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## PHILOSOPHICAL REFLECTION ON THE PHENOMENON OF LONELINESS

How often do we try to avoid things that help us survive. People have been trying for centuries to avoid loneliness or get used to it. The Cursed loneliness, the resigned unnoticed, the wise with pleasure. Loneliness is always there, so we need it. You feel lonely both in solitude and among a large number of people. The feeling of loneliness depends on the structure of the personality. Another factor, the unsatisfactory situation of demographic numbers needs solutions – loneliness is a more attractive trend nowadays, it changes the established structure of values and relationships of humans, therefore it requires a clear identification of the axiological status of the given phenomenon, as well as its positive and negative features. The solutions of all the named problems are prevented by the insufficiency of a general theoretical approach to understand loneliness. The problem of loneliness constantly concerns humanity, covering the minds of philosophers, writers, scientists. Recently, more and more works have been devoted to the problem of loneliness, studying the causes of loneliness, its essence, characteristic manifestations and influence on different categories of people at different stages of life. However, at the moment there is no consensus on what loneliness is: trouble or happiness, the norm or pathology. The degree of development of the problem. Western social science, which has been dealing with the problem of loneliness for several decades, has developed many approaches to its study. Philosophical, psychological, sociological literature is found in a large number in the corpus of scientific work on this issue. Most of them were published in the last decades of the 20th century, but most of them are small articles, often of a popular science nature, or fragmentary reviews.

**Key words:** philosophical, reflection, the phenomenon, loneliness, individual personality, human relationships.

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### Жалғыздық құбылысы туралы философиялық рефлексия

Біз өмір сүруге көмектесетін нәрселерден қаншалықты жиі аулақ болуға тырысамыз. Адамдар ғасырлар бойы жалғыздықтан аулақ болуға немесе оған үйренуге тырысты. Қарғыс атқан жалғыздық, назардан тыс қалған, қуанышпен дана. Жалғыздық әрқашан болады, сондықтан бізге қажет. Сіз өзіңізді жалғыз және көптеген адамдар арасында жалғыз сезінесіз. Жалғыздық сезімі жеке тұлғаның құрылымына байланысты. Тағы бір фактор, демографиялық көрсеткіштермен қанағаттанарлықсыз жағдай шешуді талап етеді – жалғыздық қазіргі уақытта неғұрлым тартымды тенденция болып табылады, ол адамдардың құндылықтары мен қарым-қатынастарының қалыптасқан құрылымын өзгертеді, сондықтан бұл құбылыстың аксиологиялық мәртебесін, сондай-ақ оның оң және теріс белгілерін нақты анықтауды талап етеді. Барлық аталған мәселелерді шешуге жалғыздықты түсінуге жалпы теориялық көзқарастың жеткіліксіздігі кедергі келтіреді. Жалғыздық мәселесі философтардың, жазушылардың, ғалымдардың санасын қамтитын адамзатты үнемі толғандырады. Соңғы кездері жалғыздық мәселесіне, жалғыздықтың себептерін, оның мәнін, тән көріністерін және өмірдің әртүрлі кезеңдеріндегі адамдардың әртүрлі санаттарына әсерін зерттеуге көбірек жұмыстар арналды. Алайда, қазіргі уақытта жалғыздықтың не екендігі туралы консенсус жоқ: қиындық немесе бақыт, норма немесе патология. Мәселенің даму дәрежесі. Бірнеше ондаған жылдар бойы жалғыздық мәселесімен айналысқан Батыс әлеуметтік ғылымы оны зерттеудің көптеген тәсілдерін жасады. Философиялық, психологиялық, әлеуметтанулық әдебиеттер осы мәселе бойынша ғылыми еңбектер корпусында көп кездеседі.

Олардың көпшілігі 20 ғасырдың соңғы онжылдықтарында жарық көрді, бірақ олардың көпшілігі көбінесе публицистикалық сипаттағы шағын мақалалар немесе үзінді шолулар.

