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## LONELINESS AND THE MEANING OF LIFE: THE PHILOSOPHY OF EXISTENTIAL EXPERIENCE

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### ABSTRACT

*This article explores the complex and multifaceted concept of loneliness from the perspective of the meaning of life, based on the theories and concepts of Existentialism. The authors have deeply analyzed the relationship between the experience of loneliness and existential questions and developed a theoretical model for studying the dynamics of these phenomena. The article presents an extensive literature review, offering both classic philosophical and contemporary psychological and sociological research. The empirical part of*

*the work is based on thematic analysis, which provides the results of interviews, as well as specific examples of the relationship between loneliness and the search for meaning. A range of methods, including interviews and case studies, was used to gather empirical data. The interviews allowed for a deeper understanding of the respondents' personal experiences, views, and feelings towards loneliness and existential questions. Case studies provided a detailed analysis of specific life cases illustrating the relationship between loneliness, existential experience, and the search for meaning. Through theoretical modeling, the authors demonstrate how personal, social, and cultural factors interact, defining the experience of loneliness and its impact on existential experience. The developed model is tested for consistency with collected empirical data and existing theories. In conclusion, the importance of a deep understanding of loneliness as not only a psychological but also philosophical and social phenomenon is emphasized. This work may serve as a foundation for further study and the development of strategies to combat loneliness, as well as for a deeper understanding of the problems of the meaning of life in the modern world.*

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**KEYWORDS:** Loneliness, Existential Philosophy, Meaning of Life, Alienation, Social Isolation.

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## 1. INTRODUCTION

Loneliness and the meaning of life have long been pertinent topics of study in the fields of philosophy, psychology, and cultural studies. They are not only complex aspects of an individual's personal life but also significant social phenomena requiring deep socio-philosophical analysis. Loneliness is a concept whose existential meaning seems accessible.

The existential experience of loneliness, including experiences associated with alienation, melancholy, and the search for meaning, holds a central place in existentialist philosophy. This article is dedicated to analyzing the interrelationship between loneliness and the meaning of life through the lens of existential experience.

We aim to address several key questions: How does loneliness influence the formation of life's meaning? Can it be a constructive factor in the spiritual and psychological development of an individual? How is the existential experience of loneliness reflected in literature, art, and philosophy? To what extent does contemporary society predispose individuals to loneliness, and how does this impact the overall cultural and psychological dynamics?

These and many other aspects will be examined from the perspectives of various philosophical schools and theories to offer readers a maximally objective and multifaceted view of the issue. We are convinced that understanding the essence of loneliness and its connection to the existential experience of life opens new horizons for humanitarian research and practical psychology. The objective of this article is to explore and analyze the complex and multidimensional concept of loneliness in the context of life's meaning, drawing upon the theories and concepts of existentialism.

## 2. LITERATURE REVIEW

The problem of choosing the meaning of life has been particularly addressed in the works of 20th-century existentialist philosophers – Albert Camus ("The myth of Sisyphus") (Aboussaouira, 2021; 28), Jean-Paul Sartre ("Nausea") (Castroverde, 2023; 59), Martin Heidegger ("A conversation on a country path") (Ewegen, 2016; 114), and Karl Jaspers ("The meaning and purpose of history") (Salamun, 2014; 114). The theme of loneliness and the meaning of life is reflected in many philosophical, psychological, and literary works.

### 2.1. Classical Existentialist Philosophy

Søren Kierkegaard, regarded as the father of

existentialism, raised questions of self-identification, faith, and despair in his works. His concept of "Fear and trembling," as well as the theme of "absolute religious duty," shed light on the spiritual aspects of loneliness (Kierkegaard, 2024; 9).

Jean-Paul Sartre, in turn, developed ideas of absurdity and the meaninglessness of existence. His phrase "Hell is other people" underscores how the social environment can contribute to the feeling of loneliness, revealing the interconnection between individuality and society (Mahdi, 2020; 132).

### 2.2. Psychoanalysis and Humanistic Psychology

Freud and Jung also touched upon the theme of loneliness, though they did not centralize it in their theories. They explored defense mechanisms, archetypes, and subconscious processes that can help understand how people cope with the sensation of alienation (Falzeder, 2012; 24).

