



RESEARCH ARTICLE

SOCIAL AND CULTURAL FACTORS OF LONELINESS AMONG YOUTH

Mariana Yuryevna Lokova^{1*}

¹ Department of Youth Work Organization, Faculty of Philosophy, Kabardino-Balkarian State University, 360004, Nalchik, Russia

ARTICLE INFO	ABSTRACT
Submission Nov. 05, 2025 Acceptance Nov. 20, 2025 Keywords Society; Loneliness; Youth; Globalization; Information Environment Corresponding Author lokova@mail.ru	<p>This article is devoted to the study of the phenomenon of loneliness among student youth in Kabardino-Balkaria in the context of significant historical-cultural and social transformations. The research is based on empirical data from 2020 and 2025 and analyzes the dynamics of changes in the perception of loneliness, its prevalence, and the key factors influencing the formation of feelings of alienation and social isolation. The study focuses on traditional family structures, ethnocultural values, and the modern information and communication environment, which contribute to the development of loneliness and may serve as resources for social support. The results of the study emphasize the importance of developing regionally adapted preventive strategies aimed at strengthening social bonds and enhancing the psycho-emotional well-being of youth, which is crucial for the sustainable development of the region's society.</p>

1. INTRODUCTION

Modern society is currently undergoing a period of intense changes. This is connected with globalization, the development of information technologies, and digitalization. Primarily, these issues affect young people as the most vulnerable category of the population. On the one hand, these processes provide young people with broad opportunities for self-realization, professional growth, and the expansion of social connections. On the other hand, rapidly developing information and communication technologies generate a number of serious risks, including disruption of emotional stability, deformation of personal identity (Emelyanova, 2023), difficulties in social adaptation, and a decline in the quality of interpersonal interactions (Shapoval, 2014). One particularly alarming consequence of these changes is the intensification of the subjective feeling of loneliness and social isolation (Khokhlova, 2022), which is more

pronounced among youth. As a result, the problem of loneliness ceases to be exclusively an individual emotional state and increasingly acquires characteristics of a social phenomenon shaped by cultural context and social trends.

In these conditions, the study of loneliness among youth becomes especially relevant, as the younger generation is the most sensitive to social transformations and is most affected by the influence of the digital environment. This highlights the relevance of the present study, which is determined by the necessity to understand how social and cultural conditions impact youth loneliness and to identify ways to prevent its negative consequences for psychological well-being, social activity, and personal development of young people.

2. LITERATURE REVIEW

For a deeper understanding of the essence of the phenomenon under consideration, it is necessary to turn to the theoretical understanding of the concept of loneliness.

The phenomenon of loneliness is a complex socio-spiritual phenomenon that touches the depths of human existence. The existential meaning of loneliness, at first glance, seems obvious to everyday consciousness; however, beyond this apparent clarity lie complex, contradictory, and multidimensional philosophical meanings that cannot be reduced to a single conclusion.

In the scientific community, there is no consensus regarding the nature and essence of loneliness, nor the causes that provoke it. This can be associated with the fact that loneliness can be perceived as a profound inner crisis of the personality, characterized by a state of loss of connection with the surrounding world, while at the same time being an experience that has various forms and manifestations depending on cultural, social, and individual factors.

An analysis of scientific literature shows that loneliness is traditionally considered a complex and ambivalent phenomenon. On one hand, it is interpreted as a negative psycho-emotional state associated with feelings of isolation, social detachment, and a deficit of interpersonal connections. On the other hand, it is viewed as a potential for personal growth, internal reflection, and self-awareness. Such a duality in approaches to understanding loneliness has deep historical and philosophical roots.

Thus, in the traditions of ancient Indian and Chinese cultures, loneliness was perceived as a state of seclusion necessary for self-knowledge and spiritual development. In Indian philosophy, only through seclusion can a person separate from worldly vanity. Seclusion is necessary to purify the mind and approach the comprehension of the highest truth and liberation from suffering, which is the goal of many ancient Indian teachings, including Hinduism and Buddhism.

In the ancient Chinese tradition, seclusion provided an opportunity to detach from worldly concerns and attain spiritual tranquility and wisdom. Loneliness here is perceived as a form of inward focus and harmony with nature, expressed through the poetry and philosophical practices of Confucianism and Daoism (Pyatigorsky, 2015).