**Түйін сөздер:** философиялық, рефлексия, құбылыс, жалғыздық, жеке тұлға, адами қатынастар.

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### Философское размышление о феномене одиночества

Как часто мы пытаемся избежать вещей, которые помогают нам выжить. Люди веками пытались избежать одиночества или привыкнуть к нему. Проклятое одиночество, смирившиеся незамеченными, мудрые с удовольствием. Одиночество присутствует всегда, поэтому оно нам нужно. Вы чувствуете себя одиноким как в одиночестве, так и среди большого количества людей. Чувство одиночества зависит от структуры личности. Другой фактор, неудовлетворительная ситуация с демографическими показателями, требует решения – одиночество в настоящее время является более привлекательной тенденцией, оно меняет устоявшуюся структуру ценностей и взаимоотношений людей, поэтому требует четкого определения аксиологического статуса данного явления, а также его положительных и отрицательных черт. Решению всех названных проблем препятствует недостаточность общего теоретического подхода к пониманию одиночества. Проблема одиночества постоянно волнует человечество, охватывая умы философов, писателей, ученых. В последнее время все больше работ посвящается проблеме одиночества, изучению причин одиночества, его сущности, характерных проявлений и влияния на разные категории людей на разных этапах жизни. Однако на данный момент нет единого мнения о том, что такое одиночество: беда или счастье, норма или патология. Степень разработанности проблемы. Западная социальная наука, которая занимается проблемой одиночества уже несколько десятилетий, разработала множество подходов к ее изучению. Философская, психологическая, социологическая литература в большом количестве содержится в корпусе научных работ по этому вопросу. Большинство из них были опубликованы в последние десятилетия 20 века, но большинство из них представляют собой небольшие статьи, часто научно-популярного характера, или фрагментарные обзоры.

**Ключевые слова:** философский, рефлексия, феномен, одиночество, индивидуальная личность, человеческие отношения.

### Introduction

A person and the manifestations of his existential states, including loneliness, are invariably a product of the society in which he lives. Therefore, social philosophy studies society, people's consciousness and social activity as a fundamental discipline that primarily is concerned by the phenomenon of loneliness. Loneliness as a mental state with a pronounced negative connotation has been known to mankind, at least since ancient times. In the history of philosophical and psychological thought, the understanding and interpretation of the problem of loneliness is very diverse: from admiration for it in the Ancient East to rejection in Ancient Greece, from understanding the need for self-awareness of loneliness. man, his creative development understands it as the Curse of humanity (Bloch, 1997: 49).

The main step towards understanding loneliness as a mental phenomenon was taken by scientists.

He proposed a theory about the "two worlds of the spirit detached from itself." Loneliness is presented as the loss of two relationships: contact with oneself and contact with the social world. The latter is a necessary condition for uniting a person with himself. A person must have a "home", both objective and subjective. The nature of loneliness consists in the self-love of the subjective spirit, its desire to assert its own power, without any connection with the activity of the objective world spirit – the absolute idea. As a result of this, the subjective spirit is immersed in its contradictions and creates an unhappy consciousness in a person.

Having studied the research data, we can conclude that the phenomenology of loneliness is not sufficiently developed in domestic science. Loneliness as a complex, mental phenomenon is the object of various humanities: sociology, classical social philosophy and psychology. It can be said that the domestic psychological science did not notice this

phenomenon. This is probably why the approaches to the study of loneliness presented in World psychology are associated with the names of foreign scientists who studied this very relevant phenomenon in various aspects in the past twentieth century. Of course, in the Soviet period of the formation and development of psychology, some scientists saw in the acute experience of the feeling of loneliness, which threatens a person. (Bloch, 1991: 121).

Due to the fact that in domestic psychology, loneliness as a mental phenomenon is often indicated, there are practically no theoretical and empirical studies of it. The position that the health of society is the health of its members deserves study within the framework of the capable, interdisciplinary category of loneliness. In the context of the protracted socio-economic instability inherent in our country, the manifestations and consequences of subjective loneliness of a person become especially relevant and significant. The need to analyze the nature and essence of this state, the features of its experience and manifestation in life and activity is becoming more and more obvious (B. Pascal, P. Descartes), as well as the tradition of the Christian medieval period (Boethius, Aurelius Augustine, Thomas Aquinas) and even ancient philosophy (sophists, Plato, Epicureans, Cynics, Aristotle) this concept was actualized and given an independent interpretation, as an auxiliary, complementary category that is albeit mostly implicit (Bakhtiyarova, Chernikova, 2019).