Abraham Maslow and Carl Rogers, representatives of humanistic psychology, focused on the need for self-actualization and personal growth. In this context, loneliness can be perceived as a challenge that stimulates development and change (Feigenbaum, 2024; 44).

Albert Camus expanded the theme of absurdity in the context of loneliness and the meaning of life. In his famous work "The myth of Sisyphus," Camus explores human existence, overflowing with meaninglessness, and suggests embracing and overcoming this absurdity.

Friedrich Nietzsche emphasized the importance of each individual's inner world. He regarded loneliness as a path to creating one's own meaning of life, expressing the idea of the "eternal return" and the "overman" (Stolorow, 2010; 106).

Each of these perspectives offers insights into the multidimensional experience of loneliness and provides various interpretative lenses through which the intricate relationship between solitude, existential experience, and the quest for life's meaning can be examined and understood.

### 2.3. Psychological Dynamics

Carl Gustav Jung, who enriched psychoanalysis with new concepts, considered loneliness an essential stage in the process of individuation. Through their own dark sides, archetypes, and symbols of loneliness, individuals strive for completeness and harmony.

Erich Fromm, a social psychologist and philosopher, analyzed loneliness in the context of social relationships and cultural influences. His works shed light on issues of freedom,

responsibility, and the human need for belonging (Foster, 2017; 15).

#### 2.4. Contemporary Phenomenological Research

The phenomenon of loneliness is also studied within the framework of phenomenology. Philosophers like Merleau-Ponty and Heidegger delve into the immediate experiences of loneliness, revealing its internal dimensions and diverse forms.

#### 2.5. Empirical Data

Modern sociological and psychological studies, such as the works of John Cacioppo, rely on empirical data to analyze the impact of loneliness on mental health, social relationships, and society as a whole. The interdisciplinary approach combines psychology, philosophy, and sociology for a profound understanding of this phenomenon.

Martin Heidegger, in his work "Being and time," examines the concepts of being, death, and loneliness in detail. He considers the authenticity and inauthenticity of existence, as well as ways to overcome the feeling of loneliness through "being-towards-death" (Van Tilburg, 2020; e335).

Each of these perspectives adds to a comprehensive understanding of loneliness, integrating insights from psychology, philosophy, and sociology to uncover the multidimensional nature of this human experience. These works provide a foundational base for exploring the intricate dynamics of loneliness and its impacts on individual and societal levels, presenting both the challenges and potential transformative aspects associated with solitude (Helm, 2020; 8).

Psychotherapy and existentialism. In the context of psychotherapy, Viktor Frankl, the founder of logotherapy, underscores the importance of seeking meaning in overcoming suffering, anxiety, and loneliness. His contribution to the study of loneliness is particularly valued for illuminating practical methods of overcoming the existential crisis.

Literary perspectives. Literary works also serve as a rich source for analyzing loneliness. For instance, Dostoevsky's works, such as "Notes from Underground," reveal the psychological depth and darkness of loneliness and alienation.

Sociology of loneliness. Robert Putnam, a sociologist, dedicates his research to studying loneliness in contemporary society. He focuses on the impact of social structures, technology, and globalization on the increased level of loneliness among various population groups (Helm, 2020; 159).

Frankl's approach, grounded in existential philosophy, empowers individuals to confront and transform their feelings of loneliness through a process of finding personal meaning amidst life's challenges. In the literary domain, authors like Dostoevsky provide rich, nuanced explorations of the internal landscapes of loneliness, offering insights into the psychological and existential facets of solitude and alienation (Schliehe, 2022; 1595).

In the sociological realm, researchers like Putnam are identifying and analyzing the modern external factors and societal trends that contribute to and exacerbate the experience of loneliness. These multifaceted insights from the fields of psychotherapy, literature, and sociology collectively contribute to a deeper, more nuanced understanding of loneliness in its individual and social contexts (Jansson, 2022; 1).

These combined perspectives emphasize that loneliness is not only a personal, internal experience but is also shaped and influenced by broader societal, cultural, and technological contexts. Addressing and mitigating loneliness, therefore, involves both individual psychological work and considerations of the social and environmental factors that contribute to such existential experiences (Barreto, 2021; 169).

