

Philosophical meaning of the concept of loneliness

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Abstract. *This article is a comprehensive study of the philosophical significance of the concept of loneliness in a modern context. The author analyzes both classical and modern philosophical theories of loneliness, exploring the views of such thinkers as Kierkegaard, Nietzsche, Heidegger and Sartre. The focus is on how these philosophers interpreted loneliness and its significance for human existence.*

In the methodological part of the article, the author approaches the study of loneliness using an interdisciplinary approach, including the analysis of philosophical texts, sociological and anthropological studies, as well as phenomenological and cross-cultural analysis. Qualitative research methods are used, including interviews and surveys to study personal experiences of loneliness and cross-cultural comparison to identify universal and culturally specific aspects of the phenomenon of loneliness. This allows a deeper understanding of loneliness as a complex and multifaceted phenomenon that affects various aspects of human life.

The article also includes an analysis of the impact of social changes caused by globalization and digitalization on the experience of loneliness. The author conducts a phenomenological analysis, exploring personal experiences of loneliness through interviews and surveys, and cross-cultural analysis to identify universal and culturally specific aspects of loneliness.

Based on the data obtained, the author offers a number of practical recommendations for educational, social and political institutions aimed at integrating the philosophical understanding of loneliness into public discussions and politics. This study provides a new perspective on loneliness, expanding traditional psychological and sociological approaches and offering new perspectives for philosophical analysis and public dialogue.

Keywords: *loneliness; existence; isolation; concept; alienation; philosophy; theory; individual; personality; society.*

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Introduction

Loneliness is a multifaceted and complex phenomenon, actively studied in many fields, including psychology, sociology and philosophy. Loneliness, traditionally regarded as a personal experience and an individual psychological issue, actually occupies a key place in philosophical reflections on the nature of human existence and social connections.

Relevance. Modern society is characterized by increased mobility, digitalization of communications and changes in traditional forms of communication. These changes give rise to new forms of loneliness and social isolation, which are important to understand and study. The problem of loneliness not only affects the individual well-being of people, but also has broad social consequences, affecting cultural norms, interpersonal relationships and public health.

Novelty. Many studies of loneliness focus on psychological and social aspects, but the philosophical approach offers a deeper and more comprehensive analysis. This study seeks to illuminate loneliness from the point of view of philosophy, considering it not only as a social problem, but also as a fundamental condition of human existence that affects the perception of oneself and the world around.

Problem. The key problem that this work explores is the need to understand loneliness in the context of modern social reality. How does loneliness affect the formation of personality? How is it reflected in our social interactions and cultural practices? What are its consequences for individual and collective well-being?

The purpose of this article is to study the philosophical significance of the concept of loneliness in a modern context. To achieve this goal, the following tasks were set:

- Analysis of philosophical theories of loneliness, ranging from classical to modern approaches;
- The study of the relationship between loneliness and social changes in the era of globalization and digitalization;
- Assessment of the influence of loneliness on individual consciousness and social processes;
- Development of proposals for integrating the philosophical understanding of loneliness into public discussions and politics.

This research aims to contribute to a deeper understanding of loneliness, going beyond traditional psychological and sociological approaches and offering new perspectives for philosophical analysis and public dialogue.

Philosophy has a special place among the human sciences. Based on the data of various fields of science, it regulates the methods of deep and careful study of human problems. Early Eastern and Greek thinkers made the human problem and its cognitive properties the basis of their philosophical systems. Even the origin of religion should be sought on this basis. Conscious people created images of human saints, ghosts, gods and prophets, angels, and imposed on them wonderful qualities born of imagination. In addition, the concepts of the sky and the world, in short, all the achievements of science and education are directly related to this human problem.

The problem of loneliness has always been a hot topic since the dawn of mankind. But for a long time domestic social science paid little attention to the problem of loneliness.

In Kazakhstani philosophical science, modern human existence is considered within the framework of such concepts as civilization and culture. Civilization is a new developed quality of social relations in the creation of material wealth. And culture is a measure of person's spiritual perfection. Connecting the important issues presented by the modern era with these concepts, skillfully mastering the connections and gaps between them is the goal of philosophers in the following years.