Philosophy of the XVIII — XIX centuries (Zh.-Zh. Rousseau, Romantics, I.G. Fichte, G.V.F. Hegel, J. Feuerbach, K. Marx, F. Engels, A. Schopenhauer, F. Nietzsche) endowed loneliness with the status of an independent category requiring philosophical comprehension.

In the XX century, the phenomenon of loneliness became one of the central objects of study in the framework of such philosophical directions as existential philosophy (K. Jaspers, M. Heidegger, J.-P. Sartre, A. Camus, – X. Ortega y Gasset, N. Abbagnano), phenomenology (E. Husserl, M. Merleau-Ponty, D. von Hildebrandt), philosophy, dialogue (M. Buber, G. Marcel, E. Levinas, K.-O. Appel, Yu: Habermas), postmodernism- (M. Foucault, R. Barth, J. Baudrillard, J.-F. Lyotard, etc.).

This phenomenon has also been studied by representatives of psychoanalysis (3; Freud, E. Fromm, K. Horney), psychology (F. Fromm-Reichman, B. Miyuskovich, D. Perlman, L.E. Pepló, K. Mustakas, K. Rogers, S. Sullivan, I. Yalom, R. Weiss, etc.) and sociology (D. Risman, M. Castels, 3. Bauman, P.A. Sorokin, 3. Brzezinski, E. Toffler, D. Bell, etc.) (Vershinin, 1991: 75).

### **Justification of the choice of articles and goals and objectives**

An analysis of the scientific literature shows that a work has not yet been written that holistic describes the state of loneliness as a psychological and pedagogical problem. The complexity of constructing a scientific theory of loneliness lies in the fact that, on the one hand, it is a global, significant, socially conditioned phenomenon with insufficiently clear criterion signs, on the other hand, it is a fact of complex mental experience. penetrating into the depths of personal consciousness (reflection, intimacy, subjectivity, etc.) (Vershinin, 2001: 44). The study aims to determine the causes, essence and properties of loneliness. Objectives include: study the concepts of loneliness in the foreign and domestic social philosophy of the XX century; clarify, as well as, the interrelationships of the category of loneliness with the concepts of "individuation", "solitude", "isolation", "social distance"; reveal the causes of loneliness in the micro- and macro-environment; identify and synthesize the essential signs, types and features of loneliness; formulate practical recommendations on ways to overcome loneliness.

### **Scientific research methodology**

The principle of historicism performs the methodological basis of the research (consideration from the historical and philosophical perspective the phenomenon of loneliness); functional and comparative analysis (comparison of other philosophical concepts similar in meaning with loneliness; The most valuable psychological acquisition in early youth is the disclosure of the inner world of a person. The only conscious reality for a child is the outside world, on which he projects his imagination. Although the child fully understands his actions, he usually does not yet know his mental states. On the contrary, for adolescence and youth, the external, physical world is only one of the possibilities of subjective experience, the focus of which is itself. Acquiring the ability to indulge himself and enjoy his experiences, a teenager discovers a new world of sensations, the beauty of nature, the sounds of music, the feeling of his own body.

Russian and foreign literature generalization results formed the empirical and informational base of the study on the named problem; content analysis of survey data brought the results directly and indirectly devoted to this problem.

The found scientific results of the research:

- revealing the inner world of a person is a very important, joyful and exciting event, but it causes a lot of disturbing and dramatic experiences. Along with the feeling of one's own uniqueness, uniqueness, dissimilarity to others, there is a feeling of loneliness. Until adolescence, their difference from others attracted the attention of the child only in unusual, contradictory situations. In adolescents and young men, the situation changes. Orientation to several important others at the same time makes his psychological state uncertain, internally contradictory. The unconscious desire to get rid of previous identities activates a person's identity, a feeling of dissimilarity with others, which causes a feeling of loneliness or fear of loneliness, which is very characteristic of early youth;

- the need to establish meaningful interpersonal relationships; the need to expand friendships, recognize people of different social orientations and social experiences;

