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El acento ucraniano de la crisis migratoria europea en el contexto de la filosofía de la marginalidad

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Resumen. El objetivo del estudio es comprender los procesos migratorios y su impacto en la marginación, así como explorar las perspectivas de desarrollo, utilizando como ejemplo a los inmigrantes ucranianos en Europa. Este estudio empleó una revisión semi-sistemática de la literatura para seleccionar fuentes de manera flexible pero dirigida, integrando perspectivas de diversas disciplinas sobre migración y marginalidad. Esta metodología permitió combinar estudios teóricos y empíricos de forma coherente sin restringirse a un marco estricto. Se concluye que se producirán más avances a nivel social y probablemente supondrán una distinción entre inmigrantes temporales e inmigrantes potenciales. Además de las medidas benéficas y socio-jurídicas aplicables a todos los inmigrantes, también se pueden esperar iniciativas orientadas a la asimilación de carácter sociocultural, socio-psicológico y socio-político.

Palabras clave: marginalidad, marginación, migración forzada, migrantes, la crisis migratoria europea, Ucrania.

The ukrainian accent of the european migration crisis in the context of the philosophy of marginality

Abstract. The aim of the study is to understand migration processes and their impact on marginalization, as well as to explore development prospects, using Ukrainian immigrants in Europe as an example. This study employed a semi-systematic review of the literature to select sources in a flexible but targeted manner, integrating perspectives from various disciplines on migration and marginality. This methodology made it possible to combine theoretical and empirical studies in a coherent way without being restricted to a strict framework. It is concluded that there will be further progress at the societal level and will probably involve a distinction between temporary immigrants and potential immigrants. In addition to the charitable and socio-legal measures applicable to all immigrants, assimilation-oriented initiatives of a socio-cultural, socio-psychological and socio-political nature can also be expected.

Keywords: marginality, marginalization, forced migration, migrants, European migration crisis, Ukraine.

INTRODUCTION

As regards the level of research on marginalisation and migration, there is a serious lack of research on the subject. An analysis of studies published in the Web of Science Core Collection database by topic (from 1990 to 2023) found 169 results. In the early studies from 1990 to 2003, the most cited study (117 citations) is the one by Sam and Berry (1995), which examined the relationship between migration and emotional disturbances among young third world immigrants in Norway. Equally relevant is the article by Weisberger (1992), which reconstructs the concept of marginality formulated by Robert Park in his book *Migration and the Marginal Man* in order to develop a more sophisticated general theory of marginality. Wastl-Walter, Váradi and Veider (2003) focused on the strategies that people living in border areas use to cope with their marginality and the question of whether they should stay or leave. In terms of recent research, the article by Castillo et al. (2023) presents the development of strategies that favour the integration of migrant communities by meeting their needs and expectations for a better quality of life. Moralli (2023) explored the role of social innovation in combating exclusion and marginality related to migration management. While a variety of scholarly disciplines focus on migration and marginalisation, in this article we want to focus on a philosophical approach. According to Bortnykov et al. (2021) the New Age philosophy as a style of thinking demonstrates an increasingly noticeable aspiration to get as close as possible to mass consciousness. Daily life, real human life increasingly become the object of philosophical attention. It becomes more and more obvious that the object of philosophy is generated by shocks and difficulties in social life, the circumstances of which determine the development of one or another form of philosophy (Dewey, 1920). These shakes are primarily related to migration crises, growing ideological misunderstandings, political conflicts and military clashes between different nations and social groups (Vytkaľov et al., 2022: 27), which, sadly, have become the reality of modern Europe. One of the recent shocks that have most painfully affected Europe in general and every European's life is the war in Ukraine. In addition to many humanitarian, economic, political issues, the war

caused the increase in migration flows from Ukraine, raising the problems of forced migration and migrant marginalization. Answers to numerous questions require deep philosophical reflections.

Based on the UNHCR data (2023), in May 2023, 8,2 million war refugees from Ukraine were registered in Europe. Of them, only 5.1 million were registered for temporary protection or used national protection programmes in Europe. About half of those who fled to European countries were adult women; 40%, children; and 10%, men. However, despite the existing legal migration channels, according to the data of United Nations Office on Drugs and Crime (UNDC, 2022), trafficking in people from Ukraine, especially children, still occurs in Europe through illegal adoptions and illegal surrogacy. Some refugees from Ukraine are subjected to forced labour and sexual exploitation. Criminal groups involve Ukrainians in their networks, forcing them to beg and/or engage in criminal activities. Thus, we observe a clear threat of marginalisation of the European social space, which endangers both migrants and the European community (Grechka, 2022; Opióła et al., 2022) and, therefore, requires not only political and technological solutions but, first of all, a conceptual response to the challenges faced.

