

THE PROBLEM OF LONELINESS PHILOSOPHICAL ASPECT

¹*Turarov Sayat*, ²*Dosmagambetova Jamila*, ³*Aimbetova Ulbossyn*,
⁴*Orazaliyev Bakhytzhан*

^{1,4}*L.N. Gumilyov Eurasian National University (Astana, Kazakhstan)*

²*Al-Farabi Kazakh National University (Almaty, Kazakhstan)*

³*Kazakh National Academy of Choreography (Astana, Kazakhstan)*

¹*sai_kz@bk.ru* ²*ddd_dos@mail.ru*, ³*aim_bat@mail.ru*, ⁴*orazali_BA@mail.ru*

¹*Тұраров Саят*, ²*Досмағамбетова Жамиля*, ³*Аймбетова Ұлбосын*,
⁴*Оразалиев Бахытжан*

^{1,4}*Л.Н. Гумилев атындағы Еуразия ұлттық университеті*
(Астана, Қазақстан)

²*Әл-Фараби атындағы Қазақ ұлттық университеті*
(Алматы, Қазақстан)

³*Қазақ ұлттық хореография академиясы (Астана, Қазақстан)*

¹*sai_kz@bk.ru* ²*ddd_dos@mail.ru*, ³*aim_bat@mail.ru*, ⁴*orazali_BA@mail.ru*

Abstract. The problem of the place of a human in the relationships with the world is central to any direction and branch of humanitarian sciences. Despite the generally recognized importance, study of a personality loneliness is in many ways the least developed and problematic part of philosophy. Specific empirical studies to personality problems regarding social interaction, personal identification and motives of social activity in the society play a very important role, in which concept of personality is viewed through the prism of its essential characteristics and parameters.

Philosophy considers personality loneliness as a subject of research mainly in the light of the categories of social interaction and social activity. The study obtained important results that made it possible to identify age-related patterns of personality development, its most important components and indicators of development, factors influencing the process of its formation, etc.

As partly opposite and, at the same time, additional to the category of social activity, the category of reflection can be called. This is a fundamental philosophical concept. In the context of the philosophical study of reflection, the phenomenon of loneliness occupies a special place, if only because a person is provided to himself and is forced to draw attention to his inner world, to the foundations of his activities and actions.

Key words: loneliness, philosophical aspect, cosmic loneliness, cultural loneliness

Introduction

In modern society, many women and men who have gone beyond the life of spouses are forced to live alone due to the fact that they do not find, meet or lose their equal, partner. A common conclusion for both versions is that loneliness occurs as a result of the individual's lack of interaction with other people. As Bloch (1991) noted,

in the first type, the need for a specific person (man or woman), the inability to find a reliable partner in human relations, the failure to fulfill dreams; in the 2nd – the lack of an accessible environment for social relations, the need for people with the same interests, goals-interests [2, p. 17].

Based on these conclusions, it can be concluded that a person falls into loneliness voluntarily, that is, under the influence of personal qualities, or forcibly, under the influence of society. For example, some people are consciously opposed to identifying, equalizing themselves with a group, a crowd. However, such a conscious choice of loneliness does not mean an escape from the social environment, it is the freedom of the spirit, the longing, the desire of the soul to be alone. It is characteristic mainly of creative personalities. Creative people consider being alone to be a source of inspiration, freedom, joy. Bakhtiyarova and Chernikova (2019) stated that such loneliness is a creative force. It is useful for a person born out of his environment, people around him, because often the environment restricts his freedom, prevents him from giving in to creativity [3, p. 8].

Genius people become a person through frequent experiences of the moment of loneliness, its unique, unique qualities develop. Vershinin (1991) determines this as a sign of spiritual depth. The desire to ascend from one's physical nature, a critical attitude to the Pendency pushes it to change, for example, asceticism – the fact that a person stands above his bodily needs, the refusal to Pendency is a manifestation of spiritual growth. This is especially common in religious practice, for example, it is known that Khoja Ahmed Yassawi sought the meaning of life in spiritual purity and true values, restraining lust. He chose spaciousness to achieve a deep understanding of his human worth and the status of rationality and perfection [4, p. 23].

In this way, according to Vershinin, facing loneliness implies its pathological nature, the causes of which are numerous. For example, the wrong relationship in the family, lack of mastery of social skills, little affection, conflict with the Inner «I» and the environment around, etc. A person who has fallen into such a mentally complex state feels alienation from the community, family, reality, which ultimately leads to personal disharmony, suffering, a crisis of his own «I» [5, p. 18].