- with the similarity of the external contours of social behavior, the deep reasons for the need for inclusion of young people are individual and different. A person seeks to strengthen self-respect, to recognize his human value in the Society of his peers. Another important feeling of emotional belonging, unity with the group. The third attracts information and communication skills that are missing among peers. The fourth satisfies the need to rule, command (Gaidenko, 1997: 68);

- the feeling of loneliness and anxiety associated with age-related difficulties in the formation of personality causes in adolescents an insatiable thirst for communication with peers, in whose society they hope that adults will find or find something to deny themselves: spontaneous, emotional warmth, salvation from boredom and recognition of one's own importance. The intense need for communication becomes an invincible herd feeling for many guys: they cannot spend not only a day, but even an hour outside their company, and if they do not have it, another (Hegel, 1978: 135).

### Main part

Loneliness is dangerous because you won't notice it until you're alone in an empty apartment at night. People do not feel their loneliness until the end of the working day, but when the street is empty, friends-friends disperse to their homes, the phone is silent – then, involuntarily, you will find yourself alone. But loneliness is not always bad. There are

situations when people need to be alone with themselves. And we can talk about the problem of loneliness when a person begins to suffer from loneliness. In psychology, there is the concept of "sensory deprivation" (or emotional-information hunger). If a person, according to the structure of his personality, is deprived of the amount of communication necessary for him, the necessary life impressions, then there may be problems of a psychological, psychiatric and somatic nature (Grigoryan, 1973: 93).

The theme of loneliness is endless in modern philosophical and social literature. Loneliness – "plague of the twentieth century – differentit requires an approach from the point of view of subjects. And in Religion, The Theory of the concept of loneliness considering several philosophical works devoted to the concepts of, from different points of view in it, different from phenomena to the analysis of this phenomenon you can approach. For example, the well-known existentialist philosopher Martin Buber Ameri can refer to the methodological interpretation of the only thing in sociology. As a result of the formation of the Kazakh language. Dealing with the phenomenon of loneliness, he has two types of understanding of life-individual and collectively, to such a complex philosophical problem as the connection of man with God attracts attention. Buber since ancient times, analyzing European philosophy, trying to draw conclusions. First, the self rejection is individualism, that is, being yourself. Second-collectivization, human "I don't know," he said. In both cases, loneliness does not disappear, only the rich do not remain. M. Buber also studied individualism, the third, rejecting collectivism as well offers a way. (Gurevich, 2018: 51).

Western social science has at least one of the most comprehensive studies of the phenomenon of loneliness I want to explore. This social phenomenon also needs to be considered from a cultural point of view it does. During the spiritual interview, the famous American playwright Tennessee Williams he admitted: "We are all sentenced to solitary confinement inside our own skins, for life. All writing is an antisocial act, since the writer is a man who can speak freely only when alone; to be himself he must lock himself up, to communicate he must cut himself off from all communication; and in this there is something always a little mad». This philosophical position is known as the degree coincides with the thought of the modern Western Zi Yali, who clearly perceive the spiritual pro-tsester, which is happening in society. All researchers explain that loneliness is associated with a person's experience of isolation

from society, family, historical reality, and the harmonious natural universe. The theme of loneliness in literature is so broad that it has often been used for centuries there was a topic that was being talked about (Dydrov, Neveleva, 2019).

In other words, conceptual in poetic text the scientist who studied the manifestation of structures, referring to the concept of "loneliness", said: "Loneliness is a metaphysical concept. The concept of happiness is understood as Dark is a concept that is difficult to understand and recognize" "what's the matter?" Whatever the work, the writer to the spiritual and moral problem of society open its author's position in relation to and clearly shows. National knowledge preserved through language "I don't know," he said. Specific language data can be found in the study of the basics of the language of the author's works. In this regard, let us dwell on the concept of "loneliness" in the works of the writer: avoid the world, wander japandi alone, the fire is recognized by the fading frames. Philosophical aspect of fate, caring for the Soul, the world is given by frames (Ainsa, 2016: 147).

