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PHILOSOPHY OF MODERN SOCIETY IN THE CONTEXT OF DIGITALIZATION AND A NEW HOLOGRAPHIC APPROACH TO THE EVOLUTION OF CIVILIZATION

A new approach to the digitalization of modern society is proposed, the scientific proposal of applying new holographic approaches that have recently become widespread in cosmology, philosophy of science, information theories and consciousness studies seem relevant. The purpose of the study is to analyze digitalization as a multicomponent phenomenon, the complexity of which requires several new scientific metaphors, for example, the metaphors of emergence and holographic design. Methods: analytical method, synergistic and holographic principle, holistic approach to society, socio-philosophical analysis, theories of information and information society. Scientific novelty. Digital transformation not only changes technical infrastructures, but also radically records the anthropological, sociocultural and ontological foundations of human existence. Based on modern works on the philosophy of digitalization and digital ethics (C. Burr, L. Floridi, A. Grunwald, E.O. Pedersen), the authors compare them with holographic models of the Universe, dark energy and consciousness (D. Bohm, V.J.A.J. Førde, S. Ghaffari, W.B. Miller Jr, A.V. Melkikh, R. Valverde). Based on this, the thesis is substantiated that the digital society can be interpreted as a specific «holographic layer» of civilizational development, where information structures and platforms play the role of local «screens» of deeper quantum-informational configurations of reality. It is shown that civilizational development appears as a multi-level encoding and decoding of information. Conclusions. The concept of a holographic digital civilization is proposed, within which: digitalization is considered as a process of multi-level design of information structures; The holographic principle acts as an ontological metaphor and at the same time a scientific model for describing the emergence of the Universe and social systems; there is a need for a new holistic ethics – the ethics of the digital age, which is understood as a «holographic ethics of responsibility», where local decisions should become projections of global information changes. On this basis, the understanding of freedom, subjectivity and the limits of algorithmic control is clarified, and the prospects for a transdisciplinary dialogue between the philosophy of technology, the philosophy of science, information theory and cognitive science are outlined.

Keywords: **digitalization, philosophy of technology, philosophy of science, holographic Universe, philosophical anthropology, quantum brain, quantum computer, digital ethics, information ontology, civilizational development.**

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Formulation of the problem. Over the past decades, digitalization has ceased to be a technical process of transition from analog to digital media. It increasingly appears as an ontological event that changes the structure of social time, space and subjectivity. Modern researchers of digital transformation emphasize that societies are entering a state of gradual but potentially destructive shifts that are difficult to notice, but which accumulate and can lead to a radical «slow destruction» of established orders.

In parallel, a holographic approach is developing in cosmology, quantum gravity, and information theory: the Universe is described as an information-coded space, where volumetric reality coincides with information encoded on the «surface» – the event horizon, cosmological boundaries, etc., in a broad sense, the theory of «rhizome» and rhizomaticity in postmodernism can also be attributed to such conceptual descriptions. In studies of consciousness and quantum neuroscience, the hypothesis of a holographic brain and holographic consciousness is being formed, which describe cognitive processes as part of a broader holographic information field.

These two processes, digitalization and holographization as new scientific paradigms, are usually considered separately. The task of this article and its novelty is to show their conceptual commonality and to put forward the thesis that the digital society can be understood as a holographic projection of the deep information structures of the Universe. This ensures the increased relevance of our research and its heuristic value.

Our hypothesis is that such a synthetic scientific approach will allow us to rethink digital technologies not only as tools, but as layers of coding of civilizational reality, and also, at a deep philosophical level, to «remove» the opposition between the «technical» and «humanitarian» dimensions of digitalization, integrating them into a general information-holographic ontology.

Degree of research, analysis of recent publications on the selected problem. The holographic principle, the origins of which are associated with the works of Hooft [Hooft G., 2024], Susskind [Susskind L., 1995], Bekenstein [Saridakis E. N., 2020], at one time became one of the key tools for interpreting modern cosmology. It states that the maximum amount of information that a location in space can contain is proportional to its surface area, not volume. On this basis, models of holographic dark energy are being developed to explain the accelerated expansion of the Universe.

Recent work by S. Ghaffari [Ghaffari S., Luciano G., Capozziello S., 2023] demonstrates how, within the framework of modified gravity (e.g., in the Brans–Dicke theory) [Hooft G., 2024], it is possible to construct models of dark holographic energy (Barrow holographic dark energy) [Melkikh A.V., 2023], where the holographic principle is combined with generalized entropy approaches [Miller W.B. Jr., 2023]. Such models seek to reconcile macroscopic cosmological observations with quantum-gravitational assumptions about the informational nature of the event horizon [Saridakis E. N., 2020], [Valverde R., Korotkov K., Swanson Ch., 2022].

