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THE ACTUALIZATION OF LONELINESS IN MODERN PHILOSOPHY

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Abstract: The research relevance is predefined by loneliness being one of the key issues in contemporary philosophy. The research aims to determine the role of loneliness in modern philosophy and the views on the phenomenon. The following methods of theoretical knowledge were used in the research: analysis, synthesis, comparison, abstraction, concretization and generalization. As a result of the research, several conclusions were made, in particular, it was determined what role was played by the theme of loneliness in different periods, such as Antiquity, the Middle Ages, the Renaissance and Modernity. The modern classification of loneliness was considered, and it was determined which of its types are positive and which are negative, as well as what the relationship between them is. The objective factors of loneliness prevalence in the world today are identified. The research introduces a new perspective on loneliness in modern philosophy and demonstrates the interrelation between different kinds of loneliness and a person's spiritual state.

Keywords: Irrationalism. Individual. Abstraction. Anthropocentrism. Depression.

INTRODUCTION

The issue of loneliness is currently urgent and important. On the one hand, people may often be in a state of depression, caused primarily by

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loneliness, which can often cause them to commit suicide. Loneliness is a subjective emotional state characterized by feelings of isolation, emptiness and disconnection from others. At its most basic level, being single refers to the absence of a romantic or committed relationship. However, the term is often used more broadly to encompass a range of experiences and expectations. Some people may self-identify as single, even though they are involved in casual relationships or are open to dating. Others may consider themselves single due to a recent breakup, the loss of a partner, or a conscious decision to prioritize personal growth and self-discovery. Therefore, the meaning of singleness is not uniform and depends on individual perspectives and experiences. People may experience loneliness regardless of their relationship status, and it can manifest in various ways. On the other hand, by being alone, a person can achieve high spiritual and physical development. It is also worth noting that modern philosophy, which is dominated by anthropocentrism, i.e. the modern philosophers' object of study is the man in the context of his spiritual development and social activity, encourages philosophers to explore all issues related to the individual's spiritual condition (CHUNG *et al.*, 2021, p. 855-856). In addition, the prevalence of loneliness in the XXI century has become a rather big problem, given the COVID-19 pandemic. Based on a worldwide survey by Statista (2021), approximately one-third of adults globally reported experiencing feelings of loneliness. The research problem is, first, to determine the time frame in which the research will be carried out. It might be assumed that, for the study of a certain theme in modern philosophy, only the period of the second and third decades of the XXI century should be considered, but this position is incorrect. The term "modern philosophy" refers to the contemporary philosophical thought and discourse that has evolved since the 20th century. Modern philosophy has been formed over a considerable period since the XX century, and it was in the first half of the XX century that the topic of loneliness was actively explored (NURGAZINA *et al.*, 2016, p. 11759-11760). Another problem is the consideration of the types of loneliness. Since there are quite a lot of them and they are diverse, it is necessary to study them from many perspectives.

This research involved many studies, which was important and necessary to make novel conclusions. R. Arieu (2019, p. 15-20), in his book, has carried out a description of XX philosophy. The author has managed to cover all aspects and show the basic imperatives of modern philosophy. However, the work is general, so the researcher does not focus on the problem of loneliness. In the context of researching the creative heritage and philosophical ideas of J.

Powys (1933, p. 1-233), an important scientific article by C. Ebury (2021, p. 397-409). The researcher was able to analyze in detail the philosopher's ideas and set out his interpretation of these thoughts. This research was important for this study because it was important to use different researchers' analyses when studying the mentioned philosopher's ideas.

To study the topic of loneliness and its types, a work by J. Baloyannis (2020, p. 14-24) is needed, in which the author sets out the results of research on the topic of types of loneliness and presents a classification of this phenomenon. In addition, the researcher explains the main aspects and makes assumptions based on the perfect division. The results of this research have become indispensable for the knowledge of contemporary views on the phenomenon of loneliness. U. N. Harari (2018, p. 298-312) is a contemporary philosopher and author of the bestseller *21 lessons for the XXI century*, in which he describes his reflections on the circumstances and conditions in the modern world, but the author only partially mentions the topic of loneliness.

