

THE FUNCTION OF DIALOGUE IN A SOCIETY OF ISOLATION

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ABSTRACT

This material discusses the usefulness of dialogue in a lonely society. To establish its function, we first define the key concepts: dialogue and word. The definition of dialogue will be from a Socratic perspective, and we will say that it is how truth is discovered. The word on the other hand will be clarified starting from Mircea Vulcănescu who states that words contain love and implicitly faith. For this reason, we can say that through words, we assume destinies. We will then try to argue with statistical data why we start from the premise that today's society is lonely. We will mention the most important moments: the advent of smartphones in 2012 (first in the US) and the coronavirus pandemic that started in 2020. These two factors are certainly not the only ones, but they are two of the main factors that led to the shift of dialogue from face to face to online, when its (dialogue's) functions were largely compromised. We will conclude by saying that the function of dialogue in a lonely society is on one hand knowledge (knowledge of the self and knowledge of the other), and on the other hand it is the one that guaranties the quality of man as a social being.

Keywords: dialogue, lonely society, destiny, sociality.

BRIEF CLARIFICATION. ABOUT DIALOGUE AND THE IMPORTANCE OF THE WORD

Dialogue is from Socrates' perspective a method for discovering the truth. For this reason, we can say that the thinker who initiated a cult of dialogue is Socrates himself²⁰⁶. Plato, perhaps Socrates' brilliant pupil, continued this cult of dialogue. As proof of this idea, he established a real school of thought, the prestigious school of Athens, called the *Academica*²⁰⁷. At this school and under the guidance of Plato, Aristotle, another "encyclopedic mind of the ancient world", was formed²⁰⁸. These three are the personalities, not the only ones, but probably the most important ones, who made possible the emergence of what today we call dialogue.

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²⁰⁶ Ormenișan Laurențiu-Sorin (s.a.), "(Poate fi) Socrate un model pentru tinerii de azi?" [(Can be) Socrates a role model for young people today?], p. 267, in *Altarul Reîntregirii*, nr. 3, pp. 263–280, Available at: <https://www.ceeol.com/search/viewpdf?id=601866>, Accessed on October 12, 2021.

²⁰⁷ *Ibid.*

²⁰⁸ *Ibid.*

After Socrates, it is Plato who puts his stamp on this concept. The Greek biographer Diogenes Laertios, in his work *On the Lives and Doctrines of the Philosophers*, states of Plato's writings that the Platonic Dialogue has two general characters: "one intended for teaching, the other for research"²⁰⁹. In other words, dialogue makes knowledge possible. But knowledge can also be of at least two kinds: knowledge of the self and knowledge of the other. The two types of knowledge are inseparable. Dialogue is also a characteristic of man, who is a social being. Man is a social being because he is a naturally curious being, but in relation to an ideal, an idea²¹⁰. In contemporary sociology, we understand man as a social being through the notion of sociality.

"[Sociality] refers to man's innate capacity to be social"²¹¹. However, the idea of sociability refers to "the extent and form in which this quality manifests itself"²¹².

Man's quality as a social being is:

"(..) conditioned by his ability to actualize his potential as a 'being-together', as Heidegger puts it; to be, feel and act together with another (synergy)"²¹³.

But people can't be together if they don't dialogue. The processes of addition (growth) make up the social being and here we have fixed:

"(..) the highest gifts of the human being: soul, speech, memory, talent, vocation, heroism, martyrdom, genius and holiness"²¹⁴.

As social beings, people fit into a group because they cannot live alone. Dialogue, communication, is the element that holds people together. We distinguish here between dialogue, which is meaningful discussion, which clarifies things and adds to you, and what Heidegger called "idle talk"²¹⁵ or meaningless, useless words, a waste of time.

Words are important because "language creates thought"²¹⁶. Besides, words:

²⁰⁹ Laertios Diogenes, *Despre viețile și doctrinele filosofilor*, [On the lives and doctrines of philosophers], Iași, Polirom Publishing House, 1997, p. 138.

²¹⁰ Radu Baltasiu, *Introducere în sociologie. Spiritualitate, națiune și capitalism. Considerații de sociologie românească și weberiană*, [Introduction to Sociology. Spirituality, nation and capitalism. Considerations of Romanian and Weberian sociology], Craiova, Publishing House Beladi, 2007, p. 82.

²¹¹ Socialitatea „se referă la capacitatea înăscută a omului de a fi ființă socială” in *Ibid.*, p. 98.