Other studies link the holographic principle to the problem of the Hubble tension. In particular, in works on holographic «complexity» («holographic complexity») [Bohm D., 1983], [Førde V.J.A.J., 2025], [Valverde R., Korotkov K., Swanson Ch., 2022], the Universe is considered as a system in which the geometric properties of space-time depend on the complexity of quantum correlations, where the accelerated expansion can be interpreted as a consequence of the increase in holographic complexity.

Digitalization, for example, according to L. Floridi, cannot be reduced only to IT solutions, since it is a complex socio-economic, cultural-political and existential phenomenon [Floridi L., 2014]. A. Grunwald [Grunwald A., 2019; Grunwald A., 2024] shows that modern digital dependence on infrastructures and algorithmic systems in turn creates a latent state of risk: infrastructure failure becomes not just a technical accident, but a threat to the integrity of society. Understanding and preventing such threats is possible only with a comprehensive approach to the problem, one of the attempts of such an approach will be implemented in our study.

The purpose of the study is to analyze digitalization as a multi-component phenomenon, the complexity of which requires a number of new scientific metaphors, for example, the metaphors of emergence and holographic design.

Methods: analytical method, synergistic and holographic principle, holistic approach to society, socio-philosophical analysis, theories of information and information society.

Presentation of the main material and research results.

We will begin the consideration of the main scientific problems of the interaction of digitalization and conventional («analog») [Zimmerli W., 2021] development by outlining the positive and negative characteristics of digitalization.

Digitalization can be considered not only as a transformation of an analog society, but also as

its deconstruction and destruction. For example, A. Grunwald [Grunwald A., 2019] proposes, very appropriately, from our point of view, to introduce as a conceptual concept the concept of «gradual disruptions» [Grunwald A., 2019, p.123], that is, gradual, slow destructions that accumulate as a result of digital transformation and can at some point transition to a qualitatively different state, resulting in the breakdown of institutions, ways of life, political and economic structures. Cultural anthropologists, in particular K. Geertz in his «Interpretation of Cultures» [Geertz C., 2001] and shows that evolution occurs precisely in this way, through a combination of mutually consistent «leaps» and «disruptions», which establish the system of human civilization.

In this context, digitalization appears as a gradual cumulative process, rather than a single technological leap [Devterov I., Tokar L., Silverstrova O., Lozo O., Poperechna G., 2024]. To characterize this process as a whole, it is important to note the increasing dependence of society on algorithms, data and infrastructures, as well as the very change in institutional structures, the distribution of power (for example, the outstanding importance of university centers as centers not only of digitalization, but also of power influence) and decision-making mechanisms. Digitalization, instead of an additional attribution of society, gradually creates a new ontology, in the future, soon, from our point of view, the philosophy and problem of being will primarily proceed from the presence of such an ontology, its expansion, thereby the absorption of the old understanding of ontology will occur [Zimmerli W., 2021]. A new ontology of «digital reality» is emerging, in which the boundary between simulation and reality is becoming increasingly blurred [Sattlegger A., Alleblas J., van de Poel I., 2025].

Related ideas about the dual nature of digitalization are developed by E.O.Pedersen [Pedersen E.O., Brincker M., 2021], who analyzes the existing «dangers and opportunities» of digitalization from the perspective of the philosophy of freedom, free choice, traditional and new democracy, as well as possible institutional changes. Her conclusion is important for our study, as she notes the power connotation of digitalization, which is not actually neutral, no matter how much researchers try to make it so, digitalization is subtly embedded in structures of power, discourse, and normative behavior.

In connection with the above-stated theses and hypotheses, the humanitarian component of digitalization becomes especially important, the way in which digitalization takes into account ethical issues in its strategies is another challenge for traditional philosophy.

For example, Jonas [Jonas H., 1984], Floridi [Floridi L., 2013; Floridi L., 2014] develop the idea of a humanitarian strategy of digitalization, emphasizing that philosophy and the humanities should play a key role in shaping the meaning of the digital age and careful ethical adjustment of its direction.

Any ethics and law arise from a sense of justice, this is analyzed in detail and proven in the philosophy of J. Rawls. He accurately notes that «Justice is the very first virtue of social institutions, as much as truth is for philosophical systems» [Rawls J., 2001, p.26].

Rawls believes that the original principles of the social contract arise from the idea of justice and in the future society tries to adhere to these principles optimally: «the principles of justice for the basic structure of society are the subject of the original contract» [Rawls J., 2001, p.36].

