

DOI: <https://doi.org/10.5281/zenodo.15639570>

TO THE QUESTION OF OVERCOMING THE AXIOLOGICAL CRISIS OF MARGINALITY IN THE DIGITAL ERA

Haplevskyi D. I.,
recipient of the III educational and scientific degree (PhD)
National Aerospace University «Kharkiv Aviation Institute»

Modern philosophical discourses are marked by interest in marginal phenomena as a socio-cultural phenomenon, which characterizes the state of society in the context of disintegration of the previously dominant axiosphere, especially during times of crisis (wars), as well as the formation of a new system of ways of realization of values and forms of their presentation.

As A.Yu. Kuznetsov in his monograph «Methodological contexts of modern humanitarian knowledge», today the socio-political processes occurring in our society are characterized, on the one hand, by desacralization of all forms of culture, and on the other-the formation of formative, general theoretical and methodological paradigms. Therefore, we are all identified in the system of our society as marginal – put on the face of two cultures; What dies and is born: «Neither traditional nor what is replaced, do not have a stable position».

The era of global digitalization is radically transforming traditional mechanisms of value formation. Whereas the axiosphere was previously shaped by centralized institutions – religion, the state, and education systems – today this process has taken on a chaotic, decentralized character. This creates a paradoxical situation: despite having unprecedented access to information, modern individuals face increasing difficulty in forming a stable value system, finding themselves in a state of constant axiological uncertainty.

Algorithmic systems of digital platforms play a particularly significant role in this transformation, having effectively become new architects of meaning. An analysis of their mechanisms reveals several key features: selective amplification of certain topics, creation of a «magnifying glass effect» for emotionally charged

content, and the generation of artificial contradictions between different viewpoints. As a result, even objective facts begin to be perceived through the lens of subjective algorithmic preferences, with this process occurring at a subconscious level, without critical reflection by the user.

This situation leads to a profound identity crisis, which takes on unique characteristics in the digital environment. Social networks create conditions for the parallel existence of multiple «selves», rapid switching between different social roles and alienation from the «real» self in favor of digital profiles. This generates a specific type of psychological tension, where individuals constantly feel a disconnect between their virtual and real manifestations, while social networks offer not solutions but only temporary escapes through the creation of new digital masks.

Significant changes also affect interpersonal relationships, where a whole range of transformations can be observed: the replacement of real communication with virtual interaction, the devaluation of emotional depth, and the illusion of sociality through quantitative metrics like likes and followers. Most alarmingly, these processes occur gradually and almost imperceptibly, making individuals increasingly dependent on digital substitutes for genuine interaction.

The phenomenon of visual culture as a new form of spirituality deserves special attention. Modern visual culture prioritizes appearance over substance, speed of perception over depth of understanding, and imitation of experience over genuine emotional engagement. As a result, even profound phenomena like spirituality, love, or friendship increasingly exist in a simplified, visual form, shaping a generation that perceives reality primarily through screens and filters.

Countering these negative trends requires a comprehensive approach, including media literacy education from childhood, the creation of alternative digital environments with different operating principles, philosophical reconsideration of identity and communication in the digital age, and the revival of real communication culture. The education system must play a key role in this process, not merely adapting to new conditions but actively fostering critical thinking and genuine value orientations.

Thus, the digital age has radically altered the nature of marginality, transforming it from a peripheral phenomenon into a mass experience. Today, anyone actively using digital technology becomes, to some extent, a bearer of this new marginality. Overcoming the axiological crisis requires combining philosophical reflection, psychological support, technological solutions, and cultural transformations. Only such a multifaceted approach can create a new model of the axiosphere that meets the challenges of our time while preserving the humanistic foundation of human existence.