²¹² „măsura și forma în care se manifestă această calitate” in *Ibid.*

²¹³ „condiționată de capacitatea acestuia de a-și actualiza potențialului său de «ființă-împreună», cum formulează Heidegger, adică de a fi, a simți și a acționa împreună cu un altul (sinergie)” in *Ibid.*, p. 100.

²¹⁴ „cele mai înalte daruri ale ființei omenești: sufletul, *graiul*, memoria, talentul, vocația, eroismul, martiriul, geniul și sfințenia” in Ilie Bădescu, *Sistem de sociologie creștină*, [System of Christian sociology], Ms, 2001, p. 296.

²¹⁵ „flecăreală” in Martin-Heidegger, „Ființă și timp”, [“Being and Time”], Available at: www.academia.edu/5678221/25309437_Martin_Heidegger_Fiinta_si_Timp, Accessed on October 10, 2021.

²¹⁶ Radu Baltasiu, “Cuvintele sunt mai puternice decât noi”, [“Words are stronger than us”], January 24, 2014, in *RaduBaltasiublogspot*, Available at: <http://radubaltasiu.blogspot.com/2014/01/cuvintele-sunt-maiputernice-decat-noi.html>, Accessed on October 10, 2021.

“... carry consequences. Facts. They are the seeds of destiny. When they are devoid of truth, when they are strictly manipulative, they empty. The speaker becomes an ideologue, and the narcotized people collapse”²¹⁷.

“Words broken from the Logos are idle talk, talk in the wind, literally pollute, destroy the planet, and ‘depress’ us, etc.”²¹⁸.

Noica pointed out that:

“(.) the Romanian language, properly spoken, has this rare quality among other languages of ‘making the unbearable bearable’”²¹⁹.

For people, who are social beings, loneliness is unbearable because it causes alienation. Of course, loneliness, but in moderation, can be beneficial in the sense that a man who spends time with himself can reflect and discover himself. But loneliness in the long-term manifests itself as a form of isolation and leads to anxiety, depression and ultimately suicide, as the French sociologist Emile Durkheim stated in one of his most important works entitled *On Suicide*²²⁰.

The word is “a part of a meaning or is meaning in itself”²²¹. With Mircea Vulcănescu the word is “bearer of love”²²² and equally “bearer of faith”²²³. Not doing or not being able to do what we say will have serious consequences. Constantin Noica said that the inability to do what we say is a human disease because we cannot give ourselves “determination”. This inability has become a real crisis for modern man²²⁴. Dialogue, therefore, is a method for discovering the truth, as the Greek philosophers said. Words, on the other hand, are assumed destiny. Not least, words make it possible for people to be social beings.

²¹⁷ „poartă în ele consecințe. Fapte. Sunt semințele destinului. Atunci când sunt lipsite de adevăr, sunt strict manipulative, ele golesc. Vorbitorul devine ideolog, iar poporul narcotizat se prăbușește” in *Ibid*.

²¹⁸ „[cuvintele] rupte de Logos sunt flecăreală, vorbă-n vânt, poluează, la propriu, distrug planeta, iar pe noi ne «bagă în depresie», etc.” in Radu Baltasiu, “Un «shopping list» pentru tânăra generație” [A ‘shopping list’ for the younger generation], December 28, 2019, Available at: <http://radubaltasiu.blogspot.com/2019/12/un-shopping-list-pentru-tanara-generatie.html>, Accessed on October 12, 2021.

²¹⁹ „limba română, vorbită cum se cuvine, are această rară calitate între alte limbi, de «a face insuportabilul suportabil»” in Constantin Noica, *Cuvânt împreună despre rostirea românească [A word together about Romanian speech]*, s.l., Humanitas Publishing House, 1996, p. 80.

²²⁰ Emile Durkheim, *Despre sinucidere, [Suicide]*, Bucharest, European Institute Publishing House, 1993.

²²¹ „o parte a unui sens, sau este sens în sine”, Radu Baltasiu, “Cuvintele sunt mai puternice decât noi” [“Words are stronger than us”], January 24, 2019, in *RaduBaltasiublogspot*, Available at: <http://radubaltasiu.blogspot.com/2014/01/cuvintele-sunt-mai-puternice-decat-noi.html>, Accessed on October 10, 2021.

²²² „purtător de iubire” in Mircea Vulcănescu, *Logos și Eros [Logos and Eros]*, Bucharest, Paideia Publishing House, 1991.

²²³ “purtător de credință” in *Ibid*.