Analyzing a broad spectrum of sources, we aim to identify how the dynamics of loneliness and the meaning of life have evolved throughout history and how modern living conditions influence this relationship. This will help better understand what resources and strategies can be mobilized for overcoming loneliness and finding profound meaning in life.

In today's world, the interest in the topic of loneliness has grown, especially in the context of globalization and the digitalization of society. Studies show that social networks, despite their pervasive presence, often contribute to the amplification of the feeling of loneliness (Lim, 2020; 753).

Pavlov A.S. wrote a review on the book "Consciousness and Loneliness: Theoria and Praxis" by American philosopher Ben Lazare Mijuskovic. The thinker detailedly analyzes such an existential of human existence as loneliness. The author's argumentation boils down to the reproduction of philosophical ideas of the past and is thus irrelevant for refuting contemporary naturalism. He considers loneliness as the feeling of loneliness per se, not substituting its phenomenological analysis with economic studies or evolutionist explanation. The justification of the self-importance of conscious

experience contents leads the author to a direct dispute with naturalism and, as a result, to the adoption of the flawed position of substantial dualism (Pavlov, 2021; 184).

In this discourse, loneliness is disassembled not just as a psychological and emotional state but also as a complex existential and social phenomenon. It is scrutinized in light of the escalating influences of modern societal structures, technological innovations, and the permeating effects of globalization and digitalization – elements that paradoxically both connect and isolate individuals in contemporary society.

The nuanced examinations of such thinkers as Mijuskovic extend the discourse beyond the simplistic attributions and delve into the intricate interplays between consciousness, existential states, and the phenomenological experiences of individuals amidst the evolving societal landscapes. It underscores the perennial tensions between the intrinsic human quest for connection, meaning, and the isolating experiences fostered by the structural and existential contours of modern life (Krasil'nikova, 2022; 180).

Korovin A.V. the article is devoted to the theme of existential loneliness as a category of poetics, which is reflected in the works of the Danish philosopher S. Kierkegaard and Russian writer F. Dostoevsky. The theme of loneliness is developed in romantic literature, where it is one of the central ones, but Kierkegaard offers a new view of man, introducing the concept of existence, thus personal loneliness in this world becomes both the subject of depiction and analysis, implying existential dialectics. A similar embodiment of the theme of loneliness is characteristic of Dostoevsky's works, where the hero, in search of himself, must make his existential choice: to accept or reject his own loneliness, and his further fate depends on this choice: the path of spiritual rebirth or perdition (Korovin, 2023; 107).

Helena Larsson explored existential loneliness in various contexts of long-term care, as narrated by elderly people. A qualitative secondary analysis of 22 interviews with elderly people in boarding institutions, home care, and specialized palliative care was conducted. The result shows that suffering and existential loneliness are interconnected for frail elderly people. Some situations and circumstances that cause existential loneliness are the same in three care contexts, while others are different. In boarding homes and at home, unnecessary waiting, lack of a sense of home, and lack of respect and dignity can cause existential loneliness, while seeing and

hearing the suffering of others can lead to existential loneliness in boarding care (Larsson, 2023; 18).

Tide Garnow's research aimed to study the experiences of existential loneliness among teenagers. Existential loneliness among adolescents was associated with experiences of social isolation and "in-betweenness" (Garnow, 2022; 17).

These insights collectively underscore the multifaceted and nuanced nature of existential loneliness, revealing it as a complex psychological and philosophical phenomenon deeply interwoven with individual's existential and social contexts. The specificity of experiences, shaped by age, social settings, and existential dilemmas, highlights the imperative for a tailored, compassionate, and comprehensive approach to addressing and mitigating the intricate layers of existential loneliness across different populations and life stages. Each piece of research contributes to the broadening understanding that shapes the compassionate and informed approaches to address this pervasive human experience.

Gallagher S. A unlike the interpersonal aspects of other types of loneliness, existential loneliness has been characterized as an intrapersonal state of unsociability or profound loneliness by default, a part of the fundamental ontological or transcendental structure in human existence (Gallagher, 2023; 1).

