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ON THE HISTORY OF LONELINESS IN PHILOSOPHY

Introduction. Loneliness is one of the most pressing problems of modern society. It is not only a complex phenomenon of individual human life, but also a major social phenomenon that requires regular psychological, anthropological and socio-philosophical understanding. Only with a broad interdisciplinary approach is it possible to accurately understand the phenomenon of loneliness, its transformation in the modern world and predict the impact on the world of the future.

The value of a socio-philosophical understanding of loneliness lies in focusing on the significance of this phenomenon for humans and society. The danger of understanding it only as an individual phenomenon is that it ignores the situations and reasons in which loneliness arises and is felt by a person. Thus, many dynamic factors directly related to the essence of loneliness as a social phenomenon are not taken into account. On the other hand, excessive attention to the social manifestations of loneliness without taking into account its significance for the inner world of a person can lead to a misunderstanding of the most important personal functions of loneliness.

Keywords – Philosophy, social psychology, loneliness, existentialism.

Most studies of loneliness in modern science are limited by the framework of social psychology and sociology. Therefore, loneliness is traditionally understood as a negative emotional experience in social isolation from other people, as a social phenomenon that is spreading with the emergence of megacities, increased social mobility of the population, and a crisis of family relations.

Loneliness is a concept whose vital meaning seems accessible. However, such clarity is deceptive, and understanding is commonplace, since the phenomenon of loneliness is filled with contradictory philosophical content, which is difficult for rational analysis.

In modern society, there is practically no positive attitude towards loneliness. A purely psychological understanding of this phenomenon as a painful emotional state has led to the leveling of the value of loneliness as an individual phenomenon that is crucial for self-awareness and self-knowledge of the individual, influencing the formation of skills for constructive interaction with society, influencing the development of the ability for true communication, for true philanthropy. Negative social consequences of experiencing loneliness, such as depression, suicide, aggression, deviant behavior and other forms of social deformations, are caused not by loneliness itself, but by the inability to endure and use it. Active social interaction in modern society does not satisfy a person's need for close communication, necessary to overcome the negative experiences of loneliness.

Negative social consequences of experiencing loneliness, such as depression, suicide, aggression, deviant behavior and other forms of social deformations, are caused not by loneliness itself, but by the inability to endure and use it. Active social interaction in modern society does not satisfy a person's need for close communication, necessary to overcome the negative experiences of loneliness. Such significant individual needs as reading, thinking, contemplation are considered a rarity and an oddity in the mass consciousness. Modern society strives to control not only a person's social behavior, but also his inner life. This is

achieved, in particular, by limiting the ability to think alone. Accepted modes of behavior, ready-made moral assessments, and, in fact, the absence of any moral restrictions, social stereotypes broadcast by modern society have led to the formation of a huge mass of people who are identical and easily controlled in their «sameness». That is why being alone with oneself does not make sense for many representatives of the modern generation, and loneliness is frightening. Loneliness is one of the central themes in existentialist philosophy, a school that emphasizes the individual existence of a person. The understanding of loneliness in the context of existentialism differs from the everyday idea of it as the absence of company or support. For existentialist philosophers, loneliness is a necessary state of human existence, which follows from the awareness of one's own freedom and responsibility to the world. In this article, we will consider various aspects of loneliness within the framework of existentialist philosophy, its importance for self-knowledge and self-realization of the individual.

The philosophy of existentialism is distinguished by its emphasis on individuality and freedom of the individual, and loneliness plays an important role here. In the context of this philosophy, loneliness is presented as a state when a person realizes his uniqueness and originality, the impossibility of full understanding and empathy by others. Existentialists emphasize that each person inevitably remains a lonely and unique creature, and this is an integral part of his existence. One of the key aspects of the introduction to the concept of loneliness in existentialism is its connection with the concept of «freedom». Philosophers of this school emphasize that it is the awareness of one's loneliness that allows a person to free themselves from external norms and social restrictions, take responsibility for their actions and choices, and become the creator of their own destiny. Therefore, loneliness in existentialism is considered as something inseparable from the freedom and self-determination of the individual.

Another important aspect of the introduction to the concept of loneliness in existentialism is its attitude towards other people. Philosophers of this school emphasize that loneliness does not mean complete isolation from society, but rather expresses the awareness of the difference and incomprehensibility of the inner world of each person. In this context, loneliness in existentialism acts as an awareness of the impossibility of complete mutual understanding with others, which often leads to a paradoxical situation when a person is surrounded by others, but feels alone in his world.