²²⁴ Radu Baltasiu, “Cuvintele sunt mai puternice decât noi” [“Words are stronger than us”], January 24, 2014 in *RaduBaltasiublogspot*, Available at: <http://radubaltasiu.blogspot.com/2014/01/cuvintele-sunt-mai-puternice-decat-noi.html>, Accessed on October 10, 2021.

WHY A SOCIETY OF LONELINESS?

Statistically relevant data

In a lonely society people no longer can be together. We have seen that this ability is acquired and developed through dialogue. Therefore, we can say that in a lonely society the question of dialogue is problematic. We have also seen that dialogue is of two kinds: with oneself and with others. Dialogue with the other, to achieve its purpose, must occur under certain conditions. One of them, and perhaps the most important, is that the dialogue must be face-to-face. Otherwise, the dialogue risks not fulfilling its purpose. A good way to demonstrate this idea is to discuss some statistics showing the consequences of moving dialogue from face-to-face to online.

At **national level**, a survey conducted by Save the Children Romania in 2018 on a sample of 1156 children, aged between 12 and 17, revealed that 27% of subjects said that on a typical school day, they spend more than six hours online or constantly check their device used for browsing. If they have a day off, whether it's a weekend or a vacation, 48.3% of children spend more than six hours a day online. In fact, the study found that 40% of children surf aimlessly 'often' or 'quite often'. Furthermore, 31% of children said they spent less time with family or doing nothing for school to surf the Internet, and 28% said they tried unsuccessfully spending less time online. Last but not least, almost 13% of children said they 'often' skipped eating or sleeping to be online, and 23% said they felt uncomfortable when they could not stay online²²⁵.

Internationally: in Germany for example, in 2018, a study of 1001 children aged 12 to 17 was conducted by the German health insurance company DAK and the University Clinic Hamburg. The study showed that almost 3% of young people in Germany show symptoms of "social media addiction" given that: about 90% of young people surveyed spend about three hours online daily, 17% sleep less because of social media use, and 8% of those surveyed are depressed²²⁶. According to another study by British researchers at Imperial College and University College of London, teenagers' mental health suffers because of social networking. The study looked at lifestyle, health, wellbeing, and how young people use technology. According to another study by British researchers at Imperial College and University College of London, teenage mental health suffers from social networking. The study looked at lifestyle, health, wellbeing, and how young people

²²⁵ Salvați Copiii România, "Studiu privind utilizarea Internetului de către copii" ["Study on children's Internet use"], 2018, p. 5., Available at: <https://www.salvaticopiii.ro/sci-ro/files/92/928f0bff-bffa-447a-9a27-df979ba1008f.pdf>, Accessed on October 20, 2021.

²²⁶ Dw.com, "Germania: 100.000 de copii și tineri, dependenți de Social Media" ["Germany: 100,000 children and young people addicted to Social Media"], March 1, 2018, Available at: <https://www.dw.com/ro/germania-100000-de-copii-și-tineri-dependenți-de-social-media/a-42787365>, Accessed on October 23, 2021.

use technology. The sample was nationally representative and consisted of around 10,000 teenagers in England aged 13–16²²⁷. The study showed that the risk of developing mental illness is directly proportional to the time spent online. What's more, according to the study, girls are twice as affected²²⁸.

Problem

Why is loneliness a problem? For at least two reasons:

1. Young people are losing their ability to be social beings because they cannot have a real dialogue online. In other words, children lose their sociality online. The problem is that in the absence of dialogue social beings disappear and anarchy occurs. Thus, the idea of social order is at risk. The proof is aggressive, anxious, depressive behavior that young people develop online.
2. The health of the whole body-soul-mind disappears. Given that the three are inseparable, when the body, for example, is affected, there are effects on the other two “components”. Studies show that time spent online negatively influences young people's behavior. Here are some examples:
 - a) A US study published in 2010 in PLOS Medicine, which analyzed and interpreted 148 separate studies with data on more than 300,000 subjects, shows increased mortality due to loneliness²²⁹. Some statistical data illustrating the correlation between loneliness and mental health (based on the results of a study conducted by a global mental health company involving more than 20,000 people) showed that half of the respondents who have face-to-face interactions are in poor health, while only 12% of respondents who interact in person are in poor health. Furthermore, the researchers found that the effect of being sober on mortality is equal to 15 cigarettes smoked per day and is even more dangerous than obesity²³⁰. Another study from the Center for Cognitive and Social Neuroscience, published in 2010, shows that loneliness impairs the functioning of the immune system

²²⁷ Alexandru Puiu, “Rețelele sociale dăunează grav sănătății mintale: care sunt argumentele unui nou studiu” [“Social networks seriously damage mental health: what a new study argues”], August 14, 2019, in *Playtech*, Available at: <https://playtech.ro/2019/retelele-sociale-dauneaza-grav-sanatatii-mintale-studiu/>, Accessed on October 11, 2021.