Zohar Lederman finds the subject of loneliness research relevant for several reasons. First, loneliness has been and remains an extraordinarily prevalent phenomenon, potentially affecting people across various demographic and geographical regions. Second, it is philosophically intriguing, and its analysis delves into various branches of philosophy, including phenomenology, existentialism, the philosophy of consciousness, and more. Third, empirical studies have shown that loneliness is a significant risk factor for health. Thus, loneliness can be defined as a (negative) social determinant of health. Lederman considered loneliness in general and particularly in the context of COVID-19. He then asserts that loneliness should be understood as a social determinant of health. Finally, he contends that people have a right not to be lonely. Such a right, in turn, stems from the right to healthcare or even the right to health.

In his article, Piispanen N. discusses the conceptualization of existential loneliness in the early works of German psychiatrist and philosopher Karl Jaspers (1883-1969), especially in his lectures "Einsamkeit" (1915/1916) and Philosophie (1932). He attempted to clarify the dynamics and processes

associated with existential loneliness and its overcoming in existential communication. The author believes that the common objective world is the sole means of existential communication. He argues that existential loneliness is not something essentially negative or a disease that we must cure, but a vitally important and creative process that makes us human. Blocking this process will have destructive consequences as it will prevent the isolated person from being themselves.

Each scholar contributes a unique perspective to the multifaceted exploration of existential loneliness, from its philosophical underpinnings to its practical and profound impacts on individual health and societal wellbeing. The collective insights garnered paint a comprehensive portrait of existential loneliness as a nuanced, complex, and inherently human experience. The discussions enrich both academic discourse and practical applications, emphasizing the need for a compassionate, nuanced approach to understanding and addressing existential loneliness in various contexts of the human experience (Lederman, 2023; 649).

The research goal of Schoenmakers E.C. is to gain insights into the prevalence of social, emotional, and existential loneliness among elderly home residents and the relationship between loneliness and participation in activities and contacts. The study measures social, emotional, and existential loneliness, personal characteristics, activity participation, and contact availability. The prevalence of loneliness is calculated. A majority of the respondents experience social, emotional, and/or existential loneliness. A longer stay in the elderly home and participation in physical exercises are associated with a lower degree of social loneliness but not with emotional or existential loneliness. Organized activities are generally targeted at social loneliness but not emotional and existential loneliness, although these forms of loneliness are often encountered in elderly homes (Schoenmakers, 2022; 53).

In the context of existentialist philosophy, loneliness is one of the fundamental characteristics of human existence. A person is intrinsically lonely. This doesn't mean they can't coexist with others, but they certainly cannot understand another as profoundly as they understand themselves. Specifically, this is connected to the existentialist idea that the world is fundamentally unknowable.

These insights further elaborate on the multifaceted nature of loneliness, particularly among the elderly. It highlights the distinct forms of

loneliness – social, emotional, and existential – and underscores the complexities involved in addressing each type. While social loneliness can somewhat be alleviated through organized activities and physical exercises, emotional and existential loneliness present a more intricate challenge.

It illuminates the inherent limitations in human connections and the intrinsic solitude embedded in the human existence, as portrayed in existentialist philosophy. Such reflections invite a deeper contemplation on the nature of loneliness, moving beyond the conventional social and psychological perspectives and stepping into a more profound existential inquiry.

The realization of the intrinsic loneliness embedded in human existence, as delineated by existentialist philosophy, prompts a deeper exploration of the human condition. The recognition that one's solitude is not just a social or psychological challenge but a fundamental aspect of human existence, pushes the boundaries of the discourse into a realm that transcends conventional understandings. This profound solitude is not a condition to be 'cured' but rather an intrinsic aspect of existence to be acknowledged, understood, and integrated into the human experience.

But how then does loneliness operate? If it is a default characteristic of humans, an intrinsic part of life, should the focus shift away from the study of the phenomenon of loneliness to the examination of the human being, irrespective of this fundamental and intrinsic quality?

Existentialist philosophy is, in many respects, a continuation of romantic philosophy. In the latter, loneliness was viewed as a state inherent to the best of humanity, a condition of particular world perception, something akin to a meditative state. Existentialists elevate loneliness to an absolute.