The coronavirus pandemic is a significant event in modern history that has influenced many processes around the world. D. Ungureanu (2022, p. 108-126) was able to conduct a rather unusual study in the context of studying the topic of loneliness. The main sources of the article were classical literature, based on which philosophical conclusions were drawn. The researcher managed to determine what role many historical people's imprisonment played in the development of their views, and on this basis, it was concluded the phenomenon of loneliness.

The research aims to identify what role loneliness plays in contemporary philosophy, and what views there are on it. The place that this issue has occupied in previous periods should be determined, so the first research objective is to analyze ideas on loneliness in different periods of philosophy to determine what features the phenomenon of loneliness has in contemporary philosophy and to determine the origins of contemporary ideas about this issue. The next issue to be addressed in this research is to identify the key characteristics of contemporary philosophy.

1 MATERIALS AND METHODS

The study of loneliness in modern philosophy is quite complex, as it was necessary to address many aspects and to consider the topic as broadly as

possible. It was first necessary to select relevant sources and literature. After selecting several sources, it was necessary to process them to identify the most essential information from them that was most relevant to the topic of this research. The analysis method was important and primary. This method was used at the stage of examining the philosophy of certain periods to determine precisely what role the problem of loneliness played in these systems. This method was also used when examining individual authors' works, as their ideas and opinions are quite profound, and it was necessary to analyze them accurately to use this information further in the research. In particular, the use of this method was important at the stage of considering J. Powys's (1933, p. 30-45) and M. Heidegger's (2019, p. 88-90) ideas, as it was necessary to examine their opinions and ideas in detail to conduct further research.

The next method, which was used during this study, was the synthesis method. After conducting the analysis, it was necessary to combine the information obtained through synthesis to make new conclusions. This method was used to examine the modern classification of the concept of loneliness, as well as to explore other issues related to this topic. This method was used when examining individual authors' ideas, as it was important not only to carry out analysis of these sources but also to use the results that had been derived by previous researchers, who had also studied the philosophers' creative heritage in question. A comparison method was another fundamental method. There are philosophers' many ideas from previous periods in the context of studying the topic of loneliness. It was necessary to use the method of comparing the ideas of contemporary philosophy with other historical periods to be able to demonstrate what changes in public opinion have taken place and to determine how much more prominent the issue of loneliness is in contemporary philosophy.

The abstraction method was necessary for the research. Many different philosophical ideas and trends were considered in this research. It was important to reject one's own beliefs and predilections to draw accurate and objective conclusions. Ancient, medieval, modern and contemporary philosophers' views have been considered, and certain representatives' ideas of psychology have been mentioned. Representatives' opinions of the mentioned periods are quite different, so it was necessary to focus clearly on the issue of loneliness, discarding certain own preferences regarding certain philosophical systems. The generalization and concretization methods have become important in formulating the outcome of this study. Using concretization, it was necessary

to focus on the most essential information that had been presented in this research. The general conclusions also needed to be formulated using the synthesis method.

2 RESULTS

The issue of loneliness has been the subject of philosophy in different historical periods. As far back as Antiquity (around V century BC to V century AD), there were different views on this subject. It should be noted that, at that time, the leading trends in philosophy were the ideas of social life and self-improvement. There were different approaches to the issue of loneliness. The first approach was formed in the times of ancient Greece, and following it, loneliness is a negative trait since an individual loses contact with society and neglects his civic duty (SHIELDS, 2022, p. 56-67). Another approach was more characteristic of Roman philosophy, particularly Stoicism. The proponents of this doctrine viewed loneliness as an opportunity to be alone and to analyze one's actions in life. One of the most famous tracts of ancient philosophy, M. Aurelius (2018, p. 79-85), was created in this context. During the Middle Ages (approximately V to XV century AD), there were significant changes in philosophy. One of the factors is the spread and establishment of Christianity as the dominant doctrine in most European countries. Thus, a considerable number of new phenomena and concepts emerge, one of which is a pilgrimage, i.e., travel to holy places to atone for one's sins. In addition, the government theory is in decline in philosophy (GILSON, 2019, p. 366-395). The influence of these factors contributed to the fact that, in the Middle Ages, the dual antique approach to understanding the phenomenon disappeared and loneliness was perceived exclusively as a way of achieving transcendence and the knowledge of God (CHUNG, 1995, p. 83; SEO *et al.*, 2021, p. 1416).