²²⁸ *Ibid.*

²²⁹ Mihaela Stănescu, “De ce este singurătatea la fel de periculoasă ca fumatul” [“Why loneliness is just as dangerous as smoking – new study argues”], September 26, 2013, in *Descoperă.ro*, Available at: www.descopera.ro/stiinta/11395771-de-ce-este-singuratarea-la-fel-de-periculoasa-ca-fumatul, Accessed on October 23, 2021.

²³⁰ Vivian Manning-Schaffel, (2018), “Americans are lonelier than ever – but ‘Gen Z’ may be the loneliest”, in *NBCNews*, Available at: <https://www.nbcnews.com/better/amp/ncna873101>, Accessed on September 2, 2021.

and promotes various acute and chronic diseases such as arthritis, type 2 diabetes, and heart disease²³¹.

- b) Another study by US researchers in 2019, which looked at about 6,600 American teenagers aged 12 to 15, found that the risk of mental illness in teens is directly proportional to the amount of time spent on social media. Mental health problems were assessed using a screening method called GAIN-SS, which identifies behavioral health disorders and severity of symptoms²³².

Yet, when and what was the “trigger”?

The American psychologist Jean Twenge highlighted in her book called *Igen* that loneliest age group is the young, not the old. This loneliness is emerging and developing in the US when smart mobile phones appear, sometime in 2012²³³:

“Smartphone adoption has led to a fundamental shift in how teens spend their social time, and the growth of smartphones and loneliness has occurred at the same rate between 2012 and 2019”²³⁴.

The link between mobile phones and the loneliness young people experience is the false promise that mobile phones make through social media apps. In other words, they give us the feeling that we can be connected to each other regardless of the distance between us. This promise is false because the effect has been the opposite: instead of feeling less lonely, young people feel increasingly lonely. A few statistics show just that:

1. Jean Twenge and his collaborators analyzed a study of one million young people around the world and concluded that young people are the loneliest and therefore the most depressed age group²³⁵:

“Researchers used data from the Programme for International Student Assessment, a survey of over 1 million 15- and 16-year-old students. The survey included a six-item measure of loneliness at school in 2000, 2003, 2012, 2015, and 2018. Before

²³¹ Mihaela Stănescu, “De ce este singurătatea la fel de periculoasă ca fumatul” [“Why loneliness is just as dangerous as smoking - new study argues”], May 14, 2013, in *Descoperă.ro*, Available at: www.descopera.ro/stiinta/11395771-de-ce-este-singuratatea-la-fel-de-periculoasa-ca-fumatul, Accessed on October 23, 2021.

²³² Ro Health Review, “Riscul bolilor mintale la adolescenți, direct proporțional cu timpul petrecut pe rețelele de socializare” [“Risk of mental illness in teenagers directly proportional to time spent on social media”], September 12, 2019, Available at: <https://rohealthreview.ro/riscul-bolilor-mintale-la-adolescenti-direct-proportional-cu-timpul-petrecut-pe-retelele-de-socializare/>, Accessed on October 10, 2021.

²³³ Jean Twenge, “Teens Are Lonelier Than Ever. What Do Smartphones Have to Do With It?”, August 10, 2021, in *Institute for Family Studies*, Available at: <https://ifstudies.org/blog/teens-are-lonelier-than-ever-what-do-smartphones-have-to-do-with-it>, Accessed on October 13, 2021.

²³⁴ *Ibid.*

²³⁵ *Ibid.*

2012, the trends had stayed relatively flat. But between 2012 and 2018, nearly twice as many teens displayed high elevated levels of ‘school loneliness’, an established predictor of depression and mental health issues”²³⁶.

2. “In an earlier study, Twenge had identified 2012 as the year when smartphone ownership passed 50 percent in the United States. Before 2012, loneliness and depression had been unchanged or down for years or decades. But in the early 2010s, loneliness, depression and self-harm among teens sharply increased in the United States, Canada, and the United Kingdom, according to studies”²³⁷.