The Concept of Self in the Study of the Problem of Loneliness

One of the most adequate attempts to transform the concept of self into the study of the problem of loneliness, obviously, can be considered the work of Ben Miyuskovich, who, in fact, relying on Jung and Fromm, argues that a person, once having reached the level of individual self-consciousness and having established his unique personal «I», automatically comes to the feeling of his absolute loneliness. According to Miyuskovich's concept, loneliness is rooted in the inner nature of a individual's personality.

Studies of such authors as V. Marshall, L. Hambley, B. Sideman are devoted to loneliness as an aspect of antisocial relationships [6, p. 11].

Those who run away from loneliness and give in to cheap, false curiosities – alcohol, gambling, lust, etc. - also fall out of this line. People who are afraid to be alone with their thoughts are looking for entertainment to escape from loneliness. Pascal says that even war, adventures, are not created by people in order to achieve a certain

goal, which in itself is a sign of escape. Also, many of those who commit suicide are people suffering from the disease of social loneliness.

Some people feel that they are unique, that they value themselves highly, that they have created their talents in their minds, and that they are deliberately separated from the other world. Such people are arrogant and arrogant, devoid of feelings of love, love, compassion. He has a meekness, hypocrisy, he does not understand people with an ordinary family-hearth, a lot of friends, he is jealous of them from the inside, but he does not recognize them from the outside. Such loneliness means that a person does not fully understand his place in this world and the meaning of his life, cannot come into harmony with the world around him. Of course, each person has the right to independently choose his actions, he is responsible for his own choice. However, Hegel identifies that isolation, voluntary escape from relationships with other people, often focusing only on one's own personality, narcissism is a manifestation of a social disease, the transformation of loneliness into anomie [7, p. 245].

Sometimes it is common to say «I am not alone», to deceive oneself, to live with illusions. This can sometimes occur as a defense mechanism against childhood bullying and discrimination. His treatment is to admit that you are left alone, try to correct your behavior, relationship with the surrounding, learn common qualities and get used to living together in a group. And a person who cannot get into a group agrees to live a secluded life, choosing loneliness, and therefore freedom. However, even now, given the fact that every person has a unique and unrepeatable soul, there are those who understand too late that living together, starting a family, sitting in old age in the company of children and grandchildren, being close friends is happiness.

Types of Loneliness

Grigoryan (1973) concluded that such an attitude to loneliness is combined with philosophical reflections. Let's say, the science of philosophy delves into the origins of the feeling of loneliness, its deep-rooted existential and spiritual foundations. Four of its dimensions, images are displayed here: cosmic, cultural, social, interpersonal loneliness [8, p. 60].

According to Gurevich (2018) Cosmic loneliness is a spiritual state in which a person feels alienation from the world, from the universe, from nature, is disturbed by thoughts about the non-realization of his «life program», about its neglect by society, about not leaving its mark [9, p. 44].

Cultural loneliness is the lack of support from the surrounding people of the values, ideals, ideas of the individual about the specific cultural environment in which he lives. Or inability to get along with the environment, people. It can be caused by migration, changes in society (revolutions, reforms), conflicts between fathers and children, the struggle between old and new. At the same time, the rapid development of the intellectual level of the individual, the superiority of others, and thus the inability to communicate with loved ones also affects (Martin Eden syndrome).

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

The harmful consequences of facing social loneliness prevail. A person who is left out of society feels abandoned, forgotten, left without a portion, lost, unnecessary. It's a very painful feeling. Loss or complete absence of contact with loved ones, constant feeling of awkwardness, a state in the midst of rejection of the past, rejection of the future, uncertainty of the coming day. When you feel useless to anyone, thoughts of the worthlessness of your life accompany you, such feelings lead to yellow anxiety. According to the researchers Dydrov and Neveleva, people who find themselves in isolation from their environment have a weakened immune system, which accelerates negative changes in the body, and a sick person comes to them. The longer isolation lasts, the greater the impact on health [10, p. 38].

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

In this context, scientists point to two types of loneliness:

1) emotional-lack of intimacy of the soul, life outside of love and marital relationships;

2) social – lack of significant friendship, partnership ties and any sense of commonality for the individual.