Thus, a fundamentally lonely individual, residing in an absurd world, is in constant struggle for existence. While this struggle bears no resemblance to the evolutionary fight for survival, for existentialists the question, "Is life worth living?" becomes most crucial and acute.

Often, the moment of responding to this question is akin to an existential crisis, during which a person discovers the most significant ability that, to a large extent, defines their humanity – the capacity for conscious choice.

In this context, loneliness delineates the principal independence of choice. Although a person can experience a myriad of influences, the responsibility for their choice rests solely with them. In this manner, existentialists sought to answer the

significant ethical questions that confronted 20th-century philosophy.

The philosophy of existentialism, with its exploration of the phenomenon of loneliness, underpinned the Western European culture of the latter half of the century. The overwhelming majority of political and philosophical currents of this era emerged influenced by the texts of Camus and Sartre.

### 3. RESEARCH METHODOLOGY

To achieve a comprehensive understanding of the interrelation between loneliness, existential experience, and the pursuit of life's meaning, a multi-level approach was undertaken, incorporating both qualitative and quantitative research methods.

#### 1. Literature Review:

- Philosophical works overview: Examination of works by classical and contemporary philosophers to grasp the theoretical foundations of the relationship between loneliness and life's meaning.
- Psychological literature: Analysis of psychological theories and studies that describe the psychological aspects of loneliness and its impact on the individual.

#### 2. Empirical Research:

- Surveys and interviews: Administering surveys and in-depth interviews with individuals experiencing various levels of loneliness to collect primary data on their experiences and perception of life's meaning.
- Case studies: Analysis of specific cases that illuminate different aspects of the relationship between loneliness, existential experience, and the meaning of life.

#### 3. Theoretical Modeling:

- Model development: Construction of theoretical models that explain the mechanisms of the interaction between

loneliness, existential experience, and the search for meaning.

- Model validation: Testing the models for alignment with collected empirical data and existing theories.

#### 4. Interpretation and Analysis of Results:

- Thematic analysis: Identification of key themes and patterns from the qualitative data obtained from individuals.
- Data synthesis: Combining the results of qualitative and quantitative analysis for a deeper understanding of the researched relationships.

### 4. RESULTS

The study aimed to explore the impact of loneliness on existential experiences and the search for life's meaning among adults of various age groups.

An interview was conducted with individuals experiencing intense loneliness and varying levels of social activity. Ten people participated in the interviews. During the interviews, each participant shared their experiences, feelings, and ways of coping with loneliness.

The in-depth conversations revealed diverse personal insights, emotional responses, and coping mechanisms. Each individual's existential journey and pursuit of meaning, influenced by the magnitude and nature of their loneliness, were distinct.

The richness of the qualitative data obtained allowed for a comprehensive exploration of the complex interplay between loneliness, existential experiences, and the quest for meaning. The subsequent analysis and interpretation will aim to provide valuable insights and contribute to the existing body of knowledge on this intricate relationship.

**The results of the interview are presented in table 1:**

*Table 1: Interview Results.*

Respondent №1	Experiences profound loneliness due to the loss of a loved one. Finds solace in creativity.
№2	Feels social loneliness due to a lack of friends. Tries to connect with others in online communities.
№3	Loneliness is caused by depression. Seeking help from a psychotherapist.
№4	Feels loneliness after divorce. Finds purpose in volunteering.
№5	Lives in solitude due to age and lack of family. Reads and writes to cope with the feelings.
№6	Feels lonely due to social phobia. Seeks communication on the internet.
№7	Feels lonely due to the remote nature of work. Tries meditation to alleviate the feeling of loneliness.
№8	Experiences loneliness due to a recent relocation. Searches for new friends through hobby clubs.
№9	Experiences loneliness due to a change in life circumstances. Turns to religion to seek meaning.
№10	Feels profound loneliness due to a lack of understanding from others. Develops self-awareness through reading philosophical works.

**Analysis of interviews:**

Causes of loneliness: They are diverse, ranging from the loss of loved ones and divorce to depression and social phobia.

**Coping mechanisms:**

Creativity: Art and creativity serve as means of self-expression and coping with loneliness (Respondents 1, 5).

Social interaction: Efforts to establish social connections, including through the internet (Respondents 2, 6, 8).