During the Renaissance (XIV to XVII century AD), ancient ideals were brought back, including in the context of attitudes to loneliness. The spread of new and important concepts occurs from the late XVIII to the XIX century. In particular, loneliness is now being shaped through a new social category of existence (KENNY, 2008, p. 48-64). That is, among many philosophers – this phenomenon is gaining popularity, in particular, such philosophers as F. Nietzsche, S. Kierkegaard and A. Schopenhauer. The latter of the mentioned philosophers said that loneliness is a gift meant for all outstanding minds

(SCHOPENHAUER, 2020, p. 101-103). It should be noted that, during this very period of philosophical development, the transition from rationalism to irrationalism took shape, and the philosophers' ideas of this very period had a great influence on the development of views on loneliness in modern times. During this period, psychology was also actively developing. There is a strong differentiation between philosophy and psychology in approaches to the treatment of loneliness. As noted above, philosophers of this time regarded loneliness as a positive concept, while psychologists had a different view. In particular, the leading scholar of this time, S. Freud (2010, p. 78-79), considered the loss of the meaning of life as well as the factor that forces self-containment. Thus, for psychologists, loneliness becomes a negative phenomenon to be treated. Overall, it has to be said that, in many periods, loneliness was perceived negatively (JEONG *et al.*, 2022, p. 3777-3778). On the other hand, if there was no negative attitude to the concept, then it was simply not given much importance.

Before examining the position and views on loneliness in the present, it is important to focus on what modern philosophy is and what factors characterize it. Speaking of time frame, it should be understood that many schools and variations of modern philosophy were founded not in the XXI, but in the XX century. Considering this, it is possible to define the first feature of modern philosophy, namely, that it is characterized by different schools and views. The next characteristic feature is anthropocentrism. Another aspect that characterizes modern philosophy is irrationalism. This feature started to form in the XIX century as a counterbalance to classical rational philosophy and has an impact on modernity. Linked to irrationalism is another distinctive feature of philosophy in the present world – the controversial attitude toward science (TUKHTAROVA, 2021, p. 199-200). Although today there is a philosophical teaching such as scientism, which recognizes the omnipotence of science and the possibility of achieving truth through the scientific approach, most schools of thought recognize the limitations of scientific knowledge.

The first philosopher to address the subject of loneliness was the American polemist J. Powys (1933, p. 7-14). This philosopher was born in a small town to a family of local priests, so he adopted religious views from an early age. Throughout his career, he wrote many works in various genres: poems and essays. But his most important legacy is the short story “A philosophy of solitude”. Many references to Christian ethics in this work can be seen, but the author's opinions are not derived from religion. In this sense,

the author is a pure philosopher, as he presents his thoughts based only on his own experience and uses logical arguments. The most important aim of J. Powys' philosophical reflections is to find meaning. J. Powys is to find the meaning of life and to disengage from any institutions, whether spiritual or secular. The author claims that loneliness is any person's characteristic state, especially for the thinker trying to find the truth.