As you rise to spiritual heights, there are fewer and fewer people who understand themselves on the side of a person. It would seem that such a phenomenon should be called laziness, individuality, rather than loneliness. Obviously, individuality is also a form of loneliness, but it happens mainly by the will of that person himself, and he is obliged to enjoy it, to be inspired. In any era, people born out of their environment were saints, geniuses, thinkers, famous scientists, etc. For a genius person, isolation from his surroundings, desolation from his surroundings, being alone is one of the conditions for spiritual perfection, self – improvement, the full realization of all his abilities in himself. Emelin, Rasskazova and Tkhostov (2018) believe that all the discoveries that have led human society forward were born in a moment of inspiration when the person who invented it was left alone and thought in comfort. «Science did not come for long, it spread immediately» (Abay). To do this, he renounces everyday life, some of its curiosities (which are considered interesting for normal people), and lives a life that combines existence with loneliness. The link of his relationship with the environment, with people, with life is his works, scientific novelty, the result of his work. Therefore, a wise person, even if he is alone, lives as one with the whole person with the same essence, serves humanity [11, p. 31].

«Who am I? What am I there for? Who do I live for?». A person can ask himself these questions only when he is alone, and for this a person needs to reach a certain spiritual level. The problem of human life, the mystery and mysticism of life, the vision of all mankind from the other side of their «i» is the subject of those born alone. The phenomenon of loneliness in such a philosophical context is a way to look into one's inner world, to find oneself, to recognize oneself. This is basically a necessary

and important quality for perfect people, a measure of inner freedom. The loneliness of a gifted person energizes creativity, has a beneficial effect on the relationship with the surrounding world. In general, representatives of transcendentalism support the idea of intellectual isolation, approve of the choice of loneliness to activate the creative forces of the individual.

According to Lector (2017), a different type of loneliness is loneliness in power. It is a natural phenomenon for people who are at the top of political power to feel lonely. This, on the one hand, comes down to carrying the burden of responsibility associated with the position. The decision - making also has its own pain. Although there are many advisers, it is up to the owner of power to choose it [12, p. 47].

Methodology

The general methodological basis is the cultural-historical concept of L.S. Vygotsky, according to whom, experience is a unit of consciousness. As part of the theoretical analysis of the phenomenon of «loneliness», we relied on the provisions of the concept of personalization of the personality of V.A. Petrovsky, the theory of personal meanings by D.A. Leontiev. Significant for the formation of the theoretical and methodological basis of the study was the totality of ideas about loneliness in the framework of Western existential philosophy and psychology of the 19th-20th century (M. Buber, A. Camus, J.-P. Sartre, G. Marcuse, M. Heidigger etc.)

Loneliness in Philosophical science is considered through several approaches: a) Ancient Greek thinkers compared loneliness with death, because human could not survive apart from a society; b) medieval period. Loneliness was an approach of unification with God and knowledge of the divine. Man denied the necessity to connect with people in order to be closer with God. It was outlined that a person is lonely because he desires his loneliness – a burden on a person imposed by God [13, p. 21]; c) Existential theory determined loneliness as one of the existential basics of human living as fear, death and love [14, p. 14]. The irresistibility of loneliness and defining human nature are the main characteristics of loneliness. A person can only try to understand that he/she is alone, forever and infinitely; d) according to modern approach in Philosophy, the above-mentioned ideas have changed and over time transformed. A literature review shows that currently, from a philosophical standpoint loneliness is considered as a shape of existential escapism, i.e., a method to distance from the reality around [14, p. 157]. However, in this case his/her goal is not to meet with God but with themselves, their own personality, needs and desires.

The Role of Urbanization and Globalization Processes in the Phenomenon of Loneliness

Loneliness is a disease of the current XXI century, especially in urbanized, developed countries. Even living in a city with millions of inhabitants, a person can feel lonely. There are many reasons that contribute to the deepening of loneliness in today's Society: a uniform standardized life, intellectual degradation, weakening of contacts

with people around, that is, a busy life, workaholism, time-money rhythm, etc. Your friends are also virtual, all communication is done via the internet, the social network is the main place where you can share your thoughts. As before, the progress is becoming more and more consistent, more and more complex. Communication with friends, relatives and even the closest people with whom you live is limited. This trend has created a new problem of modern society – there is no place for individualism, social stereotypes are widespread here, a person feels alone in society among people who are the same as himself, do not own territory from himself, have similar values. It is difficult to predict exactly what this will lead to.