Professional help: Seeking support from specialists (Respondent 3).

Volunteering and religion: Some find meaning in helping others and engaging in religious practice (Respondents 4, 9).

Search for meaning: Most respondents are actively searching for life's meaning, facing existential questions due to experienced loneliness.

**Conclusions from the Interviews:**

Individualized approach: Loneliness has individual characteristics; each person experiences and copes with it differently, requiring a personalized approach to support.

Diversity of strategies: The variety of coping strategies highlights the need for multifaceted interventions, including psychological support, social interaction, and spiritual development.

Existential questions: The experience of loneliness is closely tied to existential questions, necessitating an in-depth exploration of this connection to develop effective support strategies.

For the analysis of specific cases that demonstrate the various aspects of the interrelationship of loneliness, existential experience, and the meaning of life, we will conduct a case study of one of the respondents.

Case study: Respondent 6

Background information

Name: Anonymous

Age: 28

Primary issue: Intense feelings of loneliness caused by social anxiety disorder

Respondent's story. The respondent is a young programmer who has been battling social anxiety all his adult life. This condition limits his ability to engage in social interactions, leading to isolation and, consequently, profound loneliness.

Analysis of loneliness. The respondent spends

most of his time alone, avoiding social events and interactions due to fear and anxiety. His loneliness is not a result of losing family or a breakup but stems from his psychological barriers.

Existential experience. The acute sense of loneliness triggers existential questions for the respondent. He contemplates the meaning of his existence, the value of personal relationships, and his role in society. Loneliness becomes a mirror reflecting his inner conflicts and search for meaning.

Finding meaning in loneliness. Unable to easily communicate with others, the respondent seeks refuge in the virtual world. The internet becomes a medium where he can explore his interests, learn, and even communicate anonymously.

Case analysis.

Loneliness as both a barrier and an opportunity.

For the respondent, loneliness serves as both a barrier and an opportunity. While his social anxiety constrains his life, it also provides a unique space for self-reflection and introspection.

Existential transformation. Navigating through his inner world, he begins to confront his fears, desires, and dreams. Loneliness turns into a journey into the depths of his soul, where he faces his existential questions head-on.

Virtual space as a medium for growth. Although he may feel physically lonely, the virtual space offers opportunities for social, intellectual, and spiritual growth. He finds communities, resources, and tools to explore and understand the meaning of his existence.

Conclusion of the case. The respondent's case reveals the complex nature of loneliness, not always associated with relationships or the loss of loved ones. It underscores the need for a deep understanding of the individual nuances of loneliness and the development of personalized approaches to overcoming it. Additionally, it emphasizes the necessity to explore the impact of digital and virtual spaces on existential experience and life's meaning.

Based on the aforementioned literature review and interviews, a model has been developed to elucidate the mechanisms that underpin the interaction between loneliness, existential experience, and the pursuit of meaning.