3. In *Igen*, the author states that:

“... teen loneliness increased between 2012 and 2018 in 36 out of 37 countries around the world, including in Europe, Asia, Latin America, and North America. The trends appeared nearly everywhere, suggesting a worldwide cause rather than localized issues”²³⁸.

4. In USA, Young adults are more likely to feel lonelier than older age groups, according to a study from the Office for National Statistics in 2018:

“Across all the measures and categories, the researchers say that people aged over 75 are ‘63 times less likely to report loneliness than those aged 16 to 24 years’”²³⁹.

COVID-19 pandemic – an aggravating factor

Loneliness is a problem because it is directly linked to health problems, especially mental, but also physical. If we bring the problem up to date, we see that in the context of the pandemic generated by the emergence of the coronavirus, the feeling of loneliness has increased seriously, and young people are still the most affected category. A recent study by researchers at Making Caring Common found that:

“According to May 2020 study published in *Personality and Individual Differences*, survey responses from 237 countries indicate that young people living in individualistic societies report feeling lonelier than older people living in collectivist societies. These data were collected before the pandemic as part of the BBC Loneliness Experiment. Meanwhile, in the United States specifically, 3 of 5 Americans are lonely. A January 2020 survey indicates that, within this Lonely-

²³⁶ Tara Bahrapour, “Teens around the world are lonelier than a decade ago. The reason may be smartphones”, July 20, 2021, in *Washington Post*, Available at: www.washingtonpost.com/local/socialissues/teenslonelinesssmartphones/2021/07/20/cde8c866e84e11eb8950d73b3e93ff7f_story.html, Accessed on October 13, 2021.

²³⁷ *Ibid.*

²³⁸ Jean Twenge, “Teens Are Lonelier Than Ever. What Do Smartphones Have to Do With It?”, August 10, 2021, in *Institute for Family Studies*, Available at: <https://ifstudies.org/blog/teens-are-lonelier-than-ever-what-do-smartphones-have-to-do-with-it>, Accessed on October 13, 2021.

²³⁹ Sean Coughlan, “Loneliness more likely to affect young people”, April 10, 2018, in *BBC*, Available at: <https://www.bbc.com/news/education-43711606>, Accessed on October 15, 2021.

Hearts Club, it is Gen Z adults – people who are between the age of 18 to 22 years old – who have the highest average loneliness score²⁴⁰.

Also:

“... 36 percent of respondents to a national survey of approximately 950 Americans reported feeling lonely ‘frequently’ or ‘almost all the time or all the time’ in the prior four weeks, compared with 25 percent who recalled experiencing serious issues in the two months prior to the pandemic. Perhaps most striking is that 61 percent of those aged 18 to 25 reported high levels ... The unsettling statistic is even more troubling when combined with June data from the Centers for Disease Control and Prevention showing that 63 percent of young people reported experiencing substantial symptoms of anxiety and depression”²⁴¹.

Last but not least, Executive Director of the Global Partnership to Stop Violence Against Children, Dr. Howard Taylor said “the coronavirus pandemic has caused an unprecedented increase in screen time”²⁴². According to UNICEF study in 2020 more than 1.5 billion children and young people were affected by school closures worldwide²⁴³. Therefore, the advent of smart mobile phones and later the coronavirus pandemic has significantly influenced people's communication. As we have already seen, the most affected group are young people. Of the two major factors that have influenced the amplification of loneliness, we can say that the Covid-19 pandemic has been the worst because it has moved people's interaction almost exclusively online. In other words, dialogue has never been more affected than during this period, and the effects have not been slow to appear.

WHAT IS THE FUNCTION OF DIALOGUE IN A SOCIETY OF LONELINESS?

For Socrates, the aim of life was “self-knowledge”, which is why he often said:

“I have tried persuading each of you to worry less about what you have and more about what you are, so that you may become as virtuous and rational as possible”²⁴⁴.

²⁴⁰ Sarah Sloat, “Young americans are lonelier than ever, and it's not because of COVID-19”, August 10, 2020, in *Inverse*, Available at: www.inverse.com/mind-body/young-adult-mental-health-loneliness, Accessed on October 12, 2021.

²⁴¹ Colleen Walsh, “Young adults hardest hit by loneliness during pandemic”, February 17, 2021, in *The Harvard Gazette*, Available at: <https://news.harvard.edu/gazette/story/2021/02/young-adults-teens-loneliness-mentalhealthcoronaviruscovidpandemic/>, Accessed on October 12, 2021.