Thus, it is not for nothing that we list the facets and secrets of the phenomenon of loneliness. All this helps a real person to delve into the reasons for dissatisfaction with life, to try to get out of such a painful state of the soul. To eliminate the consequences, you must first find out the cause. Otherwise, the consequences of loneliness are serious – personality burnout, depression, suicide, existential vacuum, showing antisocial behavior. There is no denying that there is even demographic damage.

So is loneliness a punishment for voluntary and involuntary alienation from people, or, conversely, a source, a source of spiritual and personal growth? But, both the consideration of loneliness as a problem of the individual and the desire to eliminate it as a negative phenomenon will certainly lead to bias, as was stated by Cerutti-Gulberg and Ainsa (2016). First of all, it should be noted that loneliness is a component of the inner state of a person, the most important phenomenon necessary for self – awareness and self-awareness of a person [13, p. 169].

But, even here it is better not to overdo it. Let's say that momentary loneliness has a positive side - getting what the soul needs, cleansing, normalizing one's ego, moving away from the world of things, people, - it is necessary for spiritual revival. This is a moment of meeting yourself with yourself, a joyful state, a way to give birth from the standard conditions of behavior. Pleasant loneliness contributes to the formation of the necessary personal qualities for a person – tolerance to external influences, mental specificity, kindness, love for people through self-love, appreciation, etc. However, loneliness, being a means of knowing the world, should not become a goal, otherwise a person will lose the skills of a normal life, will experience stress. It is no secret that even the owners of famous talents, no matter how much they enjoyed being faced with creativity, suffered from the loneliness of the soul.

Thus, as mentioned above, isolation and loneliness are two separate things. Those who consciously choose loneliness are personalities. They need isolation – to get rid of the stagnant environment.

This is not a deadlock, but a real high harmony, purity of spirit.

This is a condition for self-knowledge, a way to improve.

This is the essence of a truly creative person - a person who is engaged in his favorite business will not be alone, his life is full of meaning.

And social, involuntary loneliness oppresses, eats like a worm, there is no point in it. Faced with the inconsistency of the true «I» and the ideal «I», the type of patient - neurotic should understand that he needs help from a qualified professional. That is, loneliness is something inherent in the spiritual life of a person, and at the same time it

is a social phenomenon. Sometimes, faced with such social loneliness, a person finds a companion even with the power of imagination, adopting a pet-a dog, a cat, a parrot, etc. – to compensate for the lack of communication.

Yes, a person is born alone, dies alone, his thoughts, feelings, decisions are unique to him, and for him he is alone. Each of us has a personal world that no one knows about, out of sight. He is hiding in the very depths of our souls. Sometimes we like to be alone with yourself and look into the same corner. But still, a person cannot live in a state of complete loneliness, he is the owner of a social being. The main values of social life, such as friendship, love, relationships, form the meaning of human life. A person, due to his social natural desires, strives to live in a team, in a community, his actions and consciousness are also aligned with it, which is also beneficial for society. And, as Ainsa (2016) states delving into the essence of the phenomenon of loneliness, understanding helps to take the positive side of it and eliminate the negative consequences, so that lonely days do not become a habit, a way of life [14, p. 148].

Significance of Loneliness for Human's Daily Existence

The phenomenon of loneliness of being a particular person and the significance of this phenomenon for our daily existence are beginning to be realized as a philosophical problem and investigated relatively recently. It can be argued that the history of purposeful, scientific study of this problem has only a few decades. At the same time, both in special philosophical studies devoted to this problem and in studies of related sciences, the basic, meaning-forming role of this phenomenon in solving ideological issues is increasingly confirmed. The modernist and postmodern cultures of the XX century, having made numerous attempts to subjectify the existing reality, as well as attempts to merge the subjectivist and objectivist approaches in cognition of the world, involuntarily brought to the fore the problem of being an individual and his existential loneliness. The complex problem of the loneliness of being a particular person increasingly looks like a key one for the entire almost three thousand-year history of philosophy.

However, it cannot be argued that this problem is only philosophical. The study of the problem of loneliness and its modality in human existence is of great importance not only for philosophical cognition, but for the implementation of any kind of human activity, for the self-determination of a person, for his self-awareness. Along with the clearly visible growth of human independence and power in modern society, there is an equally visible growing uncertainty of a person in his own being. In this growing uncertainty, as Mironov noted, it is not just the soul instability of the individual or the weakness of character, the experience of fear by a person, but the ontological side that is important [15, p. 22].