Social processes designed to optimize and facilitate human life ultimately lead to the leveling of the value of an individual. Individualities are erased, the possibility of «exchange» as enrichment in communication with other people decreases. Accordingly, the value of communication itself decreases, quality is replaced by quantity. This leads to social isolation, anomie, alienation, the causes of which are the fear of loneliness and the desire to avoid it at all costs.

The concept of loneliness in the philosophy of existentialism involves an in-depth consideration of its philosophical, psychological and social aspects, as well as identifying the relationship with other key ideas of this philosophical trend. Loneliness in existentialism is not simply a denial of social ties and relationships, but rather an awareness of the inevitable difference and uniqueness of each person, which is an important aspect of freedom and self-determination of the individual.

Loneliness in the context of existentialism is also associated with the concept of freedom. All people are separate and free in their actions and choices, which makes their loneliness inevitable. Existentialists emphasize that the freedom and responsibility of each individual affirms his or her solitude, since no one can fully share the experience of another. In this sense, solitude becomes an integral part of human existence, which is an inevitable result of freedom and responsibility.

In addition, solitude is important for ethics and morality within existentialism. Isolation and solitude in existentialist philosophy emphasize the importance of personal responsibility and moral choices. Each person faces the solitude of his or her own existence and must make various decisions and act according to them, based on his or her own values and beliefs. In this sense, solitude is a kind of philosophical test that helps a person to form his or her individuality and moral position.

Thus, solitude in existentialist philosophy is not simply a state of absence of society, but rather a key concept that personifies the uniqueness and individuality of each person. It is associated with the concept of freedom, responsibility and morality, becoming an important aspect of human existence. In the context of existentialism, loneliness helps a person to realize and accept his individuality, which makes it a fundamental part of philosophical reflection and consideration of human existence.

The study of loneliness in the works of existentialists is connected with the basic principles of this philosophical school, which undertakes the task of understanding the essence of human existence. Loneliness in existentialism is perceived not as a negative state, but as an inevitability and an integral part of our lives.

One of the early studies of loneliness in the philosophy of existentialism can be found in the works of Søren Kierkegaard. The Danish philosopher believed that loneliness is a necessary stage in human development, when a person becomes aware of himself and his individuality. Loneliness in Kierkegaard is an indispensable condition for the discovery of existence, as well as for the development and growth of personality. He connects this phenomenon with internal self-awareness and says that no one can share it except God. Existence in his understanding is expressed in the personal experience of a person experiencing himself as a "synthesis of the infinite and the finite, the temporal and the eternal, freedom and necessity" [8]. He claimed that only through solitude can we achieve freedom and truth. However, Kierkegaard also warned that prolonged solitude can lead to despair and alienation from society.

Blaise Pascal, a scientist and philosopher, considered loneliness from the perspective of man's abandonment in the Universe. He said that people try to find salvation in entertainment because they are afraid of being left alone with themselves and their thoughts. Instead of enjoying a quiet life, which many dream of, people unrestrainedly spend a huge amount of their resources: strength, time, money on entertainment and even risk their lives for it. B. Pascal saw a paradox in such behavior of people and came to the conclusion that it stems from avoiding themselves. This, in turn, stems from the fear of being alone and looking into the eyes of the nature of human mortality and insignificance before existence. If a person nevertheless stops in his attempts to escape from himself in entertainment, he will inevitably begin to think about his place in the endless and incomprehensible world. Such thoughts are likely to be followed by experiences of loneliness, melancholy, emptiness, anxiety, loss of faith and hope: "When I see the blindness and insignificance of man, when I look at the silent Universe and at man abandoned in the darkness of himself, as if lost in this corner of the Universe, not knowing who put him here, why he came here, what will happen to him after death, and unable to find out all this, I am frightened, like someone who was brought sleeping to a deserted, terrible island and who wakes up confused and without a way to get out of there" [11]. Another important researcher of loneliness in existentialism is Jean-Paul Sartre. The French philosopher believed that each person is separate, free and responsible for his own life, which makes us lonely creatures. In his work «Being and Nothingness» Sartre writes that loneliness arises from our freedom of choice and awareness of our mortality. He argues that the most difficult kind of loneliness is the realization that each of us is responsible