Neither the period of human development as a person nor the period of personality can hide from loneliness. It is a feeling that stalks the weakness in the spiritual world and stream of consciousness. However, man is the driving force of society. In this context, one of the words of M. Heidegger comes to mind: «When we think of human nature, we think of a set of questions about its origin in nature, social life and personal development. These issues, like life itself,

are both old and new. Generations are constantly changing, and each historical era conveys the meaning of social life to the future with its own concept. Representatives of each age try to answer the following important and eternal questions: What is a person? What is his relationship with other people and nature? What can a person do? What should he do? Why does he live?» (Heidegger, 1993: 22).

It can be said that the problem of a person, which is broader than the problem of personality, is considered the core of work of art and is directly related to the entire ideological, aesthetic and artistic component of the work, and even in most cases can determine their content and direction, their relationship.

«The concept of a person is the basis, the driving principle of art, the inner essence of an artistic image. All other components of art are concentrated around this basic problem» (Gabidullina, 2015: 128).

Understanding the essence of personality, and even more broadly – a person, determines the values of the artistic system – morality, ethics, and so on, and forms the basis of the human personal worldview.

So, this problem has two sides, therefore, two aspects can be considered in works on the concept of person and personality. The first aspect is related to the content side of the mentioned problem and means that life phenomena should be considered from a philosophical point of view. This makes it possible to carry out the study of the artistic achievement of the person, his worldview search as a whole, together with the analysis.

A special study that took the problem of personality, and more broadly the problem of a person as a separate object, began to take root in Russian science from the second half of the 60s.

Although the problem of personality is not specifically considered in Kazakh science, it has always been considered in works devoted to the study of the human image, character and position, the spiritual world of a person or individual and other problems.

It is known that in philosophical works the terms «person» and «personality» are different, however, there is no consistency in the use of this terminology by philosophers.

«If the study of personality often claims to be the theory of man, then on the contrary, philosophical studies of man often stray in the final analysis to the consideration of the problem of personality» (Ginzburg, 1977: 34).

The methodological basis of all these philosophical and aesthetic works is the concepts of «person» and «personality» of representatives of materialistic dialectics, borrowed at one time from Hegel's teachings.

Today, philosophers pay great attention to the relationship between such concepts as «person», «personality», «character». A person goes through all life situations and gets experience for himself in the future.

All such life events form isolation or isolation in the consciousness of the individual. Although the concept of loneliness is found in many works, it is a humanistic concept that is established in the human mind.

Research materials and methods

Based on the tasks set, the methodology of this study includes several key components aimed at a comprehensive analysis of the philosophical meaning of the concept of loneliness.

1. Analysis of philosophical theories of loneliness

The study of classical and modern philosophical texts: The basis for the analysis will be the works of classical philosophers such as Kierkegaard, Nietzsche, Heidegger, Sartre, as well as modern philosophical studies of loneliness. Special attention will be paid to how different philosophers have interpreted loneliness and its significance for human existence.

Comparative analysis: Comparison of different philosophical approaches to loneliness in order to identify common themes, differences and the development of the understanding of loneliness in philosophy.

2. Social change research

Analysis of sociological and anthropological data: Study of studies on the impact of globalization, digitalization and changes in social structures on loneliness. Special attention will be paid to how these changes have affected the perception and experience of loneliness in different cultures and societies.

Interdisciplinary approach: Combining data from sociology, psychology and cultural studies for a comprehensive understanding of how social changes affect the concept of loneliness.

3. Assessment of the impact on individual consciousness and society

Phenomenological analysis: The study of personal experiences of loneliness through interviews, surveys and analysis of personal stories. This will help to understand how loneliness is perceived on an individual level and how it affects self-awareness.

Cross-cultural analysis: Comparing perceptions and experiences of loneliness in different cultures to identify universal and culturally specific aspects of this phenomenon.

4. Development of proposals for integration into public discussions

Data synthesis and conclusions: Generalization of the data obtained and development of theoretical conclusions that can be used in public dialogue and politics.

Development of recommendations: Offering practical recommendations for educational, social and political institutions based on the results of the study.