Human existence is his experience of an insurmountable abyss in the existence of the Self and the world. The process of individualization of a person leads to the fact that every experience, and even more so any spiritual crisis, is realized by a person as a unique state, not peculiar to anyone, not experienced by anyone else, and even not normal. And this is true, because, strictly speaking, no state or emotional experience of an individual coincides with any conditionally existing norm and in this sense is

out-normal. Awareness of this further increases the distance between people and reduces the possibility of understanding each other.

At the end of the XX century, loneliness declared itself not just as a social problem, but already as a deadly problem. It can be said that the problem of a person's awareness of his individuality, his self-existence, «other being» in contrast to the world and other people is simply catastrophically important for him, because in many countries, in many independent statistical studies, loneliness is called the leading cause of suicide, and the connection between these two phenomena is established directly - according to statistics about 70% of people who have attempted suicide cite their loneliness as the main reason for this. The level of suicide in a particular society can be considered a fairly accurate indicator indicating the level of tragic loneliness in this society of an individual.

The severity of this problem and the danger that loneliness carries both for specific people and for society as a whole determines the comprehensive relevance of this study. A philosophical study of the problem, the definition of the essence of loneliness and its modality in human existence will, in turn, bring us closer to a practical solution to the problem of lonely people.

Sartre's work includes that various aspects of the consideration of the complex problem of loneliness of human existence can be found in various philosophical systems in the history of philosophy. The problem of loneliness is touched upon in the philosophical analysis of human freedom, the problem of choice, the causes and goals of human activity, the problem of Self, individuality, personality, consciousness and the human psyche. The problem of loneliness has become the subject of study of various sciences that study man, including philosophy, psychology, sociology, anthropology, etc [16, p. 38].

The philosophy of loneliness itself and the first attempts at ontological consideration of human loneliness appear in the existentialism of the XX century. This level of ontological understanding of loneliness was largely made possible by the emergence of the phenomenology of Edmund Husserl, which created a new methodological foundation for further philosophical studies of the phenomenon of loneliness of human existence. The basis on which Husserl's philosophical theory was built was the idea of the independence of consciousness as a continuous and internally directed stream of specially constructed experiences, having its own laws and principles, completely isolated from everything outside, including the material world. However, the phenomenological reduction, together with the assertion of the uniqueness and independence of human consciousness, naturally leads to the conclusion about the tragic loneliness of human existence, since an insurmountable barrier of alienation and misunderstanding arises between monadically closed subjects within their consciousness.

Existentialism of the XX century largely acts as an attempt at a philosophical explanation of a transcendental subject understood in a special way in phenomenology. The ontological loneliness of a person, inner separation and isolation from other people become in existentialism the inevitable basis of any individual being as such. Rethinking the problem of human loneliness taking into account the fundamental principles of phenomenology is especially characteristic of the existential philosophy of J. P. Sartre.

At the first stage of his creative work, in the work «Being and Nothingness» Sartre considers the subject mainly as an activity of his individual consciousness. But at a later

stage of his work, Sartre, in the Critique of Dialectical Reason, considers a person not only as a subject of thought, but, first of all, as a subject of action. The being of the subject turns out to be much broader than purely cognitive processes. This understanding of a person as an individual who subjectively, according to his goals, transforms the world around him and independently constructs his system of relations with other people, later played a significant role in the development of philosophical anthropology [17, p. 184].

Of particular note are the views of E. Fromm, who managed to formulate a number of fundamentally important philosophical positions, including in the knowledge of the problem of loneliness.

Firstly, Fromm refuses to identify the subject and consciousness and considers man as an active subject. He understands a person as a subject of culture and history, acting together with other people, thereby expanding the «I» to a connection with the world, to the existence of indirect human connections with other people.

Secondly, Fromm takes a very important methodological step: in cognizing the problem of human loneliness, for the first time he proceeds from a real practical problem, and not from the existence of an abstractly understood person, not from a transcendental subject. All this taken together allows him to accurately realize and postulate a simple axiom: the more individual a person becomes in his history, the more lonely he becomes.

And finally, Fromm, who has carefully studied the states of frustration and fear, for the first time separates the concepts of loneliness proper and a person's experience of his loneliness, pointing out that a person's experience of his loneliness may be inadequate, and that sometimes even the fear of loneliness can be more dangerous for a person than loneliness itself [18, p. 89].