Thus, in the Ancient East, loneliness is perceived as a positive phenomenon with an existential meaning related to spiritual growth, mindfulness, and the search for a deeper meaning in life, rather than isolation or social maladjustment.

In ancient Greek philosophy, there is an ambivalent attitude towards loneliness. Ancient Greek philosophers emphasized the social nature of humans, asserting that a person is by nature a social being. Plato viewed a person as part of a harmonious political whole. Seclusion and isolation were seen as deviations from the norm, as they go beyond the natural need for communication. Aristotle believed that only in society can a virtuous person manifest justice, wisdom, and other virtues, and therefore cannot live in complete solitude. Here, seclusion was considered a condition of extreme isolation and social inadequacy.

At the same time, the Stoics held a different view. They considered seclusion not as a form of alienation, but as an opportunity to achieve self-sufficiency and inner freedom. Stoicism called for the development of the inner world through philosophical reflection and meditation, making seclusion an important tool for controlling external circumstances. In this sense, loneliness was seen not as a punishment, but as a conscious path aimed at the development of the mind and liberation from passions.

Thus, in ancient philosophy, loneliness was interpreted on the one hand as a risk of social isolation, and on the other hand as a potential for spiritual growth, reflecting a deep philosophical understanding of human nature and social life (Gagarin, 2014).

Medieval Christian thinkers attributed a sacred meaning to loneliness, viewing it as a condition for spiritual purification, prayer, and approaching God. According to Christian tradition, seclusion was not simply perceived as social alienation, but rather as a conscious choice aimed at overcoming sinfulness and drawing closer to the Divine essence. In the Middle Ages, loneliness became a space for inner concentration, ascetic practice, and prayerful communication with God. This is confirmed by the biographies of many saints and ascetics, such as Saint Anthony—the founder of monasticism—who spent many years in seclusion, battling temptations and achieving spiritual heights (Anthony the Great ~251–~356).

At the same time, loneliness in the Middle Ages was often interpreted as a trial and sinful state of a person, associated with alienation from society and God. This ambivalent perception reflected the complexity of attitudes toward seclusion: on one hand, it was a noble spiritual trial, and on the other, a symbol of human vulnerability and despair. However, the striving for asceticism and the solitary monastic life remained a powerful phenomenon throughout the Middle Ages, influencing cultural and religious ideas about the spiritual path and human destiny.

Thus, medieval Christian philosophy views loneliness as an existential experience that carries both the challenge of inner struggle and suffering, as well as the possibility of profound spiritual transformation and establishing a connection with God (Lyashchenko, 2016).

In the Renaissance, with the development of individualistic tendencies in culture and philosophy, loneliness began to be perceived as an important part of the inner world of the subject, necessary for personal development and creative self-realization. Renaissance humanism placed uniqueness and autonomy of the individual at the forefront, viewing seclusion not merely as a physical state, but as a true moment of realizing one's own "self." During this period, loneliness was seen as a unique opportunity to focus on one's own ideas, thoughts, and creativity. This idea is reflected in the works of thinkers such as Michelangelo and Leonardo da Vinci.

Thus, the individualism of the Renaissance era, on one hand, was a source of liberation for the individual from medieval constraints, and on the other hand, it sparked feelings of inner anxiety and alienation connected with the new freedom of choice and the necessity of independently defining one's own meaning of life. During this period, loneliness became a symbol of personal growth, formation, and creative search, embodying both the opportunities and challenges associated with shaping a new understanding of the person and their role in the world. The phenomenon of loneliness in the philosophy and culture of the Renaissance acquired an aspect of creative potential, but at the same time, it led to a rethinking of social belonging and the interconnectedness with others (Lyashchenko, 2017).

In the Modern era, amidst social transformations and modernization, loneliness increasingly undergoes negative interpretation. For example, in Hegel's philosophy, loneliness is seen as a form of alienation of the spirit, where the key moment is the rupture between the subject's consciousness and objective reality. In his work "Phenomenology of Spirit," he explains that the spirit goes through a phase of alienation when it becomes "strange" to itself. Philosophy aims to overcome this alienation, returning to the spirit its self-identity and absolute freedom (Kalugin & Terekhova, 2012). Paradoxically, this alienation is part of the historical process of the spirit's self-knowledge but is experienced momentarily as a state of disconnection and inner loss.