On the other hand, according to J. Powys (1933, p. 121-135), the enemies of loneliness are passions such as the need for love and vulgarity, for even the wisest man can give up loneliness if he is afflicted by these things. In particular, the author gives the example that people may often be in a bar to find a company, although they cannot tolerate the smell of tobacco or excessively loud music. Thus, the philosopher argues that, to realize the value of loneliness, it is necessary to choose routine life, because when life becomes cyclical, then there is a need to find meaning through detachment from such a rhythm and human passions. Also, J. Powys places great emphasis on opinions. He argues that ideas in society are fleeting, but one must adhere to them so as not to be judged by society. In this sense, loneliness acquires an important meaning, as it is only with oneself that a person may analyze all the ideas of society and determine their truthfulness. In this context, the notion of happiness is also important. According to the author, an individual can only become happy when he rejects all societal norms and can only follow what he believes to be true. J. Powys' philosophical contribution is quite large, as he was the first to be able to fully explore the theme of loneliness and show what can be achieved through it. The author is also one of the first in modern philosophy to demonstrate the individual's importance in the search for truth.

Another XX century thinker, who made an important contribution to shaping the views of contemporary philosophy on loneliness, is M. Heidegger (2019, p. 332-358). This author is a representative of such philosophical trends as hermeneutics. The main idea of M. Heidegger's hermeneutics is an attempt to cognize the sense of human existence through language. The author claims that loneliness is a characteristic condition for all philosophers and poets, as being alone one can go deeper into reflections. However, M. Heidegger argues that the human ego cannot be isolated. In particular, in his work *Being and Time*, the author examines the German term "Mitsein", which translates as "to be of", but the word can take on the meaning of "society" or "community". In the context of the analysis, M. Heidegger argues that the word is derived from another German term "Selbstsen", which can be translated as "alone

with oneself". Based on this, the philosopher argues that human existence is always connected with other people because, in loneliness, a person is guided by those attitudes, which were received during upbringing from parents. A person remembers it and, due to this again, experiences moments of his or her life with other people. Thus, M. Heidegger argues that there is no loneliness in the absolute sense of the word, but there is detachment from society. The philosopher sees a special value in this aspect, calling it the 'silence of being', which is very important for reflection and reflection on life for everyone (DOSSANOVA *et al.*, 2021, p. 51).

It can be noticed that, in the XX century, there is an active consideration of loneliness as a separate object, rather than as part of another issue. Moreover, analyzing previous scholars' views, one can trace that they viewed loneliness solely as a phenomenon through which philosophical reflection can be penetrated and true meanings can be found. However, in the XXI century, the knowledge of loneliness has been systematized. Researchers from the Aristotle University of Thessaloniki were engaged in this activity. As a result of the analysis, it was established that loneliness has several forms of embodiment. Thus, the following forms were identified: forced loneliness, loneliness through rejection by society and voluntary loneliness. The essence of the first of the listed concepts is that a person ceases to interact with others due to the influence of objective factors. A striking example of this is a lockdown, which was introduced in most countries of the world due to the spread of the pandemic. The next type of loneliness is used to refer to withdrawal from society due to the unwillingness of society itself to interact with a certain person. This may be due to that person's behavior or to his or her external features. And the last type of loneliness listed refers to a person voluntarily cutting off contact with the people around them.

It is important to note that the first two types of loneliness can transform into a third one. Since if a person is forced to remain lonely, over time, he or she may become accustomed to this state and, voluntarily, choose this type of relationship with those around them. If a person finds himself or herself rejected by his or her environment, it becomes a great stress for his or her. And the issue of moving to a conscious type of loneliness becomes a matter of survival (NUSIPALIKYZY *et al.*, 2020). In the XXI century, the issue of loneliness becomes especially relevant. In particular, philosopher U. N. Harari (2019, p. 320-321) states that, at the present, more people die from suicide than from violent homicide. One of the factors causing depression and

pushing suicide is loneliness. However, given the material outlined above, it can be seen that not all types of loneliness are destructive, so it can be talked about forced loneliness and rejection by society. Among the objective reasons for the spread of loneliness in the world is the aging of the population, since it is often the elderly who remain lonely. Another factor is the coronavirus pandemic. Although the biggest lockdowns were specific to the years 2020-2021, they have still had an impact on the spread of loneliness in the world.