The problem of loneliness is investigated by philosophers closely associated with various teachings. They are characterized by the idea of the world as a whole as the equivalent of human perception, of reality enclosed within the boundaries of human experiences.

Carl Gustav Jung should be considered one of the founders of this direction and, at the same time, standing apart in this row. He is the author of the concept of the human «self», which, of course, influenced all subsequent philosophical theories devoted to the essence of man and his existence.

Jung defines the self as a concept that expresses the indistinguishable human essence, the quintessence, alpha and omega of human existence. In a sense, in Erickson's study (1996) the analysis of Jung's position in the approach to understanding human nature turns out to be close to Fromm's position in philosophical research: he also tries to find meaning and establish expediency for a separate human life in the conditions of universal absurdity. But in this case, a person must have a certain independence, which is constantly expressed and fixed in some way. To denote this characteristic of human existence, Jung introduces the concept of self [19, p. 263].

Conclusion

Remaining largely in the semantic and conceptual paradigm of existentialism, Jung accurately realizes the real existence of man as a continuous standing «between»,

as a result of the interaction of internal and external in this existence, and here he finds the reason for the emergence of the self in man. At the same time, the self is not something originally given once and for all, on the contrary, it is the result of many human efforts, achieved and still constantly achieved by the goal of his activity, something that is carried out only gradually. In fact, in the hypothesis he describes the process of individualization of a person and his becoming the subject of his own activity, proving at the same time that human subjectivity is much more than a simple awareness of his actions, his rationality. Therefore, Jung's views on the problem of human subjectivity became, to one degree or another, the methodological basis for further philosophical research on the problem of loneliness.

At the same time, since loneliness is not only a deeply personal, but also a serious social problem, against this background, an approach to the study of loneliness that considers loneliness based on the system of human relations with other people seems quite practical and natural. Bloch reflects that in the modern open system of society, in the element of market relations, in the infinitely accelerating dynamics of our life, there is very little stable, connections and relationships with other people stop very quickly, but are built for a very long time, and hence -abandonment, randomness, alienation and loneliness of a person in the modern world [20, p. 76].

List of references

1. Bloch E. Tübingen Introduction to Philosophy. – Publishing house of the Ural University, Yekaterinburg, 1997.
2. Bloch E. The principle of hope. Utopia and Utopian thinking. – Progress, Moscow, 1991.
3. Bakhtiyarova E.Z., Chernikova I.V. The problem of conceptualizing human development strategies, Vestnik of Tomsk State University. Philosophy. Sociology. Political science. – 2019. – 47, 5-15.
4. Vershinin S.E. Introductory article. Bloch E. Tübingen Introduction to Philosophy. – Publishing House of the Ural University, Yekaterinburg, 1991.
5. Vershinin S.E. Ernst Bloch's Philosophy of Hope: Justification of Utopia. – Yekaterinburg, 2001.
6. Gaidenko P.P. Breakthrough to the Transcendent: A New Ontology of the XXth Century. – Republic, Moscow, 1997.
7. Hegel G.V.F. Political works. – Nauka, Moscow, 1978.
8. Grigoryan B. Philosophy about the essence of man. – Politizdat, Moscow, 1973.
9. Gurevich P.S. Nietzsche about human passions, Questions of philosophy. – 2018. – 8, 42-51.
10. Dydrov A.A., Neveleva V.S. Anthropology of innovations, Bulletin of Tomsk State University. Philosophy. Sociology. Political science. – 2019. – 48, 35-48.
11. Emelin V.A., Rasskazova E.I., Tkhostov A.Sh. Unity and diversity of processes of formation of personality identity, Questions of philosophy. – 2018. – 1, 26-37.
12. Tillich P. The Eternal Now, URL: <https://antilogicalism.com/wp-content/uploads/2017/07/the-eternal-now.pdf> (data obrashheniya: 12 nojabrja 2022)
13. Gagarin A.S. Phenomenological Topic: Meaningful Space of Existentials of Human Being // Scientific Yearbook of the Institute of Philosophy and Law of the Ural Branch of the Russian Academy of Sciences. – 2009. – No. 9. – Pp. 7–26.
14. Litinskaya D.G. Types of modern escapism and differentiation of the phenomenon of existential escapism from phenomena close to it // Scientific works of the Moscow Humanitarian University. – 2010. – No. 126. – Pp. 157–162.
15. Mironov V.V. Plato and the modern big-data cave, Bulletin of St. Petersburg University, Philosophy and conflictology. – 2019. – 35, 4-24.
16. Sartre J.P. Existentialism is humanism. Twilight of the Gods. – Politizdat, Moscow, 1990.