Karl Marx, building on Hegelian ideas, linked loneliness and alienation to the conditions of labor in capitalist society. According to Marx, alienation of labor is a process in which the worker loses connection with the product of his labor and the labor itself, which exist independently and have power over the person. Ultimately, a person loses connection with themselves as a human personality. Such alienation leads to social isolation and a feeling of inner emptiness, thereby reflecting the negative social consequences of capitalist production.

Thus, for both Hegel and Marx, loneliness goes beyond a psychological state. They also view loneliness as a social and philosophical phenomenon connected with alienation and the rupture between the individual and the surrounding world, which shapes the negative perception of loneliness in modern European thought (Lokova, 2007).

In 20th-century existential philosophy, the problem of loneliness occupies a central place and is considered a fundamental condition of human existence. Loneliness manifests itself through inner freedom, anxiety, and the inevitable isolation of the individual in the world. Thus, while being a source of suffering, it simultaneously serves as a catalyst for self-knowledge and personal growth of the individual.

Existentialists argued that loneliness is an integral part of human existence, connected to its substantial nature. In his work "Being and Time," Heidegger describes the concept of "existence" as a state of being in which a person becomes aware of their uniqueness and responsibility for their own existence. He emphasizes that understanding one's finiteness and inner freedom inevitably leads a person to loneliness, and it is precisely this isolation that is the key to the development of authentic selfhood and understanding one's place in the world (Lokova et al., 2021).

Existentialism also considers the concept of authenticity and "existential communication,"

which is the possibility of human interaction where genuine unity is achieved through open sharing of experiences, overcoming alienation and fear. Loneliness is not only suffering but also a source of inner strength that motivates the struggle against the absurdity of existence and the search for meaning in life.

Occupying a central place in 20th-century existential philosophy, the problem of loneliness expresses inner freedom, anxiety, and the inevitable isolation of the individual in the world. It is considered not merely as physical or social isolation, but as existential, original, and inherent loneliness belonging to human existence.

The founder of such views is considered Søren Kierkegaard, who saw loneliness as an inevitable condition for the awareness of one's own being—a personal experience in which a person experiences themselves as a synthesis of the infinite and the finite, freedom and necessity. Kierkegaard associated loneliness with inner self-consciousness; it is a deeply personal experience that can only be shared with God (Bednyatskaya, 2008).

Followers of existentialism, such as N.A. Berdyaev and M. Buber, also viewed loneliness as a foundation for self-understanding, spiritual growth, and the attainment of the authentic “self.” Berdyaev saw loneliness as a central problem of the human personality, associated with the feeling of “abandonment” and being an “outcast” in the world. According to him, this state is inseparably connected with deep anxiety, freedom of choice, and responsibility that a person experiences in their existence.

An important theme is also the irresolvability of this loneliness—a person is doomed to loneliness; they find themselves in a world where complete merging with others does not exist. It is precisely the experience of inevitable isolation that forms the essence of human existence. In this context, existentialist philosophy emphasizes the crisis nature of human life, where loneliness paradoxically serves as both a source of inner strength and anxiety (Davydova, 2023).

Thus, existential loneliness is a fundamental, inevitable condition of human existence that gives rise to inner freedom, anxiety, and a profound experience of one's own separateness in the world. The philosophical understanding of this condition helps to comprehend not only the nature of human freedom and responsibility but also the inevitable inner conflicts and the search for meaning in life.

A historical and philosophical analysis shows that the phenomenon of loneliness is a complex and multifaceted phenomenon, which has been interpreted over the centuries within various cultural and intellectual paradigms. From sacred seclusion to existential alienation, loneliness has always reflected both the internal state of the individual and the external socio-cultural conditions.

At the same time, amid the rapid transformations of modern society—digitization, globalization, and changes in the structures of social communication—the problem of loneliness is acquiring new forms and manifestations, especially pronounced in the youth environment (Barreto et al., 2021; Binte Mohammad Adib & Sabharwal, 2023). Research shows that each subsequent younger generation is lonelier than the previous one (Newman & et al., 2025). This exacerbates risks to the physical and mental health of young people (Mental Health Foundation,

2020; Shah & Househ, 2023), linked to increased risks of cardiovascular diseases, sleep deterioration, lowered immunity, reduced cognitive functions, and higher mortality (Hawkley & Cacioppo, 2010). All this can lead to a decline in the overall quality of life of future generations, hinder innovative development of society, and impede the formation of healthy and active citizens.

It is for this reason that there arises a need for empirical study of this phenomenon, taking into account the specifics of the current historical stage.