²⁴² „pandemia de coronavirus a provocat creșterea fără precedent a timpului petrecut în fața ecranului”, in UNICEF România, “UNICEF: Copiii sunt expuși unui risc crescut în mediul online în timpul pandemiei de COVID-19” [“UNICEF: Children at increased risk online during COVID19 pandemic”], April 15, 2020 Available at: www.unicef.org/romania/ro/comunicate-de-presă/unicef-copiii-sunt-expuși-unui-risc-crescut-în-mediul-online-în-timpul, Accessed on October 23, 2021.

²⁴³ *Ibid.*

²⁴⁴ Platon, *Apologia lui Socrate [The Apology of Socrates]*, in *Opere I*, edited by Petru Creția and Constantin Noica, Bucharest, Scientific and Encyclopedic Publishing House, 1976, p. 33.

Therefore, we can understand that first function of dialogue is self-knowledge, reflection, introspection. Much of the loneliness of people today arises from their distance from themselves. Socrates believed that inner dialogue makes people “aware of their ignorance”²⁴⁵. These convinces were Socrates’ mission. To fulfill this mission Socrates plays the role of the ignoramus and asks everyone questions²⁴⁶. This way is how dialogue with others arises, which is a method of knowledge. We thus understand that the second function of dialogue is the search for truth.

The Socratic dialogue is an “examination of conscience”²⁴⁷ because it makes you acknowledge your shortcomings and get to know yourself in depth. What is important to note from this perspective is that dialogue is a double exercise, internal and external, with yourself and with the other. Pierre Hadot, stated in this regard that to have a fruitful dialogue there must be a unity between the dialogue with myself and the dialogue with the other²⁴⁸:

“(..) only who is capable of a genuine encounter with the other is also capable of a genuine encounter with himself”²⁴⁹.

Therefore, beyond the communication you have with yourself and with others, dialogue helps you position yourself correctly in relation to the truth. With other words, dialogue helps you form the right attitude. The attitude is important because it places you correctly in the world.

Why is it important to have dialogue with ourselves? Because it makes possible the self-discovery without which the idea of truth it is not possible. Why is it important to have dialogue with others? Because people, being a social being, cannot live in isolation without becoming ill. For example, in one of his studies, Cacciopo measured brain activity during sleep in several people. He found that lonely people were:

“(..) more prone to a kind of ‘micro-tremors’, which showed that their brains were in a state of alertness even in sleep, perhaps as result of unconscious fears generated by being alone”²⁵⁰.

²⁴⁵ „conștiința de neștiința lor”, Laurențiu-Sorin Ormenișan, “(Poate fi) Socrate – un model pentru tinerii de azi?”, [(Can) Socrates (be) – a role model for young people today?], s.a., p. 267, in *Altarul Reîntregirii*, Nr. 3, pp. 263–280, Available at: <https://www.ceeol.com/search/viewpdf?id=601866>, Accessed on October 12, 2021.

²⁴⁶ *Ibid.*

²⁴⁷ *Ibid.*, p. 268.

²⁴⁸ *Ibid.*, p. 270.

²⁴⁹ „numai cine este capabil de o întâlnire autentică cu celălalt este capabil și de o întâlnire autentică cu el însuși” in Pierre Hadot, *Exerciții spirituale și filosofie antică [Spiritual exercises and ancient philosophy]*, Arad, Saint Nectarios Publishing House, 2015, pp. 38–42.

²⁵⁰ „[Oamenii singuri erau] mai predispuși la un fel de «micro-treziri», ceea ce dovedea că, la ei, creierul era într-o stare de alertă chiar și în somn, poate ca urmare a temerilor inconștiente generate de faptul că erau singuri” in Mihaela Stănescu, “De ce este singurătatea la fel de periculoasă ca fumatul” [“Why loneliness is just as dangerous as smoking – new study argues”], September 26, 2013, in *Descoperă.ro*, Available at: www.descopera.ro/stiinta/11395771-de-ce-este-singuratarea-la-fel-de-periculoasa-ca-fumatul, Accessed on October 23, 2021.

CONCLUSIONS

Truth has a dialogical character. In the absence of dialogue man is condemned to isolation. Through dialogue man takes care of himself, but because he is a social being, he also takes care of others. As proof, in the absence of dialogue, dysfunctions appear at a mental, soul, and physical level. Last but not least, the fact that without dialogue people fall ill shows that people, being God's creation, can only live-in truth.

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