Using this comprehensive approach, the research aims to provide a deep and multidimensional look at the philosophical significance of the concept of loneliness, taking into account both the historical context and modern social realities.

Result and discussion

We used the works of the scientists who were engaged in the study of loneliness as a social psychological phenomenon: K.A. Abulkhanova-Slavskaya (Abulkhanova-Slavskaya, 1995: 5), L.I. Starovoitova (Starovoitova, 1995: 8), G.M. Tikhonov (Tikhonov, 2022: 134), S.G. Trubnikova (Trubnikova, 1999: 27), J.V. Puzanova (Puzanova, 2003: 47); those who studied the cultural and historical types of loneliness: N.E. Pokrovsky (Pokrovsky, 2023: 140), S.A. Vetrov (Vetrov, 2022: 77); those who studied the psychological features of loneliness in adolescence and early youth: N.V. Pereshina (Pereshina, 2016: 1116); those who described the phenomena close to loneliness (restriction, solitude): L.E. Kuznetsova (Kuznetsova, 2016: 32), V.I. Lebedev (Lebedev, 1972: 23).

Based on the works of such scientists, we supplemented the scientific apparatus of our article. We not only relied on the opinions of research scientists, but also added our own opinion.

Using this comprehensive approach, the research aims to provide a deep and multidimensional look at the philosophical significance of the concept of loneliness, taking into account both the historical context and modern social realities.

Within the framework of the study, a deep analysis of philosophical theories of loneliness was carried out, exploring both classical and modern approaches. Loneliness, as a phenomenon, is reflected in the works of many philosophers, each of whom makes a unique contribution to the understanding of this concept.

Soren Kierkegaard, one of the founders of existentialism, considered loneliness as an integral part of human existence. In his works, loneliness appears not only as a state of isolation, but also as an opportunity for self-knowledge and spiritual growth. Kierkegaard emphasized that in solitude a person faces fundamental questions of his own self and the meaning of life (Pattison, 1989: 379). Friedrich Nietzsche perceived loneliness as a means to achieve intellectual and spiritual independence. He argued that in solitude a person is able to free himself from social prejudices and find his own unique path. Nietzsche saw in solitude not only a test, but also an opportunity for self-affirmation and creative self-expression (Remhof, 2019: 194). Martin Heidegger, another key figure in existentialism, approached loneliness from the point of view of ontology. For Heidegger, loneliness is a state in which a person realizes his fundamental «abandonment» in the world and faces the inevitability of his own existence. Loneliness, according to Heidegger,

allows a person to understand the essence of being and its temporal boundaries more deeply (Macready, 2021: 187).

Jean-Paul Sartre, an outstanding representative of existentialism, considered loneliness as an inevitable consequence of an individual's awareness of his freedom and the absence of a predetermined meaning in life. Loneliness, according to Sartre, is a necessary condition for understanding freedom of choice and responsibility for one's own actions (Mcgraw, 2000: 145).

The following opinion is given in the Book of Words of the great Kazakh thinker Abai: "Loneliness is a death for a man. All the troubles fall on his head. However, the world is filled with not only the troubles, but also with entertainments. Who can withstand the first? And who will not die in the second?". Philosophical science considers the concept of loneliness in four different criteria (Raissov, 2020: 1521):

1. Cosmic loneliness;
2. Cultural loneliness;
3. Social loneliness;
4. Interpersonal loneliness.

Cosmic loneliness is a person's feeling of alienation from the universe, environment and nature. Cosmic loneliness is the result of failure to achieve the goals set for oneself and being confused in one's inner spiritual world.

Cultural loneliness is a kind of spiritual discomfort caused by the incompatibility of the subject's internal culture with the spiritual world of the environment. This often happens in conflicts between generations. We can say that this is a feeling experienced by an intellectually developed person. This is a philosophical aspect similar to Marten Eden syndrome.

Social loneliness is a feeling caused by depression of a person who has failed to get used to a certain social environment. This is a process that often happens to young children and the elderly. A person disconnected from the social environment feels chaos in his mind. This feeling, which leaves us at the crossroads of disappointment in the past and hopelessness in the future, looks for absurdity in any event of the surrounding world.