Justice remains a central issue in our digital age. This is especially true for social justice, so the issues of «digital inequality» as different opportunities for access to digitalization and digital services are particularly painful. J. Rawls recognized the basic «structure» of society as the very first subject of the principles of social justice, which involves «harmonization of the main social institutions within a single scheme of cooperation» [Rawls J., 2001, p.94], in the digital age, such a system of cooperation faces many challenges.

This is reflected in philosophical discussions on digital rights, privacy and its limits, algorithmic discrimination, «algorithmic» justice, the right to explanation, etc. [Tsoi T., Lohvynenko V., Shnitser M., 2025]. The new approach of «digital ethics by design» [Sattlegger A., Alleblas J., van de Poel I., 2025] proposes to embed ethical principles in the design of digital services and public services, and not just introduce regulations post factum.

The second most important issue in the humanitarian strategy of digitalization, after the issue of justice, is the issue of responsibility in the development and implementation of technologies, this is the emergence of a new «responsible innovation design» («responsible innovation»), as well as the introduction of control and accountability mechanisms [Guenduez A., Walker N., Demircioglu M., 2025]. Here we are waiting for both enthusiastic responses from the public community and warnings about the control of «Big Brother» and the «digital concentration camp». A review of global trends in digital ethics shows the formation of clusters of topics, from human rights in the digital age to ethical

management of algorithms, ethical collection and storage of data.

The third important issue is the problem of the quality of digital life («digital well-being»). The key approach to this problem is the interdisciplinary approach of L.Floridi [Burr C., Floridi L., 2020], which considers digital well-being and successful digital well-being as a key parameter of the ethical assessment of the digital ecosystem. We also encounter similar ideas in the works of C. Burr [Burr C., Floridi L., 2020], who pays much attention to both the issue of a sense of meaning and autonomy in the digital age and the impact of digital technologies on health, including mental health, because digital tools can not only provide freedom to «in-technology», but also create new forms of dependence and manipulation. Modern philosophy of technology, in particular the concept of «post-analog humanity» by Walther Ch. Zimmerli [Zimmerli W., 2021], interprets digitalization as a transition to a new form of subjectivity, where a person lives in conditions of constant mediation by artificial intelligence and information flows.

It is not only about changing the tools of thinking, but about transforming the anthropological status of a person: the subject becomes an actor, functioning as a node in a data network, his identity changes, becoming «profiled», that is, constructed through digital profiles and ratings, while social and managerial decisions are transferred to the level of algorithmic systems that press weakly – «recommend» certain actions, or press strongly – require «optimization» of actions. In philosophical terms, this means that digital society produces a new form of algorithmically mediated «self», in which deep layers of subjective experience become material for machine learning and predicative analytics [Guenduez A., Walker N., Demircioglu M., 2025].

Such subjectivity is no longer identical to the enlightened singular «I» of the New Age with the call to «have the courage» to use reason, but is instead deeply woven into the web of data and evaluations that structurally resemble information fields. From our point of view, this carries a neutral characteristic and constitutes the first step towards a holographic reading of civilization.

In this way, the holographic principle extends from cosmology and the theory of consciousness to the theory of social systems and the philosophy of culture.

Quantum-information approaches form a new type of ontology, where reality is conceived as the production of information. For example, W.B. Miller Jr. [Miller W.B. Jr., 2023] proposes the concept of a «multidimensional» («N-space») scale-invariant universal relational information matrix, which is interpreted as the «fabric of reality», in this approach biological, physical and cognitive processes are considered as different modes of information organization in this space [Miller W.B. Jr., 2023].

Such models organically fit into the holographic principle: if any region of space is determined by the information at its boundary, then the Universe as a whole can be interpreted as a giant information holographic object. In this case, cosmology becomes a doctrine of the global structure of information, and local physical processes are projections of the general information configuration, where time and space acquire the status of derivatives, emergent parameters, «coordinates» in a giant information space.

In neuroscience and psychology in recent years, there has been a return to the ideas of the «holographic brain», developed on the basis of the works of D. Bohm and K. Pribram [Bohm D., 1983].

Modern models suggest considering the brain as a «holonomic» system («holonomic system»), which is in unity with the holographic Universe, where an individual brain is a «microunit» of the Universe as a «macrounit» of a single quantum-information field (somewhat reminiscent of the Microcosm-Macrocosm theory).