The law of creation is birth, death. In our language, "there is a birth together, and there is no death together" paremiological unity of thought the concept of "sadness", which shows that a person can get rid of the cage of loneliness at the bottom "I don't know," he said. Surprise in life great grief due to circumstances and reasons, as a result of the sudden death of ten, it is known that regret arises. It is not loneliness in life, but spiritual loneliness that has fallen. "Loneliness", considered in the poet's thought, frame scenario language explication of the concept in the text: "I don't know," she said. It is through the elements of cold, disappointment. Cognitive model "loneliness is humiliation". "Loneliness. Individuality. Separation from the world, from the world. His soul not only" alienation", but loneliness is an insult. Abay in the dictionary of the language: "to see loneliness is a flaw see, eat Opik, be lonely." This path is not the loneliness that can be recognized from the past – the loneliness of life, but of the fallen spirit loneliness. The author's idea, frame considered in scriptural cognition the concept of "loneliness" explication: Fade Out, Fade Out, blood is expressed through the elements of cold, disappointment. (Lector, 2017: 190).

Analysis shows that the concept of loneliness emotional, universal, regulatory, has the properties of the main concept. The concept of loneliness in the study of the order of communicative-discursive unity, the concept of his views in discourses

were analyzed. His content and forms of expression in consciousness identified, identified the linguistic and cognitive mechanisms of actualization. The concept of discursive features of the level and forms of their presentation in the mind (conceptual scheme, propositions, presuppositions, images, associations, stereotypes) registered. We will analyze the prospects for the study of the concept in other types of discourse and in the study, expanding the research material, the discourse and the concept of we will see in the deepening of communication. So, in parallel, the study of the concept of loneliness is close to it in semantic content, but there is a narrow range of phenomena covered can serve as a basis for the study of concepts. (Lector, 2001: 373).

In general, the conducted research allows us to draw the following conclusions:

### Results and discussion

A historical and philosophical review of the concepts of the phenomenon of loneliness shows that until a certain period – the emergence and flourishing of the philosopher of Romanticism, loneliness was not considered as an independent philosophical category, as a phenomenon that should be subjected to detailed analysis — it was believed that this was unlikely to lead to any results contributing to a deeper understanding of the problem.

The main methodological difficulty of the philosophical study of the phenomenon of loneliness is its psychological component, which cannot be rationalized. In essence, loneliness is a unique story of a unique person from birth to death, since each person has a unique inner world, an experience that does not lend itself to generalizing structuring.

Socio-philosophical analysis makes it possible to create a basic theoretical concept for the rest of the humanities, since, in our opinion, loneliness arises at the junction of two initial conditions of human existence — the external world of public relations, relationships with other people and the inner, spiritual structure of his personality, psyche. Since the state of loneliness in a person is always, one way or another, objectified in relationships with others, with the world of society, we believe!, it is possible to assert that the closest approach to the true understanding of loneliness allows a systematic socio-philosophical analysis. The phenomenon of loneliness can be considered with the help of such key concepts of social philosophy, such as: society, public relations; personality, social consciousness, individual consciousness, social stereotype, inter-

personal relationships, social norm, tender — this analysis also allows us to determine the proper place of the concept of loneliness in the system of socio-philosophical coordinates (Lenin, 1955: 88).

The conducted correlation allows us to conclude that loneliness has a number of certain characteristics:

- loneliness is not a condition for the integrity of the "I" of the subject;
- it is also not a criterion for the possibility of subjective experience of the subject;
- loneliness implies negative mental experiences in a person due to unrealized needs for communication, comfort, love, etc.;
- loneliness; always implies a situation of social isolation of a person or his self-isolation from society as a whole or individual social groups/participants;
- existential loneliness lies at the foundation of every other kind of loneliness;
- social: distance can be a factor in the occurrence of loneliness in a person if there is a confrontation between the prescribed norm of behavior and the real actions and aspirations of a person (Mironov, 2019).

Social philosophy largely sees the reasons for loneliness of a modern person in the changed material conditions of life, in the accelerated development of post-industrial society, as well as due to the inability of an individual to adapt to new circumstances of life or the objective lack of conditions for adaptation to them (Sartre, 1990: 35).

Depending on the concept, scientists we conducted a review of the research work. Now, based on the theoretical points, we will analyze the concept of "loneliness".