Interest in the topic of loneliness among philosophers has prompted the development of many areas of research. In particular, the study of happiness is one of them. As was shown above, philosophers who studied the topic of loneliness in the XX century argued that, through this phenomenon, one could learn the meaning of life and become truly happy; however, on the other hand, it is the cause of many suicides in the XX century. Thus, it is necessary to investigate the topic of loneliness to understand its complexity, when it is a positive phenomenon and when it is destructive one. Another area of research, that is relevant in the XX century, is the virtual environment, as the question of the impact of digital technology on human life is quite complex. In this context, the topic of whether a person is lonely if he or she is in contact with society solely through information technology is a priority topic.

3 DISCUSSION

As noted above, the issue of loneliness is becoming increasingly relevant in modern philosophy, starting from the XX century, when the study of this phenomenon proper was discovered, and in the XXI century, when under the influence of objective factors, the need to study this issue is growing. This topic is quite diverse and multifaceted. As such, many modern researchers have been studying and describing it. J. Powys' (1933, p. 1-233) work *A philosophy of loneliness* is quite popular among those who study this subject. As such, there are many interpretations and opinions on the mentioned author's ideas. W. Kim (2017, p. 773-788), while analyzing that work, concluded that J. Powys was not a philosopher. J. Powys is not a philosopher, but rather an interpreter of religious views and dogmas in a philosophical style. However, such an opinion is not correct. J. Powys had pronounced religious views, but they are not the basis of his philosophical views. As far as *A philosophy of loneliness* is concerned, it has been noted, in the results of this study, that all ideas have been expressed at the expense of the author's experience and his

logical arguments. Therefore, J. Powys' work has a pronounced philosophical character. It is worth noting that, in his book, J. Powys often quotes and refers to Christian doctrine, which may give rise to the opinion that religion is the basis of his views, but these ideas are not fundamental in the said author's philosophy.

M. Heidegger's (2019, p. 4-5) views are quite complex. Therefore, to understand them, it is important not only to analyze this outstanding philosopher's outstanding but also his way of life. Thus, in his research, A. Ross (2021, p. 1-15) explored the topic of what M. Heidegger's life and lifestyle were like. The philosopher had his little house, where he lived alone from time to time., In his research, A. Ross was able to point out that the house was rather modest both in appearance and in furnishing. The author, therefore, claims that the house was not just M. Heidegger's dwelling place, but also somewhat of a fortress for the philosopher, for it is in such a solitary and ascetic environment that one can penetrate reflection and reach profound conclusions. The author also gives another meaning to this hut, namely that it is a certain middle ground between the technological and the primary worlds. This is important in the context of the fundamental values of hermeneutics because, for this philosophical current, it is important to define the basic conditions of existence in the primary world (ISSAKOVA, 2015, p. 97).

The researcher from Bucharest University, D. Ungureanu (2022, p. 108-126), investigated the topic of loneliness in historical and cultural retrospectives. The scientist is convinced that loneliness is not a negative phenomenon and proves it. The research object is the topic of a person's forced loneliness through imprisonment. The author refers to examples from classic foreign literature and relevant historical facts while exploring this topic. This is all done to prove that it was, while in loneliness, that great figures formed their views and plans of events, which they were able to implement later. The researcher does not make the hypothesis that everyone, who is imprisoned, becomes a public figure. At the same time, the scholar puts the issue in a broader context, saying that loneliness can be a constructive phenomenon. One should agree with this view but should add that forced loneliness can only become useful for a person's spiritual development when loneliness becomes voluntary (TEMIRGAZINA; IBRAEVA, 2021, p. 299).

According to K. Barclay *et al.* (2023, p. 11-13), loneliness has long been a subject of interest for philosophers, poets, psychologists and, more recently, clinicians and public health professionals. The study of loneliness is of critical

importance for several reasons. Firstly, loneliness is a pervasive phenomenon, affecting individuals across various demographic and geographic contexts. Secondly, it presents a compelling philosophical challenge, with inquiries into loneliness spanning diverse philosophical fields such as phenomenology, existentialism and philosophy of mind. Thirdly, empirical evidence has identified loneliness as a significant health risk factor, thereby establishing it as a (negative) social determinant of health.