3. METHODOLOGY AND PROCEDURES

Of particular scientific interest is the analysis of the state and dynamics of experiencing loneliness among student youth as the group most susceptible to social changes. For a deep understanding and assessment of the dynamics of the phenomenon of loneliness in the youth environment, the article presents a systemic analysis of this phenomenon among the youth of the Kabardino-Balkarian Republic, based on empirical data from a study conducted in 2020. The study involved 300 students from the Kabardino-Balkarian State University aged 16–20 years. The research was conducted during the COVID-19 pandemic, a period of social contact restrictions, during which the problem of loneliness became more pronounced. Global isolation and the associated psychological risks necessitated an in-depth study of this social phenomenon.

To reflect the dynamics and improve the quality of comparative analysis, the results are supplemented with data from a similar study conducted in 2025, which allows identifying trends and changes that have occurred over the past five years. The diagnostic tools of the current study included validated psychodiagnostic methods widely used in modern social and psychological sciences.

The basis for measuring the subjective experience of loneliness was the UCLA Loneliness Scale (University of California, Los Angeles) <https://forms.gle/5fLuQpLH5qXXfVMw6>. This scale allows determining the degree of discrepancy between the desired and actual levels of interpersonal interactions, reflecting both the emotional and cognitive aspects of the perception of social detachment.

To analyze the digital behavior of youth and the extent of their immersion in the online space, the Internet Addiction Scale (<https://forms.gle/G9AtcZ1Lj5TWXNXZA>) was used, aimed at identifying signs of excessive, pathological attachment to Internet use.

4. RESULTS AND DISCUSSION

The analysis primarily considers data from 2020, with results from a similar study in 2025 provided in parentheses. To determine the significance of the loneliness problem for youth, responses to the statement “I feel abandoned, lonely, I have no one to talk to” were as follows: “often” — 4% (4.2%), “sometimes” — 12% (5.5%), “rarely” — 22% (15.4%), “never” — 62% (74.6%) of respondents. A comparative analysis of the data shows an overall decrease in the level of loneliness experienced by respondents in 2025 compared to 2020. The number of those who sometimes and rarely experience loneliness noticeably decreased, while the proportion of those who never feel lonely significantly increased. This may indicate positive changes in the social sphere and the level of psychological well-being of young people.

To the statement “I am unhappy, no one understands me, I have no one to turn to,” respondents answered: “often” - 6% (3.6%), “sometimes” - 29% (5.9%), “rarely” - 37% (21.3%), and “never” - 28% (69%). Compared to 2020, a significant improvement in the emotional state of respondents was observed in 2025. The number of those who feel unhappy or misunderstood has significantly decreased, and the proportion of those who do not experience such emotions at all has sharply increased.

To the statement “Those around me do not share my interests and ideas,” respondents answered: “often” — 12% (6.5%), “sometimes” — 22% (9.2%), “rarely” — 34% (28.9%), and “never” — 32% (55.2%). These data demonstrate a steady improvement in the quality of the social environment and the sense of belonging among respondents in 2025 compared to 2020. The decrease in the proportion of those who feel misunderstood or alienated by interests, and the significant increase in the number of those who do not experience this feeling at all, indicate deeper social integration, increased tolerance for differences, or expanded opportunities for communication with like-minded people—including thanks to the development of digital platforms and communities.

The study also analyzed the perception of social isolation and difficulties in establishing new social connections. To the question “It is unbearable for me to be so lonely, I lack communication, it is difficult to make friends,” respondents answered: “often” — 7% (6.9%), “sometimes” — 15% (16%), “rarely” — 35% (21%), and “never” — 43% (55.9%).

Although changes in the upper part of the scale (“often” and “sometimes”) are minimal, the main positive trend is observed due to the increase in the proportion of those who never encounter the described difficulties. This may indicate that, overall, the level of social adaptation has improved: it has become easier to make friends, expand social circles, and overcome the feeling of loneliness.

To the statement “My social relationships and connections are superficial, I feel isolated from others,” respondents answered: “often” — 10% (4.2%), “sometimes” — 20% (5.9%), “rarely” — 38% (14.1%), and “never” — 32% (76.6%). The data show a sharp improvement in the perception of the quality of social connections among respondents in 2025 compared to 2020. The number of people feeling the superficiality of relationships and social isolation has significantly decreased, while the proportion of those who never experience such feelings has more than doubled.