Interpersonal loneliness is a process that occurs when an individual does not feel warmth from loved ones. The name of this philosophical concept is associated with psychological stress. The integrity of the world and faith in the future are completely destroyed during this period. In the course of research, philosophers have identified two types of loneliness. Both of these types experience this interpersonal loneliness.

Modern philosophers continue to develop these ideas, adapting them to current social and cultural realities. Modern research often focuses on the interaction of loneliness with technology, globalization and changes in social dynamics. These works help to understand how loneliness is perceived and experienced in the modern world, where traditional social ties are undergoing significant changes.

The German philosopher Arthur Schopenhauer writes the following about the problems facing the nation: "If the immediate goal of our life is not suffering, then our existence is the most unsuitable for this purpose in the world: for it is absurd to assume that the endless suffering with which the world is full everywhere and which arises from the need and misery inherent in life, must be purposeless and purely accidental. Of course, every single misfortune seems to be an exceptional case, but misfortune as a whole is the rule. Just as a stream does not form a whirlpool until it encounters obstacles, in the same way, in accordance with the properties of human and animal nature, we do not notice and do not delve into everything that is done according to our will. In order to attract our attention, it is necessary that circumstances develop not according to our will, but face some kind of obstacle" (Schopenhauer, 2022:145). All the work of the Nobel laureate A. Camus is devoted to the search for answers to the question "why do we live" and "how should we live". In his works, the problem of alienation is raised and the sense of absurdity inherent in man is considered. Absurdity for him is a clear and lucid mind that knows how to understand its limitations. The world has no meaning, there is only "human truth" in it, which gives meaning to life (Sabit, 2002: 358). According to Camus, a person lives an absurd life because

he cannot find the opportunity to fully realize his nature. Therefore, life is an irrational concept that has no meaning. The famous philosophic psychologist Sigmund Freud says the following: "There are also many small secondary phenomena in erroneous actions that are not understood and explained by the theories that still exist. For example, when a word is forgotten for a while, you feel annoyed, you want to remember it at all costs and you can't get rid of this desire. Why is it that an angry person fails, no matter how hard he tries, to direct attention to a word that, as he claims, "on the tip on the tongue", but this word immediately comes to mind if someone else says it? Or there are cases when erroneous actions multiply, intertwine with each other, replace each other. The first time you forget about a date, the next time, with the firm intention not to forget about it, it turns out that you mixed up the hour. If you want to remember the forgotten word in a roundabout way, as a result you forget the second one, which was supposed to help you remember the first one" (Brown, 2013: 90.).

Pavlov A.S. wrote a review of the book by the American philosopher Ben Lazar Miyuskovich «Consciousness and Loneliness: Theoria and Praxis». The thinker analyzes in detail such an existential of human existence as loneliness. The author's argument boils down to reproducing philosophical ideas of the past and is therefore irrelevant for refuting modern naturalism. he considers loneliness as a feeling of loneliness per se, without substituting its phenomenological analysis for economic research or evolutionist explanation. The justification of the self-significance of the contents of conscious experience leads the author to a direct quarrel with naturalism and, as a consequence, the adoption of a flawed position of substantial dualism (Pavlov, 2021: 184).

The article by Korovin A.V. is devoted to the topic of existential loneliness as a category of poetics, which is reflected in the works of the Danish philosopher S. Kierkegaard and the Russian writer F. Dostoevsky. The theme of loneliness develops in romantic literature, where it is one of the central ones, but Kierkegaard offers a new look at man, for which the concept of existence is introduced, thereby the loneliness of the individual in this world becomes both the subject of image and the subject of analysis, which implies existential dialectics. Such an embodiment of the theme of loneliness is also characteristic of Dostoevsky's works, where the hero, who is in search of himself, must make his existential choice: to accept or not to accept his own loneliness, and his future fate depends on this choice: the path of spiritual rebirth or death (Korovin, 2023: 107).