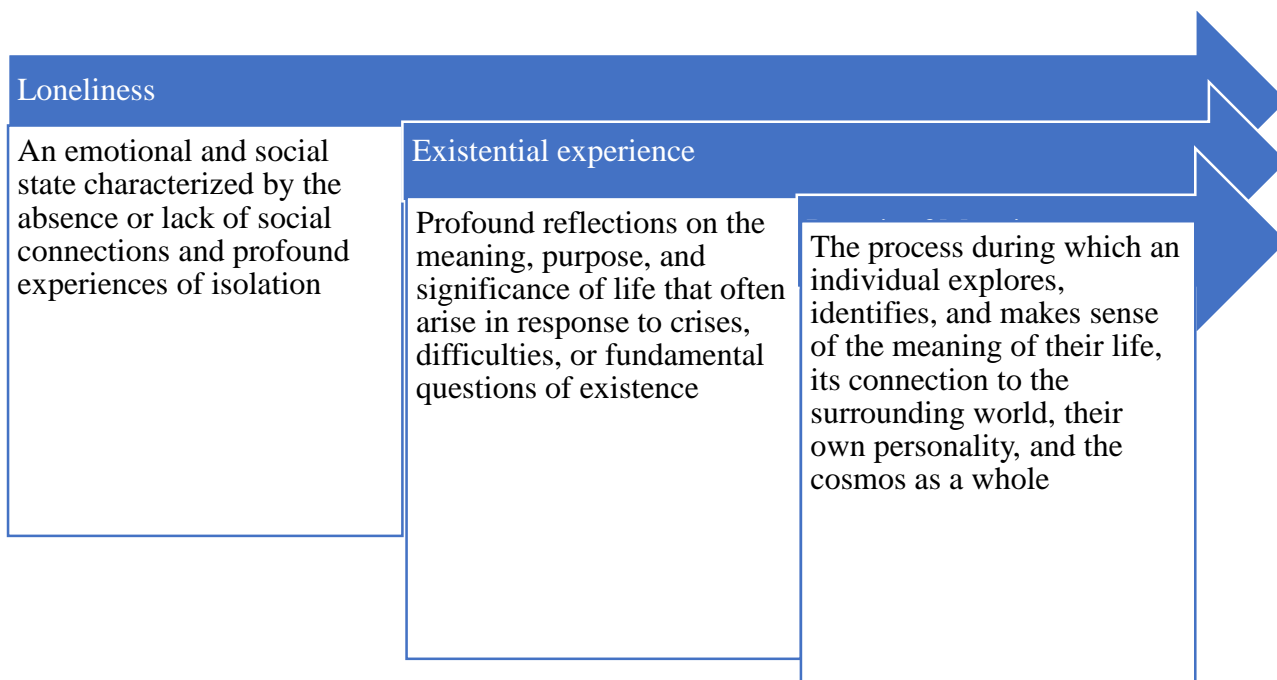


Figure 1: Conceptual Definition Of Basic Concepts.

The model of interaction between loneliness, existential experience and the search for the meaning of life is shown in Figure 2.