for our actions and decisions. The philosopher argued that due to discord with oneself and dissatisfaction with the world, a person seeks ways to go beyond his "I", thus trying to get rid of loneliness outside, instead of finding the truth in it. In relationships with other people, there is an inherent conflict, which means that they cannot save a person from loneliness, no matter how much he strives for unity with them [6]. Therefore, attempts to connect with another lead to nothing but painful loneliness, in contrast to deep and creative loneliness in oneself. Another important researcher of the topic of loneliness in existentialism is Albert Camus. The philosopher from France suggests looking at loneliness as an opportunity to create your own semantic system in a meaningless world. "But if the universe suddenly loses both illusions and knowledge, a person becomes an outsider in it. "Man is banished forever, for he is deprived of both the memory of his lost homeland and the hope of a promised land. In fact, the feeling of absurdity is this discord between man and his life, the actor and the scenery. All people who have ever thought about suicide immediately recognize the presence of a direct connection between this feeling and the craving for non-existence" [7]. It follows from this that A. Camus proclaimed solitude as the only possible and natural form of being, which pushes one to fight this world, rebel against it. The philosopher denied the possibility of salvation in Divine reality and, despite the tragedy of the situation, said that the greatness of man lies precisely in the ability to withstand such a hostile world. Only when left completely alone in the absence of God, peace, strong ties with others, does man deserve respect and find himself. Loneliness in his works is connected with our awareness of the meaninglessness of life and requires us to actively make decisions and create our own essence.

It is also worth mentioning the work of Martin Heidegger, who explores loneliness through the prism of being (Dasein) - the temporary existence of man. The philosopher believed that loneliness is a normal state, because each

of us is constantly in search of our true being. Heidegger understands loneliness as an active process of self-disclosure and self-awareness. M. Heidegger believed that a person who is in the company of people on a daily basis can lose touch with his personality. Despite the fact that Heidegger insisted that social interaction is a prerequisite for gaining selfhood, experiencing loneliness played an equally important role in his theory. Having immersed himself in this experience, a person feels himself to be in nothingness and exists towards it. This experience, including the experience of fear of imminent death [1], allows the personality to gain integrity through liberation from being with others [9]. The study of loneliness in the philosophy of existentialism implies the study of our freedom, responsibility and awareness of life. Solitude in this context is presented as a natural outcome of the consideration of the essence of man. It leads us to important questions about our freedom of choice, our place in society and the uniqueness of each individual being. The philosophy of existentialism suggests not to deny solitude, but to accept it and find in it opportunities for self-development and self-knowledge.

However, the philosophy of existentialism offers new perspectives on solitude. Existentialism recognizes that each person is a unique and free being, capable of creating his own meaning and purpose in life. Representatives of this school, such as Jean-Paul Sartre and Martin Heidegger, argue that solitude is an integral part of our existence, and only through the acceptance of this fact can we find true freedom and meaning.

Another perspective that existentialism offers is to accept solitude as an opportunity for self-development and self-knowledge. Solitude gives us the opportunity to enjoy the present moment, establish deep connections with ourselves and discover new horizons of the inner world. Through solitude, we can find clarity and harmony with ourselves, which affects our ability to create happy and healthy

relationships with others. Thus, loneliness in the modern world is a challenge, but at the same time it opens up prospects for new meanings and opportunities for personal growth. The philosophy of existentialism recognizes the inseparability of loneliness in human existence and suggests finding true freedom and meaning in it. Loneliness requires us to accept and realize that through self-knowledge and conscious choice, we can create deeper and richer relationships with the world around us.