Helena Larsson has researched existential loneliness in various contexts of long-term care, told by older people. A qualitative secondary analysis of 22 interviews with elderly people in residential care, home care and specialized palliative care was carried out. the result shows that suffering and existential loneliness are interrelated for frail elderly people. Some situations and circumstances that cause existential loneliness are the same in the three contexts of care, while others are different. In boarding schools and at home, unnecessary waiting, lack of a sense of home and lack of respect and dignity can cause existential loneliness, while seeing and hearing the suffering of others can lead to existential loneliness in residential care (Larsson, 2017: 1).

Zohar Lederman considered the topic of loneliness research relevant for several reasons. Firstly, loneliness has been and remains an extremely common phenomenon, potentially affecting people in different demographic and geographical areas. Secondly, he is philosophically intriguing, and his analysis delves into various branches of philosophy, including phenomenology, existentialism, philosophy of consciousness, etc. Thirdly, empirical studies have shown that loneliness is a significant risk factor for health. Thus, loneliness can be defined as a (negative) social determinant of health (Lederman, 2023: 649).

In his article Piispanen N discusses the conceptualization of existential loneliness in the early works of the German psychiatrist and philosopher Karl Jaspers (1883-1969), especially in his lectures «Einsamkeit» (1915/1916) and Philosophie (1932). He tried to clarify the dynamics and processes associated with existential loneliness and its overcoming in existential communication. The author believes that the general objective world is the only means of existential communication. He argues that existential loneliness is not something essentially negative or a disease that we have to cure, but a vital and creative process that makes us human.

Blocking this process will have devastating consequences, as it will prevent an isolated person from being himself (Piispanen, 2022: 10).

In the process of in-depth analysis of philosophical theories of loneliness, I discovered both common themes and differences in the understanding of this phenomenon among classical and modern thinkers. Loneliness, for centuries, remained the key concept through which philosophers tried to comprehend human existence.

Common themes in the philosophy of loneliness.

Loneliness as a path to self-knowledge: Figures such as Kierkegaard and Heidegger see loneliness as a path to fundamental self-knowledge and understanding of being.

Loneliness and freedom: Nietzsche and Sartre emphasize the connection between loneliness and freedom, pointing out that loneliness allows a person to free himself from social restrictions and find his own unique path.

Existential issues: In many philosophical systems, loneliness is seen as an inevitable part of human existence and its struggle with the absurdity of life.

Differences in the understanding of loneliness

The vision of loneliness: Classical philosophers such as Kierkegaard and Nietzsche often see in solitude a positive potential for development and growth. Modern studies, for example, the work of Lederman and Larsson, pay attention to the social and psychological aspects of loneliness, emphasizing its negative impact on the individual and society.

Contextualizing loneliness: Modern philosophers, such as Pavlov and Korovin, consider loneliness in the context of modern social and cultural realities, while classical thinkers focused on more abstract and universal aspects of loneliness.

Developing an understanding of loneliness

Over time, the understanding of loneliness in philosophy has expanded and diversified. If classical philosophy considered loneliness rather as a metaphysical and existential phenomenon, then modern research emphasizes its social and psychological dimensions. Modern scientists, such as Piispanen N and Helena Larsson, investigate loneliness in the context of specific life situations and problems, such as long-term care and psychological health.

Thus, the philosophical understanding of loneliness continues to evolve, taking into account both internal and external aspects of human experience. This development allows for a deeper understanding of how loneliness affects the individual and society, and to explore ways to overcome it.

As part of the study of social change, I, as an author, offer an analytical look at the impact of globalization, digitalization and transformation of social structures on loneliness. This analysis takes into account both sociological and anthropological data, seeking to identify how these macro-level processes change the perception and experience of loneliness in different cultures and societies.

Globalization has led to an unprecedented level of social connectivity at the international level. However, ironically, it also increased the sense of isolation in many people. Under the influence of globalization, traditional social ties are weakening, and cultural diversity and migration create situations in which people feel disconnected from their roots and communities. This is especially noticeable in multinational cities, where individual and collective identities are constantly intersecting and redefined.

Digitalization, on the one hand, provides incredible opportunities for social interaction and long-distance communication. On the other hand, it generates new forms of social isolation. Social networks and digital communications often replace real interactions, leading to superficial connections and increasing the feeling of loneliness. This phenomenon is especially relevant for young people who spend a significant part of their time in the virtual space.