A.V. Melkikh in his article «Thinking, holograms, and the quantum brain» [Melkikh A.V., 2023] convincingly argues that classical neurophysiological models are unable to fully explain the phenomena of consciousness, while holographic and quantum-information approaches allow us to describe thinking as a process in which local neural structures only «read» or «interfere» with more general information fields [Melkikh A.V., 2023].

In the theory of consciousness, R. Valverde, K. Korotkov and Ch. Swanson [Valverde R., Korotkov K., Swanson Ch., 2022] develop a quantum holographic theory of consciousness («Quantum Hologram Theory of Consciousness» (QHTC)), where changes in states of consciousness (in particular altered states) are interpreted as modifications of the interaction with a holographic information field that has quantum properties (nonlocality, entanglement, etc.) [Valverde R., Korotkov K., Swanson Ch., 2022].

The latest research by V. J. A. J. Førde (V. J. A. J. Førde «The Quantum Geometry of Consciousness») directly connects the holographic Universe with the geometry of consciousness,

suggesting that it is a «code» structure, where changing the geometry of the information space means transforming experience and perception of reality [Førde V. J. A. J., 2025].

All this allows us to talk about the formation of a holographic ontology of consciousness, in which subjective experience becomes part of the global information architecture.

We propose the concept of a holographic digital civilization, where digital society acts as a specific holographic layer of civilizational development, where digital platforms function as local «screens» of perception, on which information structures of a deeper level, the quantum-informational level of the Universe, are projected and recoded.

In this new ontological and philosophical-anthropological perspective, artificial intelligence algorithms and big data become not just utilitarian tools, but mechanisms for reconfiguring the information field, changing the «digital identity» as a projection of a set of information states, dependent on a specific socio-technical context. Digital platforms are zones of increased «information curvature», where the concentration of data and interactions creates the effect of «civilizational singularities». In terms of holography, this means that digital interfaces act as «coding surfaces», where they do not simply reflect reality, but construct a new order of information projection.

Holographic models of cosmology and consciousness allow us to describe civilizational development as emergent, multi-level encoding and decoding of information: at the level of the Universe, it is dark energy and the geometry of space-time as functions of information parameters, at the neural level, it is living systems and the brain as local organizers of information flows that are capable of creating stable patterns of consciousness and behavior, at the socio-cultural level, it is the symbolism of language and social institutions as forms of encoding a common social reality. Digitalization becomes a new fourth layer for them, a semantic layer of algorithms and digital data.

Thus, according to our hypothesis, the digital society appears as an emergent effect of resonance between these levels: the level of quantum-informational structure, neural, social and algorithmized, where neural patterns of consciousness and socio-digital mediations enter into complex interaction.

In this context, holographic digital civilization can be defined as: a historical phase of human development in which civilizational structures are organized around deeply integrated information fields that simultaneously have cosmological, biological, cognitive, and digital-technical dimensions. This phase is characterized by both a radical increase in information density and the possibility of global synchronization of experiences, data, and decisions, as well as the emergence of a «meta-level»,"namely, a reflective and transflexive consciousness that is aware of its own embeddedness in the holographic information space, including through theories such as the «quantum brain», «quantum geometry of consciousness».

If we accept a holographic ontology in which local actions are reflected in the global information configuration, then the ethics of the digital age should be considered not only as a set of rules for engineers or users, but as an ethics of structural responsibility for the form of the information field. In this sense, the principle of responsibility, for example, by Hans Jonas [Jonas H., 1984], takes on a new dimension when we are responsible not only for the physical consequences of actions, but also for the informational traces that influence the structure of collective reality and possible future scenarios.

Algorithms are not «neutral», they encode certain ideas about justice, efficiency, normality, in a holographic perspective each algorithmic choice is a certain modification of the information field, which can have non-local consequences [Grunwald A., 2024]. Digital freedom as freedom in the information field means not only the absence of coercion, but also the ability to change the structure of one's own «information profile» and resist imposed patterns of behavior. The philosophy of freedom in the digital age must take into account the asymmetry of power between the individual and large platforms that control the infrastructure of coding freedom.

If human consciousness is holographic in nature, and the quantum geometry of consciousness interacts with technological systems, then experiments with neurotechnologies, algorithms for influencing attention and emotions require a fundamentally new ethical framework, not only bioethical, but also infoethical.

Holographic ethics of responsibility thus conceives of human actions as local projections of the global information reality and therefore requires consideration of the long-term and non-local consequences of digital solutions.

Conclusions. 1. Modern research on digital transformation demonstrates that digitalization is not just a technological trend, but a profound change in the ontology of social and philosophical-anthropological existence. It generates phenomena of «gradual disruptions», increases the dependence of society on critical infrastructures and forms a new digital subjectivity embedded in data and

algorithm networks.

