsiya: Ushbu maqolada zamonaviy jamiyatda keng tarqalib borayotgan hikikomori fenomeni yoshlarning ijtimoiy hayotdan chekinishi, uyda yakkalanib yashash holati chuqur oʻrganiladi. Hikikomorining kelib chiqishiga taʼsir qiluvchi psixologik, oilaviy, ijtimoiy va texnologik omillar tahlil qilinadi. Shuningdek, ushbu hodisaning shaxs ruhiyati, oila muhitiga va jamiyat rivojiga koʻrsatadigan salbiy taʼsirlari yoritiladi. Maqolada hikikomorining oqibatlari, uni bartaraf etish yoʻllari, psixologik yordam, oilaviy qoʻllab-quvvatlash va ijtimoiy rehabilitatsiya mexanizmlari ilmiy asosda bayon etiladi. Tadqiqot natijalari hikikomori fenomenining zamonaviy ijtimoiy muammo sifatida kundun-kunga dolzarb boʻlib borayotganini koʻrsatadi hamda uni yengish uchun kompleks yondashuv zarurligini taʼkidlaydi.

Kalit soʻzlar: hikikomori, ijtimoiy chekinish, yoshlar psixologiyasi, virtual muhit, ruhiy bosim, izolyatsiya, texnologik bogʻliqlik, oilaviy munosabatlar, zamonaviy jamiyat, ijtimoiy muammo.

Аннотация: В данной статье глубоко изучается феномен хикикомори, который получает широкое распространение в современном обществе - уход молодежи из социальной жизни, состояние изолированного проживания дома. Проанализированы психологические, семейные, социальные и технологические факторы, влияющие на возникновение хикикомори. Также выделено негативное воздействие этого явления на психику личности, семейную среду и развитие общества. В статье на научной основе описываются последствия хикикомори, пути его устранения, психологическая помощь, поддержка семьи и механизмы социальной реабилитации. Результаты исследования показывают, что феномен хикикомори становится все более актуальным как современная социальная проблема и подчеркивают необходимость комплексного подхода к его преодолению.

Ключевые слова: хикикомори, социальная уход, психология молодежи, виртуальная среда, психологическое давление, изоляция, технологическая зависимость, семейные отношения, современное общество, социальная проблема.

Annotation: This article deeply studies the phenomenon of hikikomori, which is becoming widespread in modern society - the withdrawal of young people from social life, living isolated at home. The psychological, family, social and technological factors that influence the origin of hikikomori are analyzed. It also highlights the negative effects of this phenomenon on the psyche of the individual, the family environment and the development of society. The article describes the consequences of hikikomori, ways to eliminate it, psychological assistance, family support and social rehabilitation mechanisms on a scientific basis. The results of the study show that the phenomenon of hikikomori is becoming more and more relevant as a modern social problem and emphasizes the need for an integrated approach to overcome it.

Keywords: hikikomori, social withdrawal, youth psychology, virtual environment, psychological pressure, isolation, technological dependence, family relationships, modern society, social problem.

In the era of globalization and digital transformation in the 21st century, the factors affecting a person's psychological state and social relationships are becoming increasingly complex. In particular, the phenomenon of hikikomori, which originated in Japan but has spread throughout the world, is a manifestation of the increasing social withdrawal, isolation from society, and living only at home among young people. Hikikomori is a complex phenomenon that occurs at the intersection of not only psychological, but also social, cultural, and economic factors, and is becoming a global problem today. Hikikomori is not just a lack of home, but a complex psychosocial condition that arises as a result of a person's complete loss of contact with society.

This article will comprehensively cover the causes, consequences, psychological factors, role in society, and ways to eliminate the hikikomori phenomenon. Impeding the search for the prevention and treatment of hikikomori is the difficulty in defining it. The term hikikomori comes from the Japanese word hiki, meaning to pull, and komoru, meaning withdrawing, thus the implication of pulling out or withdrawing from society (Hikikomori, Solitary Youth of Japan).

The term "hikikomori" was introduced into the scientific literature in 1998 by psychotherapist Tamaki Saito. According to him, hikikomori is a state of social isolation lasting more than six months, complete refusal to study or work, not going outside the home, and a decrease in social activity to a minimum. This condition represents a complex of psychological, social and cultural factors that arise as a result of a person's isolation from society. Hikikomori is not a separate disease, but a complex psychosocial phenomenon that is formed as a set of factors. According to Saito's model, hikikomori is formed on the basis of such components as psychological vulnerability (depression, sociophobia, ASD spectrum), personality traits (introversion, social fear, perfectionism), social pressure (school system, corporate order, competition) and family circumstances (excessive care, late formation of financial independence).

Approaches from psychology, sociology and cultural studies are used to study the phenomenon of hikikomori. Research shows that the formation of hikikomori is a multi-layered process, involving psychological, social and family factors. Among the psychological factors, sociophobia and social anxiety, depressive states, and autism spectrum disorder play an important role. These factors form isolation not only as a consequence, but also as a psychological defense mechanism of the individual. Among the social factors, strong