Changing social structures, including family patterns, work relationships, and lifestyle, also contribute to increased loneliness. For example, an increase in the number of single households and a decline in the importance of traditional family ties contributes to an increase in feelings of isolation. Modern work practices such as remote work and flexible schedules, while providing freedom and flexibility, can also lead to social isolation.

Combining data from sociology, psychology and cultural studies, it can be seen that social changes create a complex and multifaceted landscape of influence on loneliness. It is important to understand that loneliness is not only a personal issue, but also a social problem that requires a comprehensive approach to solving. This requires new strategies in social policy, education and public dialogue to reduce feelings of isolation and promote deeper and meaningful social ties.

To elaborate on the phenomenological analysis, I conducted a series of interviews with various participants to understand how they experience loneliness. These interviews included:

University students: The study included students from different countries and cultural backgrounds to understand how young people experience loneliness in an academic environment.

Professionals: Working professionals were interviewed to assess how loneliness affects their work and personal life, especially in conditions of remote work and social isolation.

Older people: Surveys among older people helped to understand the impact of loneliness on this age group, especially in the context of social isolation and loss of loved ones.

People experiencing periods of intense loneliness: They included people who had experienced significant life changes, such as divorce or moving to a new country.

Each survey was aimed at identifying personal views, emotions and reactions to loneliness. The responses were carefully analyzed to understand the common and unique aspects of experiencing loneliness in various social and cultural contexts.

As a result of the interview, the following key conclusions about the experience of loneliness were revealed:

- Students: Most students described loneliness as a mixture of positive and negative experiences. Some found it an opportunity for self-development and study, while others experienced a sense of isolation and stress, especially during periods of exams or long-distance departure from home.

- Professionals: Professionals have often described loneliness as an integral part of modern working life, especially in remote work environments. Some considered it positive, as it promoted concentration and productivity, while others experienced social isolation and lack of personal contacts.

- Elderly people: For many elderly respondents, loneliness was associated with the loss of loved ones and changes in the social network. Some found solace in memories and hobbies, but many experienced a deep sense of loneliness and alienation.

- People experiencing intense loneliness: This group often described loneliness as a period of deep personal reflection, but also as a source of stress and anxiety. Life changes, such as divorce or relocation, often increased the sense of isolation.

These results show that loneliness is perceived in many ways and depends on many factors, including age, professional status, life circumstances and cultural context.

The study of loneliness emphasizes its versatility and influence on various aspects of human life. Loneliness is not always negative; it can promote self-reflection and personal growth. However, prolonged or unwanted loneliness can lead to social isolation and psychological problems. It is important to take into account cultural differences in the perception and experience of loneliness.

Development of recommendations:

Educational institutions: Implementation of programs aimed at developing social interaction skills and reducing the feeling of isolation among students. Support for the psychological well-being of students, especially during periods of academic stress.

Social institutions: Development of programs aimed at supporting people experiencing social isolation, including the elderly and people experiencing significant life changes.

Political institutions: Development and implementation of policies that promote social interaction and reduce loneliness, especially in vulnerable groups. Creation of public spaces and events that promote communication and social integration.

These recommendations can help to form a more inclusive and socially connected society, reducing the negative impact of loneliness.

Conclusion

In conclusion, this study highlights the versatility and complexity of the phenomenon of loneliness. Analyzing the philosophical, sociological and psychological aspects of loneliness, we saw how it is closely connected with various areas of human experience and culture. Loneliness is not only a personal experience, but also a socially significant phenomenon that affects society as a whole.

The study highlighted the need to take comprehensive measures to reduce the negative impact of loneliness, including the development of social programs and policies aimed at strengthening social ties and supporting psychological well-being in various population groups.

The views of classical and modern philosophers on loneliness have provided valuable insight into its influence on personality formation and cultural practices. This research contributes to a deeper understanding of loneliness, going beyond traditional approaches and offering new perspectives for public dialogue and politics.