17. Chalikova V. Utopia is born from utopia. – Overseas Publications Interchange, London, 1992)
18. Schopenhauer A. The world as a will and a representation. – Nauka, Moscow, 1993.
19. Erickson E. Identity: Youth and Crisis. – Progress, Moscow, 1996.
20. Bloch E. Geist der Utopie. Zweite Fassung. – Fr. M., 1985.

**Тұраров С., Досмағамбетова Ж., Аймбетова Ұ., Оразалиев Б.
Жалғыздық мәселесінің философиялық аспектісі**

Аңдатпа. Тұлға мәселесі психологиялық ғылымның кез-келген бағыты мен саласында басты орын алады. Жалпыға бірдей танылған маңыздылығына қарамастан, тұлға психологиясы көптеген жолдармен теориялық және практикалық психологияның ең аз дамыған және проблемалық бөлігі болып табылады. Тұлға проблемаларын нақты эмпирикалық зерттеулер өте маңызды рөл атқарады, онда жеке тұлға оның маңызды сипаттамалары мен параметрлерінің объективі арқылы қарастырылады.

Отандық психология адамды негізінен іс-әрекет пен іс-әрекет категориялары аясында зерттеу пәні ретінде қарастырады. Зерттеу барысында тұлғаның дамуының жас заңдылықтарын, оның маңызды компоненттері мен даму көрсеткіштерін, оның қалыптасу процесіне әсер ететін факторларды және т. б. анықтауға мүмкіндік беретін маңызды нәтижелер алынды. Сонымен қатар, жеке тұлға ұғымы көбінесе толыққанды ғылыми ұғым ретінде емес, шындықтың осы саласы туралы жалпыланған тұрмыстық ұғым ретінде қолданылды.

Ішінара қарама-қарсы және сонымен бірге қызмет санатына қосымша ретінде рефлексия категориясын атауға болады. Бұл іргелі философиялық тұжырымдама және тиісті психологиялық шындық іс-әрекеттен алынбайды немесе азаймайды. Рефлексияны психологиялық зерттеу аясында жалғыздық құбылысы ерекше орын алады, өйткені адам өзіне берілген және өзінің ішкі әлеміне, оның қызметі мен қызметінің негіздеріне назар аударуға мәжбүр.

Түйін сөздер: жалғыздық, философиялық аспект, ғарыштық жалғыздық, мәдени жалғыздық

**Тураров С., Досмағамбетова Ж., Аймбетова У., Оразалиев Б.
Проблема философского аспекта одиночества**

Аннотация. Проблема личности занимает центральное место в любом направлении и отрасли психологической науки. Несмотря на общепризнанную важность, психология личности во многих отношениях является наименее разработанной и проблематичной частью теоретической и практической психологии. Очень важную роль играют конкретные эмпирические исследования проблем личности, в которых личность рассматривается через призму ее существенных характеристик и параметров.

Отечественная психология рассматривает личность как предмет исследования главным образом в свете категорий действия и деятельности. В ходе исследования были получены важные результаты, позволившие выявить возрастные закономерности развития личности, ее важнейшие компоненты и показатели развития, факторы, влияющие на процесс ее формирования и т.д. Личность, ее особенности и развитие оценивались на основе мотивов и их иерархии, психологических явлений, связанных с эмоциональной сферой, проявлений и специфики развития воли и т.д. При этом само понятие личности часто употреблялось не как полноценное научное понятие, а как обобщенное бытовое понятие об этой сфере действительности.

В качестве частично противоположной и в то же время дополнительной к категории деятельности можно назвать категорию рефлексии. Это фундаментальная философская концепция, и соответствующая психологическая реальность не приобретает из и не сводится к деятельности. В контексте психологического исследования рефлексии явление одиночества занимает особое место, поскольку человек предан себе и вынужден обращать внимание на свой внутренний мир, на основы своей деятельности и деятельности.

Ключевые слова: одиночество, философский аспект, космическое одиночество, культурное одиночество.