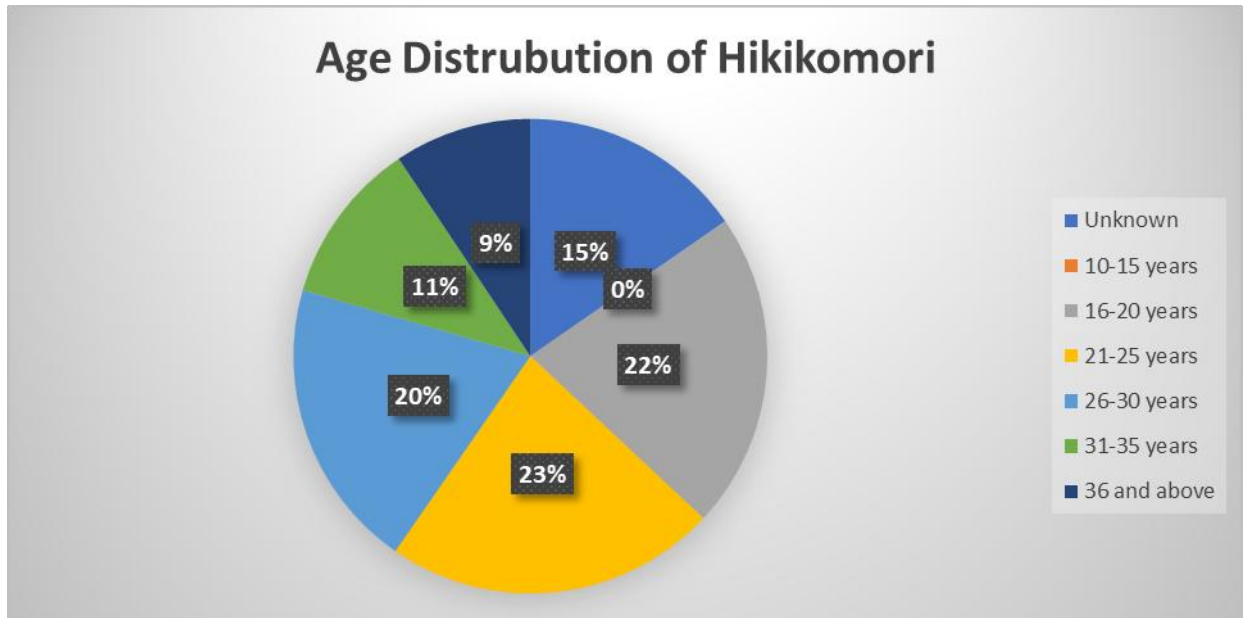
competition in the education system, a corporate system based on overwork in the labor market, and peer violence are of great importance. Family factors, on the other hand, are associated with the delay in independence as a result of long-term care of a child, the maternal care model, and the lack of financial resources, which continue the isolation process. Thus, hikikomori can be understood not only as a psychological, but also as a cultural and national phenomenon.

Hikikomori activities usually shift to evening and night hours. During the day, they communicate anonymously on the Internet, play computer games, engage in anime and manga, engage in creative activities, and prefer passive recreation. This lifestyle provides temporary psychological satisfaction, but leads to the loss of social skills, neurological changes due to prolonged isolation, sleep disorders, and increased anxiety. Hikikomori is not only a personal problem, but also poses an economic and demographic threat to the state: a reduction in the workforce, a deepening demographic crisis, an increase in the number of psychological crises, and the risk of crime due to social isolation are serious consequences of this situation. In the 2000s, a number of negative incidents involving hikikomori were observed in Japan, indicating that this phenomenon is also a problem at the societal level.

Hikikomori has been officially recognized as a socio-psychological problem since 1989. To combat this phenomenon, rehabilitation centers have been established, psychological counseling and family therapy are carried out, door-to-door visitation programs and trainings for returning to community communication have been established. Vocational rehabilitation projects are also showing effective results. Interestingly, the most effective specialists are former hikikomori themselves, who, relying on their personal experience, achieve high results in returning patients to society.

According to Saito's estimate, there are approximately 500,000 to 1.2 million young adults suffering from hikikomori, although some researchers believe this number may still be underestimated (Zielanziger, 2007). However, Saito's estimate is based on expert opinion rather than population data, so it should be interpreted cautiously (Watts, 2002). A population-based survey conducted in 2002 among more than 1,600 families estimated about 410,000 cases (Furlong, 2008). Additionally, a government study of all mental health and welfare centers in Japan reported over 14,000 consultations related to hikikomori in a one-year period (Ministry of Health, Labor, and Welfare, 2007). This figure is likely an underestimation because it only includes individuals who sought help at these centers, excluding those who visited clinics or hospitals, and because many cases remain undetected due to the socially isolating nature of hikikomori (Teo, 2009).

These statistics indicate a serious challenge for Japanese society. Saito warns that because hikikomori individuals do not work or pay taxes, society may face long-term economic consequences. He estimates that while some may recover, about half a million hikikomori could remain socially withdrawn for 20 to 30 years, potentially requiring government support for up to fifty years (Saito, 1998). This also implies that a significant portion of Japan's future workforce has already disengaged from the system. A 12-month survey of 6,151 hikikomori cases conducted by the Ministry of Health and Labor in 2000 revealed the following age distribution: 10-15 years: 8.4%, 16-20 years: 19.8%, 21-25 years: 20.8%, 26-30 years: 18.2%, 31-35 years: 10.2%, and 36 years and older: 8.6%.



(see Figure 1).

These figures suggest that hikikomori is not only a youth issue but also affects young adults and even older individuals, sometimes lasting decades.

Overall, the phenomenon of hikikomori is recognized as a complex psychosocial problem that is becoming widespread among young people in modern society. This phenomenon is characterized by a person's long-term social isolation, living alone at home, and withdrawing from real communication. Several factors, such as psychological vulnerability, social pressure, family environment, and technological dependence, work together to form hikikomori. The phenomenon negatively affects not only the mental health of the individual, but also family relationships, the educational process, and the development of society. Continuous isolation reduces social skills and can lead to economic and demographic consequences in the future. Therefore, to eliminate the problem of hikikomori, psychological assistance, family support, social rehabilitation, and the rational use of technology are necessary. A comprehensive approach is important in reducing this phenomenon and reintegrating young people into society.

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