S. Chakraborti's (2021, p. 769-784) study explored the topic of a factor that is relevant in the context of studying loneliness: the coronavirus pandemic. The author was able to use a stoicism approach, due to which he was able to show that it is not the events themselves that are important, but reactions to them. Thus, S. Chakraborti argues that the pandemic is not a decisive factor in the context of the spread of depression through loneliness, but it is the individual's perception of the event that is important. The author, therefore, suggests one possible way of addressing the problem of reducing the impact of enforced loneliness through the dissemination of philosophical articles, particularly in the media, and online training, teaching people to adapt to situations where they find themselves alone. Researcher R. Monisa (2020, a. n. 14135) presents the results of his study of loneliness. An important peculiarity of the study is that the author does not treat this phenomenon as a separate phenomenon. R. Monisa states that loneliness is an effective tool for treating any person's mental state. The peculiarity of his work is that the researcher looks at the problem from the viewpoint of both philosophy and psychology. It should be noted that the author speaks only about those cases when a person is alone at will. These periods are short, and this person is engaged in his development. One can agree with the author that, with the conditions listed above, loneliness can be a constructive tool for mental health.

In S. Buetow's (2022, p. 4-141) book, a novel conceptual analysis of loneliness is presented, highlighting the severe health consequences associated with this condition, such as increased morbidity and premature mortality. The author argues that social connection alone is not a sufficient remedy and explores alternative approaches to transform loneliness into healthy solitude.

Drawing upon various disciplines within the humanities and arts, including psychology, philosophy and literature, the book examines the pervasive and potentially serious issue of loneliness. Buetow contends that loneliness is less about deficiency and more about a state of self-disconnection,

exacerbated by modernity and various social forces. The book investigates how person-centered healthcare can play a role in educating individuals to transform their loneliness into healthy solitude.

The analysis delves into the concepts of self-connection and spiritual connection, illustrating how these forms of engagement can alleviate risks associated with both the absence of social connection and the presence of social connection itself, such as self-disconnection and rejection by others. Furthermore, the book demonstrates that cultivating connections with oneself and one's spirituality can turn aloneness into a valuable resource and enhance the benefits derived from connecting with others.

There is much discussion about eminent Roman philosopher M. Aurelius' (2018, p. 99-120) ideas to this day. In particular, the topics of these debates concern the context of loneliness. Thus, E. Bryan (2021, p. 188-191) claims that M. Aurelius is the first philosopher in the world who explored the topic of loneliness as a separate phenomenon. Such an opinion is rather complicated, but one cannot fully agree with it. In *Meditations*, one can find many references to loneliness and its impact on human life. Nevertheless, the same views can be found in M. Aurelius' many predecessors, in particular Pythagoras. Besides, the object of the Roman philosopher's philosophical views is not the paradox of loneliness, but the human being and his place in the world. Thus, it can be said that M. Aurelius made a significant contribution to the development of views on loneliness, but he is not the founder of the doctrine exploring this phenomenon.

Z. Lederman says (2022, p. 14-98) that the COVID-19 pandemic has starkly illustrated humanity's unpreparedness in addressing the loneliness resulting from the global response to the virus. As individuals across the world experience profound loneliness, with some even succumbing to its consequences, questions remain about the factors that contribute to feelings of loneliness versus solitude or the experience of loneliness in bustling urban environments like London. In his essay, an examination of loneliness in general, and specifically within the context of COVID-19, was undertaken. Subsequently, an argument is put forth that loneliness should be considered a social determinant of health. Finally, the essay posits that individuals possess a right to be free from loneliness, which is derived from the right to healthcare or, more broadly, the right to health.

The article by E. Hughes (2023, p. 5-43) explores the experience of loss and loneliness in old age and how it differs from other forms of bereavement. Drawing on de Beauvoir's and Améry's phenomenological analyses, the author argues that the diminishment of the capacity for projection and recollection in old age complicates recent interpretations of loss and loneliness while reinforcing the conclusion that subjectivity is necessarily impoverished in old age. The author then critically examines de Beauvoir's and Améry's underlying conception of subjectivity, and suggests that a new approach grounded in the passive body-in-itself, rather than the self-transcending capacity of the body-for-itself, could help ameliorate the estrangement and alienation experienced by older adults.