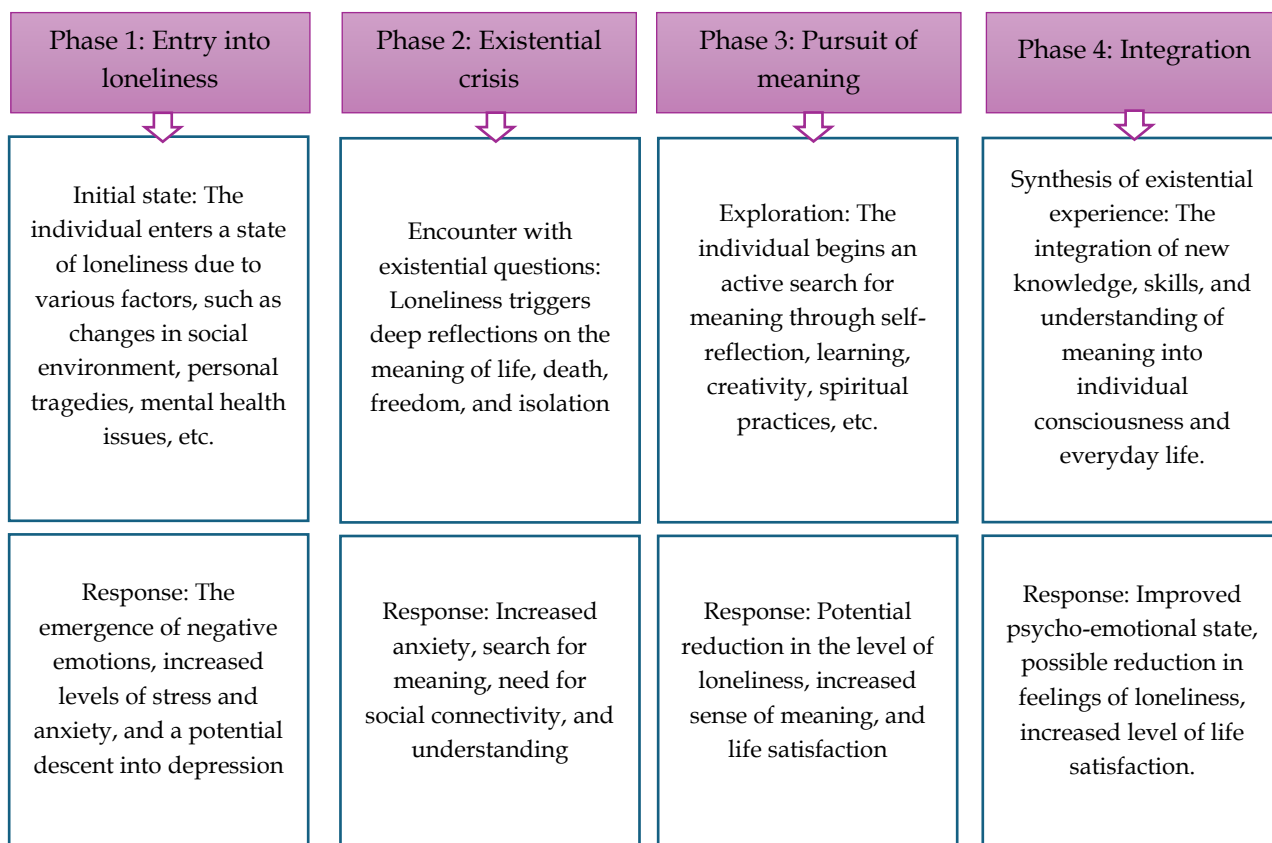


Figure 2: Model Of The Interaction of Loneliness, Existential Experience, And The Search For Meaning.

Loneliness dynamics: Assessed through changes in an individual's emotional and social well-being

over time.

Existential variables: Measured by the intensity and frequency of existential reflections and crises.

Measures of life meaning: Evaluated through individual beliefs, values, and level of life satisfaction.

Application of the model. This model can be used to understand the dynamics of loneliness and its interrelationship with existential experience and the search for life meaning.

This model offers a multi-level, dynamic approach to understanding the interaction of loneliness, existential experience, and the search for meaning. It can serve as a foundation for developing intervention strategies aimed at reducing the negative effects of loneliness and promoting existential and spiritual growth. Additionally, the model can facilitate further research in this area, enriching the theoretical base and practical applications for supporting individuals experiencing loneliness and existential crises.

## 5. DISCUSSION

Based on the literature review, we discovered that loneliness is not only associated with psychological and physiological problems but can also contribute to deep existential reflection. Existential crises arising from loneliness can trigger an active search for meaning. The analysis of the interviews revealed that individuals experiencing loneliness often confront existential questions. This aligns with the literature review data, underscoring the complexity and multifaceted nature of the relationships between these concepts.

The model proposed based on the collected data and literature review highlights the dynamic interplay between loneliness, existential crises, and the search for meaning. It offers insights into how loneliness can be both a cause and consequence of existential reflections. Loneliness, existential experience, and the search for meaning are interconnected and interact with each other.

This research underscores that loneliness can act as a catalyst for existential reflections, which, in turn, can stimulate individuals to actively seek

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meaning. These relationships have significant theoretical and practical implications. Theoretically, they enrich our understanding of the dynamics of loneliness and its role in existential processes. Practically, they can guide the development of interventions and treatment approaches aimed at reducing levels of loneliness and supporting individuals during existential crises.

Despite the depth of the research, there remain questions requiring further exploration. In particular, more research is needed to evaluate how different forms and intensities of loneliness impact existential experience and which strategies can be most effective in supporting individuals in these states.

## 6. CONCLUSION

In the course of this study, we have illuminated questions related to the interaction of loneliness, existential experience, and the search for meaning in life. The examination of this topic was conducted through the lens of existential theories and concepts focused on interpreting the profound aspects of human existence. The purpose of this article - to investigate and analyze the complex and multidimensional concept of loneliness in the context of life's meaning - was achieved through a systematic analysis combining theoretical and empirical methods. We have provided a rationale for further exploration of this theme, considering its significance for understanding human psyche, well-being, and development.

In conclusion, the findings of the study underscore the necessity of continuing the development of integrative models and strategies aimed at supporting individuals experiencing loneliness and existential crises. The data and conclusions presented in this article can serve as a starting point for further research and practical applications in the fields of psychology, psychotherapy, and social work. They also contribute to a profound and comprehensive understanding of the phenomenon of loneliness in its connection with existential experience and the pursuit of life's meaning.

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