Loneliness, loss, individual and society the lack of understanding between are central themes of many novels in the postmodern era. Human feet touched the Earth for the first time from time immemorial, the concept of loneliness has also accompanied come on. No one estimated its size and did not reach the limit. Orphanhood and loneliness, a moment without friends and the state of an old man, with the theme of loneliness summary. But the listed worlds are eternal not temporarily. And a couple of days of loneliness humanity does not fit into the dimension of loneliness, does not reach its limits. In the Explanatory Dictionary of the Kazakh language, loneliness is given as privacy, loneliness. Loneliness saw – suffering from loneliness limit. The only one-the only one – explains that there is no one next to him, only himself. (Chalikova, 1992: 104).

Although this mysterious and multifaceted phenomenon (from the Greek phenomenon – "phenomenon", something that happened, that is, a special, rare event or a person with special qualities) has already existed, the attitude towards it is different. Some tend to perceive it unambiguously as a negative phenomenon, evil, while others say that loneliness is the norm for a person, it has many benefits. However, the Kazakh people hate loneliness, because "loneliness is only for God," the name of the only one does not come out, the dust does not come out", "until you find a way to walk alone, get lost with many", etc. "I don't know," he said. There are many bad things in the world, but there are many fun and fun. Who will endure the initial? Who is not reduced to the last?"(Word 37).

But there are also those who consider loneliness a boon. They say that every person voluntarily needs to be alone for a while and immerse himself in thought. In this way, the desire for solitude can also be a kind of desire for isolation and individualization from others.

And the third point of view is that loneliness is a part of human existence, and not every person can avoid it, whether he wants it or not. We were born alone, we die alone, you need to give in to this, it is impossible to find complete harmony even with the person closest to you. You should not put the burden of personal pain on someone else, you are obliged to bear it only yourself.

Such an attitude to loneliness is combined with philosophical reflections. Let's say, the science of philosophy delves into the origins of the feeling of loneliness, its deep-rooted existential and spiritual foundations. Four of its dimensions, images are displayed here: cosmic, cultural, social, interpersonal loneliness.

Cosmic loneliness is a spiritual state in which a person feels alienation from the world, from the universe, from nature, is disturbed by thoughts about the non-realization of his "life program", about his neglect by society, about not leaving his mark.

Cultural loneliness is the lack of support from the surrounding people of the values, ideals, ideas of the individual about the specific cultural environment in which he lives. Or inability to get along with the environment, people. It can be caused by migration, change of society (revolution, reform), conflict between father and son, struggle between old and new.

Social loneliness is when a person feels left out of some group, or unable to join a group. For example, quitting, retiring, leaving the team, being persecuted, rejected by the new environment, etc.

The harmful consequences of facing social loneliness prevail. A person who is left out of society feels abandoned, abandoned, forgotten, left without a portion, lost, unnecessary. It's a very painful feeling. Loss or complete absence of contact with loved ones, constant feeling of awkwardness, a state in the midst of rejection of the past, rejection of the future, uncertainty of the coming day. When you feel useless to anyone, thoughts of the worthlessness of your life accompany you, such feelings lead to yellow anxiety. According to the researchers, people who find themselves in isolation from their environment have a weakened immune system, which accelerates negative changes in the body, and a sick person comes to them. The longer isolation lasts, the stronger the health effects.

According to research conducted by psychologists, the feeling of loneliness in a person forces the brain to work in a different way, the electrical activity of the brain flares up, it resembles a person who is in a video extreme situation, moment by moment waiting for danger from his surroundings. They even live near the danger of death. After all, a person who is separated from his loved ones subconsciously feels threatened by society and defends himself from it, everyone around him looks alien and hostile. This is an example of how a person experiences loneliness subjectively. Loneliness dominates his mind, pushes him to see danger everywhere and strengthens the mechanism of self-preservation. For this reason, scientists believe that people who are faced with social loneliness should try to reconsider their behavior and attitude towards other people. If such a condition lasts for a long time, it is more likely to lead to neurosis.

The next type of the phenomenon of loneliness in the philosophical sense is interpersonal loneliness – the feeling that a person has a lack of spiritual connection with another real, only and unique person (relative, friend, loved one) or has lost it. This is a feeling that is accompanied by deep psychological stress, the scourge of irreparable regret. A widowhood or an unfriendly mood after a divorce. There are even those who experience loneliness in the same family, even if they live together.