In the research, J. Quodbah (2019, p. 1111-1122) studied the issues of happiness and social life. By observing a large group of people, the author managed to determine that happiness depends on a person's interaction in society. The researcher concludes that people often behave selfishly when trying to achieve happiness. Thus, a person usually tends to be in society when it benefits him or her and to be lonely when, on the contrary, it does not benefit him or her to be in society. However, this view is not entirely correct because, as mentioned above, a person can only be happy in loneliness when he or she accepts it; if a person finds himself or herself rejected by society, then he or she will not be able to be happy immediately. Speaking about the topic of loneliness, it is important to understand that it acquires significant relevance in the present, given the peculiarities of modern philosophy and the objective reasons that strengthen the spread of this phenomenon in the world. Besides, the very concept of loneliness in modern interpretation is quite diverse, so one should be aware that, in the course of further research on this topic, it is necessary to consider it from different positions.

CONCLUSIONS

As a result of the research, it was determined that the issue of loneliness has been always relevant, but it is in contemporary philosophy that loneliness is treated as a distinct category and has been studied in detail by many philosophers. Important philosophers, who have studied the subject of loneliness, are J. Powys and M. Heidegger. They were the first to succeed in mainstreaming this topic in modern philosophy and in determining directions for further research. The formerly considered loneliness as a separate

phenomenon, and the latter studied it in the context of hermeneutics doctrine. Both managed to show that loneliness is not a negative phenomenon, but on the contrary, it is positive and constructive.

In the XXI century, research into the subject has created a classification of loneliness. Firstly, it is forced loneliness, which consists of being alone due to the influence of external factors. Secondly, rejection by society means that the individual is alienated from society. Third, it is voluntary loneliness, the essence of which is that a person consciously chooses this way of life. This distinction is necessary as an important area of research in the modern world to determine when loneliness is a cause of depression and when it is a positive phenomenon. The research determined that only voluntary loneliness is positive for human development. It was also shown that it is possible to move from the first two types of loneliness to the latter. Among the objective reasons for the spread of this phenomenon, it was possible to identify the effects of quarantine measures during a pandemic and an aging population. These factors have had the greatest impact on the growth of loneliness on the planet. Further research in this context needs to explore the topic of how one can become happy in loneliness. In addition, the topic of virtuality and digital technology is required in the study of loneliness.

BALAPASHEV, B.; TURSUNBAYEVA, A.; ZHANGALIYEVA, A. A atualização da solidão na filosofia moderna. *Trans/form/ação*, Marília, v. 46, n. 4, p. 25-42, Out./Dez., 2023.

Resumo: A relevância da pesquisa é predefinida pelo fato de a solidão ser uma das questões-chave, na filosofia contemporânea. A pesquisa visa a determinar o papel da solidão, na filosofia moderna, e as visões sobre o fenômeno. Na pesquisa, foram utilizados os seguintes métodos de conhecimento teórico: análise, síntese, comparação, abstração, concretização e generalização. Como resultado da investigação, foram obtidas várias conclusões. Em particular, foi determinado qual o papel desempenhado pelo tema da solidão, em diferentes períodos, como na Antiguidade, na Idade Média, no Renascimento e na Modernidade. A classificação moderna da solidão foi considerada, tendo sido determinados quais de seus tipos são positivos e quais são negativos, bem como qual é a relação entre eles. Os fatores objetivos de prevalência da solidão, no mundo de hoje, são identificados. A pesquisa introduz uma nova perspectiva sobre a solidão, na filosofia moderna, demonstrando a inter-relação entre diferentes tipos de solidão e o estado espiritual de uma pessoa.

Palavras-chave: Irracionalismo. Individual. Abstração. Antropocentrismo. Depressão.

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