To the statement “I am unhappy being so rejected,” respondents answered: “often” — 2% (2.6%), “sometimes” — 1% (5.2%), “rarely” — 16% (13.8%), and “never” — 81% (78.2%). Unlike other indicators in the study, this question shows a slight worsening of the emotional background in terms of experiencing rejection. Although the majority of respondents still claim that they never feel unhappy because of rejection (78.2% in 2025), there is an increase in the proportion of those who experience this feeling “sometimes,” and a slight increase in the “often” category.

These changes may reflect increased sensitivity to social evaluation or tension in certain social contexts. However, it is important to note that overall, the level of negative experiences remains low, and the high proportion of “never” responses indicates that the majority of people do not feel rejected and maintain internal stability in social interactions.

However, today the speed of message and information exchange is so high that people do not have time to develop their own point of view and individualize. Informational influence can motivate a young person to act contrary to their own interests, block productive activity, and in extreme cases lead to social deformation. Parents and experts critically view prolonged media use and the desire to be constantly online. There is concern over the fact that young people usually have unlimited and uncontrolled access to all online content.

The study showed that the majority of respondents in 2020 (87%) and 2025 (91.4%) believe that their emotional state and quality of interpersonal relationships do not depend on the time spent on the Internet. This indicates the formation of stable digital adaptation among young people, where Internet use does not have a significant negative impact on their psychological well-being and social connections.

More than half of respondents in 2020 (56%) and 2025 (57.2%) openly report the time spent on the Internet, reflecting their calm and conscious attitude toward the digital space without feelings of shame or anxiety. A significant portion of respondents (75% in 2020 and 79.6% in 2025) rarely get distracted by thoughts about the Internet during other activities, which indicates a fairly balanced distribution of attention between online and offline activities. At the same time, a small share of respondents (25% in 2020 and 20.4% in 2025) periodically worry about what is happening on the Internet in their absence, which may indicate a certain level of digital dependence or increased interest in the online environment among some youth.

The proportion of respondents who prefer communication and information seeking through the Internet decreased from 42% in 2020 to 35.9% in 2025, which may indicate a trend toward reduced dependence on virtual interaction.

At the same time, the proportion of students who “far from always” use the Internet for communication or information seeking increased from 58% to 64.1%, indicating a growing preference for real social contacts and offline activities. This dynamic reflects a gradual restoration of balance between virtual and real communication among youth.

The analysis of trends based on research results conducted in 2020 and 2025 among students of Kabardino-Balkarian State University allows us to state a stable positive trend in the change of the nature and depth of loneliness experience among modern youth.

Over the five-year period, there has been a general decrease in the levels of emotional isolation, alienation, and feeling misunderstood. The proportion of respondents who often or even sometimes experience loneliness, perceive social connections as superficial, and feel a lack of communication has significantly decreased. Notably, the number of students who never face such experiences has increased. Moreover, the level of feeling accepted and belonging to a social group has risen. At the same time, one indicator related to the experience of rejection showed a slight deterioration, which may be connected to increased sensitivity of youth to social evaluation or heightened psychological demands on the quality of interpersonal relationships.

The study also indicates a relative stability in the attitude of students of Kabardino-Balkarian State University toward the impact of the Internet on their emotional state and social connections. Most respondents in both periods (87% in 2020 and 91.4% in 2025) do not associate their mood

and quality of interpersonal relationships with the time spent online, which may indicate formed digital adaptation and moderate use of online resources.

A high proportion of students (over 75%) continue to show a low level of Internet dependence in extracurricular and everyday activities. At the same time, a slight decrease in the number of respondents preferring online communication over real-life interaction may reflect a positive trend toward strengthening offline connections and increasing the value of face-to-face communication.

It can be assumed that the absence of a pronounced problem of loneliness among youth is due to the cultural characteristics of the peoples of this region. Kabardino-Balkaria is a multinational region of the North Caucasus with a rich historical and cultural heritage. Folk traditions here perform not only a symbolic function but also serve as the foundation for social interaction. A key element is the preservation and transmission of ethnocultural values from generation to generation through collective practices (Shortaeva, 2004). Folk practices and family rituals act as social protection, helping young people overcome psychological difficulties and life crises. Active participation of youth in national cultural practices and spiritual rites contributes to the formation of a sense of unity and belonging, which creates strong social integration. Special importance is given to collective dances and songs, which not only serve as cultural heritage but also as a tool for strengthening social bonds. Youth participate in them from an early age, which lays a solid foundation for the formation of a sense of community with the society. Such rites create an atmosphere of mutual understanding and support, which is a protective factor against loneliness and alienation. These aspects contribute to the reduction of social alienation and the psychological well-being of youth, decreasing the intensity of loneliness and the risk of social isolation.