2. Holographic models of cosmology, quantum gravity and consciousness suggest considering the Universe as an information-code object, where the geometry of space-time, energy and consciousness are different aspects of the organization of information fields, and information acquires exceptional importance. A new humanitarian strategy for considering modern scientific innovations requires a new ethics based on holistic and holographic principles. We need to integrate digital ethics, philosophy of technology, cosmology and philosophy of consciousness into a single field of responsibility for the form of the Universe in which we live.

3. The combination of the philosophy of digitalization and holographic ontology allows us to describe modern digital society as a holographic layer of civilizational development, where digital platforms play the role of local «screens» of deep information structures. Civilizational development appears as a multi-level encoding and decoding of information, from cosmology to neural and socio-digital processes. The holographic principle acts as an ontological metaphor and at the same time a scientific model for describing the emergence of the Universe and social systems.

4. In the digital age, ethics must take into account not only the local consequences of technological solutions, but also their impact on the global structure of the information field, on «what the Universe becomes» as a result of our actions. Holographic ethics of responsibility integrates the principles of digital ethics, philosophy of technology, cosmology, and philosophy of consciousness, putting forward the demand for a radically expanded responsibility for the form of reality. We see research prospects both in specific ethical protocols for artificial intelligence and digital platforms based on holographic ontology, and in a critical analysis of how different cultural traditions (in particular, Ukrainian philosophy, phenomenology, postcolonial thought) interpret digitalization and holographic images of the Universe. Thus, the philosophy of digitalization, combined with holographic approaches, opens up new horizons for understanding not only technical development, but also the fundamental structure of the Universe and human civilization as a whole

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ФІЛОСОФІЯ СУЧАСНОГО СУСПІЛЬСТВА В КОНТЕКСТІ ЦИФРОВІЗАЦІЇ ТА НОВОГО ГОЛОГРАФІЧНОГО ПІДХОДУ ДО ЕВОЛЮЦІЇ ЦИВІЛІЗАЦІЇ

Запропоновано новий підхід до цифровізації сучасного суспільства, виглядає актуальною наукова пропозиція застосування нових голографічних підходів, що нещодавно отримали своє поширення в космології, філософії науки, теоріях інформації та дослідженнях свідомості. Мета дослідження – аналіз цифровізації як багатокомпонентного явища, для осмислення складності якого необхідно ряд нових наукових метафор, наприклад, метафори емерджентності та голографічного проєктування. Методи: аналітичний метод, синергетичний та голографічний принцип, ґолістичний підхід до суспільства, соціально-філософський аналіз, теорії інформації та інформаційного суспільства. Наукова новизна. Цифрова трансформація не лише змінює технічні інфраструктури, а й радикально перекодовує антропологічні, соціокультурні й онтологічні підстави людського буття. Спираючись на сучасні роботи з філософії цифровізації та цифрової етики (С. Бурр, Л. Флоріді, А. Грюнвальд, Е. Педерсен), автори порівнюють їх із голографічними моделями Всесвіту, темної енергії та свідомості (Д. Бом, В. Форде, С. Гаффарі, В. Міллер Молодш., А. Мелкіх, Р. Вальверде). На основі цього обґрунтована теза, що цифрове суспільство можна інтерпретувати як специфічний «голографічний шар» цивілізаційного розвитку, де інформаційні структури та платформи виконують роль локальних «екранів» більш глибоких квантово-інформаційних конфігурацій реальності. Показано, що цивілізаційний розвиток постає як багаторівневе кодування й декодування інформації. Висновки. Запропоновано концепт голографічної цифрової

цивілізації, у межах якого: цифровізація розглядається як процес багаторівневого проєктування інформаційних структур; голографічний принцип виступає онтологічною метафорою й водночас науковою моделлю для опису емерджентності Всесвіту та соціальних систем; постає необхідність нової ґолістичної етики - етики цифрової епохи, що осмислена як «голографічна етика відповідальності», де локальні рішення мають стати проєкціями глобальних інформаційних змін. На цій основі уточнено розуміння свободи, суб'єктності та меж алгоритмічного контролю, а також окреслюються перспективи трансдисциплінарного діалогу між філософією техніки, філософією науки, теорією інформації та когнітивістикою.

Ключові слова: **цифровізація, філософія техніки, філософія науки, голографічний Всесвіт, філософська антропологія, квантовий мозок, квантовий комп'ютер, цифрова етика, інформаційна онтологія, цивілізаційний розвиток.**

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