As you rise to spiritual heights, there are fewer and fewer people who understand themselves in the soul of a person. It would seem that such a phenomenon should be called laziness, individuality, rather than loneliness. Obviously, individuality is also a form of loneliness, but it happens mainly by the will of that person himself, and he is obliged to enjoy it, to be inspired by it. In any era, people

born out of their environment were saints, geniuses, thinkers, famous scientists, etc. For a genius person, isolation from his surroundings, desolation from his surroundings, being alone is one of the conditions for spiritual perfection, self – improvement, the full realization of all his abilities in himself. All the discoveries that have led human society forward were born in a moment of inspiration when the person who invented it was left alone and thought in comfort. "Science did not come for long, it spread immediately" (Abay). To do this, he renounces everyday life, some of its curiosities (which are considered interesting for normal people), and lives a life that combines existence with loneliness. The link of his relationship with the environment, with people, with life is his works, scientific novelty, the result of his work. Therefore, a wise person, even if he is alone, lives as one with the whole person with the same essence, serves humanity.

"Who am I? What am I there for? Who do I live for?». A person can ask himself these questions only when he is alone, and for this a person needs to reach a certain spiritual level. The problem of human life, the mystery and mysticism of life, the vision of all mankind from the other side of their "i" is the subject of those born alone. The phenomenon of loneliness in such a philosophical context is a way to look into one's inner world, to find oneself, to recognize oneself. This is basically a necessary and important quality for perfect people, a measure of inner freedom. The loneliness of a gifted person energizes creativity, has a beneficial effect on the relationship with the surrounding world. In general, representatives of transcendentalism support the idea of intellectual isolation, approve of the choice of loneliness to activate the creative forces of the individual.

## Conclusion

The social philosophy of the twentieth century raised a very important question | – about the future of society, the development of which outstrips the pace of adaptation of people themselves to changing living conditions, exacerbates the urgent need to satisfy certain existential human needs and, in fact, about the existence of society as a whole. A conceptual analysis of the author's works shows that language is not only a means of expressing thoughts or a direct construction of them, but also language – first of all, this thought is expressed in different nationalities. It is possible to conclude that it is a constituent tool on the basis of a worldview inherent only in self-knowledge, which has been instilled

for thousands of years. The expression of national knowledge, preserved through language, in the laws of artistic knowledge, is distinguished by the national identity of the market author of specific language data from the study of the basics of the language of works we meet (Schopenhauer, 1993: 442).

The emergence of a feeling of loneliness in people is influenced by the pace | urbanization. As a result of the spread of high-tech communications and global flows, as well as due to constant communication with national and international institutions, megalopolis cities become so branched that theoretically the city should be represented as a local point of short-term and chaotic, rather than meaningful and bringing together ties (Erickson, 1996: 185).

In the conditions of the post-industrial race, a person, instead of self-realization in the process of work, degrades, engaged in routine, instead of receiving joy from creativity; instead of feeling community and unity with other people, he is doomed to social isolation and loneliness.

A person is born alone, dies alone, his thoughts, feelings, decision-making are unique to him, and for him he is alone. Each of us has a personal world that no one knows about, out of sight. He is hiding in the

very depths of our souls. Sometimes we like to be alone with yourself and look into the same corner. But still, a person cannot live in a state of complete loneliness, he is the owner of a social being. The main values of social life, such as friendship, love, relationships, form the meaning of human life. A person, due to his social natural desires, strives to live in a team, in a community, his actions and consciousness are also aligned with it, which is also beneficial for society. And, delving into the essence of the phenomenon of loneliness, understanding helps to take the positive side of it and eliminate the negative consequences, so that lonely days do not become a habit, a way of life.

Globalization covers most of the world today, and it covers and permeates all spheres of life, transforming morals, customs, moral norms, and mass culture. It increasingly determines the nature of education, forms of leisure and creates new forms of family life. The solution to the problem of loneliness can be based on a return to family values that strengthen and deepen interpersonal ties (the family as the "last bastion of humanity"); on the rehabilitation of friendly ties built not on superficial, "status" communication, but on personal empathy, like-mindedness and mutual support (Bloch, 1985: 208).

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