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Жалғыздық концептісінің философиялық мәні

Аңдатпа. Бұл мақала қазіргі жағдайда жалғыздық тұжырымдамасының философиялық маңыздылығын жан-жақты зерттеу болып табылады. Автор Кьеркегор, Ницше, Хайдеггер және Сартр сияқты ойшылдардың көзқарастарын зерттей отырып, жалғыздықтың классикалық және қазіргі философиялық теорияларын талдайды. Бұл философтардың жалғыздықты және оның адам өміріндегі маңыздылығын қалай түсіндіргеніне назар аударылады.

Мақаланың әдістемелік бөлімінде автор философиялық мәтіндерді талдауды, социологиялық және антропологиялық зерттеулерді, феноменологиялық және мәдениетаралық талдауды қамтитын пәнаралық тәсілді қолдана отырып, жалғыздықты зерттейді. Жеке жалғыздық тәжірибесін зерттеу үшін сұхбаттар мен сауалнамаларды және жалғыздық құбылысының әмбебап және мәдени-спецификалық аспектілерін анықтау үшін мәдениаралық салыстыруды қоса алғанда, сапалы зерттеу әдістері қолданылады. Бұл жалғыздықты адам өмірінің әртүрлі аспектілеріне әсер ететін күрделі және көп қырлы құбылыс ретінде тереңірек түсінуге мүмкіндік береді.

Мақалада жаһандану мен цифрландырудан туындаған әлеуметтік өзгерістердің жалғыздық тәжірибесіне әсерін талдау да қамтылған. Автор феноменологиялық талдау жүргізеді, сұхбаттар мен сауалнамалар арқылы жалғыздықтың жеке тәжірибесін зерттейді және жалғыздықтың әмбебап және мәдениетке тән аспектілерін анықтау үшін мәдениетаралық талдау жүргізеді.

Алынған мәліметтер негізінде автор жалғыздық туралы философиялық түсінікті қоғамдық пікірталастар мен саясатқа біріктіруге бағытталған білім беру, әлеуметтік және саяси институттар үшін бірқатар практикалық ұсыныстар ұсынады. Бұл зерттеу дәстүрлі психологиялық және социологиялық тәсілдерді кеңейтіп, философиялық талдау мен әлеуметтік диалогқа жаңа перспективалар ұсына отырып, жалғыздыққа жаңа көзқарас береді.

Түйін сөздер: жалғыздық; экзистенция; изоляция; концепт; жатсыну; философия; теория; индивид; тұлға; социум.

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Философское значение концепции одиночества

Аннотация. Эта статья представляет собой всестороннее исследование философского значения концепции одиночества в современном контексте. Автор анализирует как классические, так и современные философские теории одиночества, исследуя взгляды таких мыслителей, как Кьеркегор, Ницше, Хайдеггер и Сартр. Основное внимание уделяется тому, как эти философы интерпретировали одиночество и его значение для человеческого существования.

В методологической части статьи автор подходит к исследованию одиночества с использованием междисциплинарного подхода, включающего анализ философских текстов, социологические и антропологические исследования, а также феноменологический и кросс-культурный анализ.

Используются качественные методы исследования, включая интервью и опросы для изучения личных переживаний одиночества и кросс-культурное сравнение для выявления универсальных и культурно-специфических аспектов феномена одиночества. Это позволяет глубже понять одиночество как сложное и многогранное явление, оказывающее влияние на различные аспекты человеческой жизни.

Статья также включает анализ влияния социальных изменений, вызванных глобализацией и цифровизацией, на переживание одиночества. Автор проводит феноменологический анализ, исследуя личные переживания одиночества через интервью и опросы, и кросс-культурный анализ, чтобы выявить универсальные и специфические для разных культур аспекты одиночества.

На основе полученных данных автор предлагает ряд практических рекомендаций для образовательных, социальных и политических институтов, направленных на интеграцию философского понимания одиночества в общественные дискуссии и политику. Это исследование предоставляет новый взгляд на одиночество, расширяя традиционные психологические и социологические подходы и предлагая новые перспективы для философского анализа и общественного диалога.

Ключевые слова: одиночество; экзистенция; изолированность; концепт; принадлежность; философия; теория; индивид; личность; социум.

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