INFORMATION CULTURE AND SPIRITUAL CRISES IN SOCIAL NETWORKS

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Abstract: *The article analyzes the role of social networks in the life of modern society from a philosophical perspective. Particular attention is paid to the spiritual crises emerging under conditions of intensified digital information flow, the informational pressure exerted on individual consciousness, and the transformation of values.*

Keywords: *Social networks, information society, spiritual crisis, philosophical analysis, values, individual consciousness, information manipulation, digital culture.*

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One of the key indicators of modern societal development is the rapid advancement of information technologies and the deep integration of social networks into everyday life. Today, social networks have become the primary arena for interpersonal communication, information exchange, and social activity. While this process has created new opportunities for humanity on the one hand, it has also contributed to the emergence of moral and ethical problems, as well as crisis situations, on the other [1].

A review of the history of philosophy shows that the issue of information and knowledge has always been one of the central concerns. However, in the digital age, the volume, speed, and impact of information have undergone a fundamental transformation.

Information disseminated through social networks is often devoid of deep analysis, emotionally driven, and manipulative in nature. This situation negatively affects an individual's capacity for independent thinking. As a result, superficial reasoning, the relativization of values, and states of spiritual emptiness are becoming increasingly prevalent in society. According to available data, approximately 10 percent of all Internet users today can be classified as "Internet addicts." Specialists now equate Internet addiction with harmful habits such as smoking, alcoholism, and drug dependency [2]. The fact that millions of people "live" in the virtual world has a negative impact not only on spiritual well-being but also on physical health. In particular, 75 percent of individuals who spend most of their time in front of a computer experience problems related to visual impairment.

Modern technological processes, like all other fields, have brought fundamental changes to the system of information transmission. Within a short period, the Internet has encompassed a global audience. Today, in addition to economic and demographic challenges, the Western world is also facing a spiritual and cultural decline emerging through social networks [3].

Information attacks and spiritual crises in social networks are mainly manifested through the abundance of unnecessary content, cyberbullying, and social isolation. The spread of false information, the weakening of moral norms, and the dominance of a consumerist mentality negatively affect the consciousness of young people and pose a threat to national identity. In order to address these problems, it is essential to cultivate a culture of responsible digital citizenship within society.

At present, the main crises and threats in social networks include the following:

Spiritual crisis. The proliferation of low-quality and immoral content leads to the erosion of traditional values in society, particularly among young people.

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Information attacks. The dissemination of misinformation through fake profiles and accounts, manipulation of public opinion, and the creation of social fragmentation.

Cyberbullying. The humiliation of an individual's honor and dignity through online platforms, psychological harm, and the decline of communication ethics in digital environments.

Social isolation. The displacement of real-life communication by virtual interaction, resulting in the weakening of collective spirit, open dialogue, and national values.

Consumerist mentality. Under conditions of globalization, the replacement of national traditions with Western or other foreign cultural patterns absorbed as elements of mass culture.

Preventing these problems requires a high level of responsibility from users, the development of information-filtering skills, and the creation of a positive digital environment. In contemporary philosophy, information is increasingly regarded as one of the key categories for understanding reality and explaining social processes. Whereas in traditional societies information was relatively limited and regulated through specific social institutions, in the digital era it has acquired unlimited, rapid, and multilayered characteristics. In particular, social networks have become not only a medium for transmitting information but also an independent force shaping social consciousness [4].

From a philosophical perspective, information should be interpreted not merely as a technical phenomenon, but as a phenomenon possessing ontological and epistemological significance. Ontologically, information represents a form of reflecting reality, while epistemologically, it constitutes one of the primary sources of human cognition. Social networks embody both of these dimensions, yet they often present reality in a simplified, fragmented, and subjective form.

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One of the main characteristics of information disseminated through social networks is its extreme speed and its orientation toward emotional impact. Such information is received not through logical coherence but through visual images, brief messages, and emotionally charged headlines. As a result, information becomes less an object of deep philosophical analysis and more a product for consumption. This situation leads to the superficialization of individual thinking and the weakening of critical reasoning skills [5].

From an axiological perspective, information in social networks directly influences the system of values. Traditional moral norms, spiritual ideals, and concepts of social responsibility are often relativized in the digital space. Consequently, instead of consciously shaping their own value systems, individuals tend to adopt ready-made and mass-produced patterns presented by the network.

The concept of spiritual crisis in philosophy is characterized by the disruption of an individual's system of values, moral criteria, and attitude toward the meaning of life. Although this condition has manifested differently at various stages of social development, in the contemporary information age it acquires distinctive, complex, and multidimensional features [6]. In traditional philosophical interpretations, spirituality is closely associated with inner moral development, ethical responsibility, and duty toward society. However, in the digital environment, these notions are often simplified or relegated to secondary importance.

Due to rapid information exchange, virtual communication, and the dominance of mass culture, spiritual values are no longer perceived as a stable system but rather as a flexible and shifting phenomenon. One of the significant indicators of the modern spiritual crisis is the fragmentation of life's meaning. In social networks, individuals tend to present themselves primarily through external images and virtual identities. As a result, a serious contradiction emerges between the inner "Self" (subjective existence) and external display

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(virtual representation) [7]. This condition generates existential emptiness, psychological instability, and profound difficulties in self-identification.

Social networks also fundamentally transform an individual's perception of time and space. Constant updates, rapid information flows, and uninterrupted communication confine individuals to a state of "here and now" (presentism). This negatively affects the capacity for deep reflection about the future, the setting of long-term goals, and the philosophical comprehension of life's meaning [8].

Information manipulation undermines an individual's ability to make free choices and think independently. Freedom is one of the fundamental ontological characteristics of human beings, defined by the capacity for conscious decision-making. Information manipulation restricts this capacity, compelling individuals to operate within the framework of ready-made opinions, artificially imposed stereotypes, and algorithmic filters [9].

The erosion of values becomes particularly evident at this point. Due to the speed and mass dissemination of information on social networks, moral standards are often shaped not by inner conviction or personal belief, but by external factors such as trends, "likes," and public pressure [10]. Representatives of postmodern philosophy emphasize the fragmentation of truth and the relativization of meanings in contemporary society. Social networks accelerate this process by transforming reality into a collection of interpretations and subjective perspectives (simulacra). In contrast, existential philosophy calls for the preservation of individual authenticity, personal responsibility, and inner spiritual grounding, urging individuals to maintain their true self in the face of these challenges [11].

The problem of information and spiritual crises in social networks has become one of the most pressing philosophical issues of contemporary society. The excessive volume of information flows, their manipulative nature, and the pressure exerted on mass consciousness pose a serious threat to the spiritual

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stability of the individual. A philosophical analysis of these processes demonstrates that preventing spiritual crises cannot be achieved solely through external restrictions, but rather through the development of human consciousness, critical thinking, and value systems.

This article has examined, from a philosophical perspective, the essence of social networks as an information phenomenon, their influence on individual consciousness, and their connection with spiritual crises. The conclusions drawn provide a theoretical foundation for preserving and developing human spirituality within the context of social networks. The cultivation of critical thinking, the formation of information culture, and the strengthening of spiritual values are among the most important measures for reducing the negative impact of social networks in modern society.

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