In the history of philosophical thought, two stages of understanding loneliness can be distinguished. The first is the understanding of loneliness as a state necessary for immersion in one's inner world, for knowing the world through self-awareness, for contemplative activity. The state of loneliness was considered significant and necessary only for select people. At the early stages of the development of philosophical thought, loneliness did not exist either as a philosophical problem or as a universal human phenomenon. It was understood only as the actual state of the person experiencing it, as a purely individual phenomenon. For this stage, which includes periods from ancient times to the New Age, the conclusions made regarding loneliness are important. First, understanding the possibility of inner solitude regardless of physical solitude. Second, awareness of the importance of loneliness for developing relationships with other people. Third, recognition of the dependence of relationships with other people on the attitude towards oneself. Fourth, understanding the importance of involvement in nature to overcome the negative experience of loneliness. Fifth, the possibility of overcoming loneliness through merging with the divine people. Sixth, substantiation of the reasons for the fear of loneliness, determined by the «emptiness» of the inner world. Seventh, recognition of the importance of loneliness for activating the creative powers of the individual. The next stage in the history of philosophy, associated with a new understanding of loneliness, begins with the emergence of an existential position. The interpretation of loneliness as an experience of the original and inevitable, as a universal human existential of being, leads to the idea that to the extent that a person is responsible for his life, he is alone. While a person identifies himself with a group, with society, he does not realize the possibility and responsibility of individual action, he is not afraid, does not feel loneliness, but he is not free either. As soon as a person realizes his separateness, peculiarity, uniqueness, he realizes his own loneliness. To realize the philosophical value of the phenomenon under study, it is important that in the existential understanding, loneliness is the basic basis for experiencing other borderline situations, such as birth and death. The essence of the problem of loneliness, raised and not solved in the philosophy of existentialism, is not that modern people do not have communication skills or a sufficient number of social connections, but that people do not see the point in being alone with themselves, they are afraid of the boredom and emptiness that surrounds them in solitude. The desire to avoid loneliness pushes a person to establish social contacts, which, in fact, are only «communication collecting». Such «communication» exacerbates the experience of loneliness in an emotional or social form. Thus, in modern society there is an urgent need to form a positive attitude towards loneliness, which will help to avoid the negative consequences of experiencing social isolation. This idea was most accurately expressed by M. Mead: «If being alone could not be associated with the fact that you were rejected or that you yourself refused to communicate, and consider such a situation as a completely characteristic and desirable state for a person, we would reduce the suffering from loneliness that society imposes on us.» The socio-philosophical approach to the phenomenon under study plays an important role in forming a positive attitude towards loneliness. In addition, higher education, especially philosophical courses and disciplines, is of great importance in this regard. The more educated a person is,

the higher his ability to reflect, the calmer he is   towards loneliness and can use it positively.

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К ИСТОРИИ ОДИНОЧЕСТВА В ФИЛОСОФИИ

Резюме

Проблема одиночества становится одной из самых важных и актуальных на современном этапе общественного развития. Кардинальные изменения, так или иначе, произошли и будут происходить во всех сферах существования человека. Вера в безграничные возможности развития общества и науки подкрепляется грандиозными достижениями XX в. -покорением космического пространства, образованием новой информационной сферы, освоением нанотехнологий. Однако этот новый высокотехничный и стремительный мир не всегда оказывается комфортным для отдельной личности. В индивидуальном› сознании человека зачастую формируется отчужденное либо абсурдное восприятие происходящих событий, растет число людей, неспособных вписаться в новую социальную сферу деятельности. Человек воспринимает себя как социального и культурного индивида благодаря социальным связям и отношениям, принадлежности к социальным организациям. Лишаясь этого, он воспринимает свое Я как одинокое, беззащитное, находящееся во власти враждебных стихий. Об актуальности выбранной темы исследования свидетельствует и следующее обстоятельство. Иногда одиночество представляется нам чем-то парадоксальным - ведь число представителей человеческого рода в наши дни велико как никогда. Сложно опровергнуть тот факт, что самое страшное одиночество - это одиночество среди людей. Оно связано с отсутствием значимого взаимодействия между «Я» и «Другим». Подобное одиночество может привести к явлениям невротического типа, массовым депрессиям и даже шизофрении. В такой ситуации человек готов связать себя с другими людьми посредством самых нелепых предрассудков и суеверий. Как следствие, возникают искаженные религиозные формы, экстремистские политические группировки, активизируется национализм, мистицизм. Все это есть способ избежать

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изоляции, обрести чувство единства с другими людьми и, таким образом, вернуть себе чувство безопасности. Абсолютная неудовлетворенность одинокого человека своим бытием ведет к весьма деструктивным, разрушительным последствиям, грозящим уничтожить саму возможность человеческого существования. Таким образом, на фоне современного кризиса человеческой ситуации, философско-антропологический анализ проблемы одиночества становится все более актуальным.

Особо важно отметить, что одиночество несет в себе не только негативный заряд, приводящий к разрушению внутренней гармонии. Проблема одиночества, лишь в самом общем виде, кажется легко постигаемой. Однако насколько безмерно сложен и неисчерпаем сам человек, настолько сложно проникнуть в суть и смысл проблемы его одиночества. Именно в многоликости образов человека и заключена сложность понимания и трактовки проблемы одиночества. Всеобъемлющая картина человека (а, следовательно, и одиночества) не может быть завершена, она только манит к себе как влекущая, но постоянно ускользающая от нашего осознания цель. Сущность человека гораздо глубже наших знаний о нем. Исследовать сущность и существование одиночества возможно исключительно сквозь призму рассмотрения сущности и существования человека. Этим фактом обосновывается актуальность рассмотрения одиночества как проблемы философского исследования.