The family in the cultures of the peoples of Kabardino-Balkaria is a central institution of social life. Special attention is given to intergenerational ties: respect for elders, mutual assistance, support, and joint decision-making on life issues. These traditional values form a stable sense of belonging and responsibility in youth toward their family and community.

A notable feature is the closeness of family members, which is manifested in daily interactions and joint participation in cultural and religious events. Such a family environment provides emotional support, reducing stress levels and feelings of loneliness among young people. Moreover, the role of the family is also evident in the socialization of youth, shaping a model of healthy interpersonal relationships and emotional resilience.

Thus, family traditions emphasize the importance of family values, mutual support, and respect within the family as the foundation of a healthy society and personal harmony of youth. Youth participation in cultural activities contributes to the development of social capital and the expansion of social connections, which reduces the risk of isolation and loneliness.

5. CONCLUSION AND SUGGESTION

Thus, the results of the comparative analysis of research data conducted in 2020 and 2025 among students of Kabardino-Balkarian State University indicate a positive dynamic in the perception of loneliness and the quality of social ties. There is a trend towards a decrease in the

level of emotional isolation, feelings of misunderstanding and alienation, alongside a simultaneous increase in the number of respondents who do not experience such feelings. This may indicate an improvement in the social adaptation of youth and the development of communication skills.

Overall, the trend analysis points to the strengthening of the social and psychological well-being of the student youth. Contrary to concerns associated with the widespread use of the Internet, its role in forming feelings of loneliness and dependence among student youth remains limited and, in most cases, does not lead to social isolation.

It is necessary to state that under modern challenges such as globalization and digitalization, which often lead to the weakening of traditional social ties (Chumakov, 2021), the culture, family values, and traditions of the residents of the Kabardino-Balkarian Republic serve as an important resource for youth social adaptation. They play a key role in the formation of a stable social identity and the strengthening of mutual assistance in society.

Empirical research results show that the level of subjective loneliness among youth in Kabardino-Balkaria is insignificant. This is due to traditional family and cultural practices serving as a solid foundation for forming broad social ties and emotional support. The cultural characteristics of the region provide youth with a sense of security and acceptance, which prevents the development of chronic loneliness and related psycho-emotional problems. Such traditions are an important source for youth adaptation to modern social challenges, supporting their psychological well-being and forming a socially active generation. In conditions where the digital environment opens new horizons and opportunities for social communication, the youth of the region skillfully combine Internet activity with involvement in cultural and family events, which contributes to maintaining internal balance and emotional equilibrium.

The preservation and modernization of ethnocultural practices in the new digital era is a key direction for strengthening the social foundation of the region and preventing loneliness. This approach will ensure the harmonious integration of youth into social life, the preservation of national and cultural heritage, and sustainable development of the region as a whole.

However, despite the positive influence of cultural and family traditions, regional youth face challenges of the global era: cultural mixing, migration, the influence of digital technologies, and changing social models. Unlimited access to digital content, the high speed of information flow, and a decreased capacity for deep perception may have a hidden negative impact on the emotional well-being and social identity of youth (Lepeshev, 2023). These processes can weaken traditional forms of social support and increase the risks of social isolation and alienation.

In this regard, the primary task is not only to preserve but also to improve traditional cultural and family models in accordance with modern conditions. It is necessary to develop targeted programs aimed at involving youth in ethnocultural projects, stimulating intergenerational dialogue, and strengthening family values. The implementation of such measures will allow preserving the uniqueness of the region's cultural heritage while simultaneously ensuring stable social adaptation and integration of young people.

Promising directions for further research include a comprehensive analysis of the influence

of digital technologies and cultural-social factors on the psycho-emotional state of young people, as well as the development of preventive and corrective programs that take into account the ethnocultural context and modern challenges of the digital age. This will open new opportunities for effective support of youth psychological health and strengthening their social adaptation.

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The authors declare no conflict of interest.

COOPERATION STATEMENT

All authors contributed equally to this work and approved the final manuscript.

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