In general, the problem of forced displacement of people is not new; besides, it is considered one of the sorest problems the humanity has faced throughout its history (Suvorova, 2018: 176). Irrelevant is its philosophical problematicity too, which is rooted in Kant's project of perpetual peace on a global scale, where the insistence on maintaining an unfriendly attitude towards a foreigner is concretized by the right to pay a visit but not by the right to live permanently. The question of "the right to pay a visit", and even more so "the right of common possession of the earth", verbalised but not fully explained by Kant, was one of the most relevant issues of practical politics, ideology and law (Zenkin, 2004: 88) in the European intellectual space at the turn of the 19th century. Against the background of the increasing number of migrants, this problem moved to the epicentre of intellectual debate and social practice (Bud'ko, 2016: 56), which provided the basis at the height of the migration crisis in 2014 to problematise the issue of preserving Western culture as Christian identity: "Thousands of years ago, separating hospitality and charity, the Church declined only hospitality as a social stereotype that threatened its identity, but it did not decline hospitality as a way to exercise charity – for those who are really in need of charity, and not for those who claim to it violently and demand it. Which way does modern Europe do? Out of doubt, it gets to choose" (ibid. 65). Since then, having learned from past experiences in dealing with problems posed by migration, Europe has made great efforts to understand them and develop practical solutions. Today, however, due to the multi-million flows of forced migrants and refugees from Ukraine, these problems became particularly acute again and, therefore, require a new approach, considering the current reality. One of the problems that needs urgent attention, in our opinion, is the problem of marginalisation of the European socio-cultural space.

Thus, having defined the interdisciplinary status and the problem of different interpretations of the nature of marginality in philosophy and social sciences, we aim to understand migration processes as an impulse of marginality and the prospects of the development of the problem on the example of Ukrainian migrants to Europe.

METHODOLOGICAL APPROACH

This study used a semi-systematic literature review method to ensure a flexible yet targeted source selection process, which corresponded to research objectives and allowed to integrate insights of different disciplines on migration and marginality. This approach is particularly useful when ex-

aming complex social and humanities topics that require to combine various theoretical and empirical studies without limiting the analysis to a strict framework of the systematic literature review (Baumeister & Leary, 1997; Ferrari, 2015). It also provides an opportunity to observe the development of various studies and concepts (Snyder, 2019), which is particularly important for achieving the purpose of this study. Despite the fact that the narrative literature selection is looser than in the systematic review, according to Ferrari (2015), the literature search and selection can be structured according to certain guidelines. These are presented in Table 1.

Table 1. Literature search and selection process.

Stage	Activity	Detailing
1. Formulation of research questions	Defining the main research questions	How is marginality understood in philosophy and sociology? How is migration related to marginalization processes? How do different disciplines interpret marginality?
2. Search strategy	Selection of keywords and databases	<i>Keywords:</i> “marginality AND migration”, “forced migration AND social exclusion”, “marginalization theory AND identity”, “migration AND Ukraine” <i>Databases:</i> Web of Science; Scopus; JSTOR; EBSCO; Google Scholar.
3. Inclusion and rejection criteria	Establishing criteria for selection and rejection of articles	<i>Inclusion criteria:</i> - scientific articles on marginality in the context of migration; - philosophical, sociological, cultural studies research; - empirical and theoretical research; - studies on migration, related to the context of the war in Ukraine; - recent studies (after 2000), excluding classical works. <i>Rejection criteria:</i> - articles that are not related to migration; - very narrow empirical research without a theoretical context; - repetitive or overly general articles.
4. Assesment	Every selected study was further assessed for quality and relevance.	<i>Assessment criteria:</i> clarity (how marginality is defined); interdisciplinarity (several perspectives are analyzed); novelty (what new insights it provides); theoretical value (how theoretical models are examined; e.g., R. Park’s “marginal man”).
5. Analysis and synthesis	Grouping by topics	<i>Groups:</i> thematic (classified by topics); historical (the development of theories is examined); conceptual (main definitions of marginality are assessed).

Thus, application of this approach was aimed at making literature search both structured and flexible, avoiding the limitations of the systematic review but at the same time ensuring analytical consistency. Examination of any social phenomenon requires integration of different perspectives of

the humanities and social sciences, because the human being as a subject and object of research does not exist in a social vacuum. Therefore, different disciplines (e.g., philosophy, sociology, psychology, anthropology) inevitably intertwine, allowing us to avoid reductionism that can result from a narrow application of a discipline or method.

The humanities and social sciences have different epistemological boundaries, but their interaction allows us to better understand complex experiences of refugees. However, in this context, interdisciplinarity is not only about combining different disciplines, but it is also a critique of their boundaries (Das, 2022), allowing us to break free from the limitations of the conventional sociological or political analysis of migration and to examine multifaceted philosophical, social, and cultural issues. Therefore, by critically looking at the topic under consideration from the interdisciplinary perspective, cultural-anthropological, phenomenological and social-philosophical reflections have been employed to help reveal the phenomenon of marginality. The insights of R. Park, E. Stonequist, J. Derrida, M. Foucault, etc. have been used to understand the impact of migration on identity and social integration.

In the study, the key role falls on the philosophical analysis, which allows us to interpret migration as one of the impulses of marginalization. Specifically, the philosophical approach was applied to evaluate how migrants' experiences shape new social and cultural structures and to reveal the dynamism of marginality. An integrated comparative analysis was employed to assess different waves of migration and their impact on societies. The secondary data analysis, which was performed based on UNHCR and UNDC reports, provided relevant statistical data on the scale of Ukrainian migration and their protection mechanisms. Meanwhile, by examining documented experiences, the integrated phenomenological and hermeneutic analysis allowed to interpret cultural meanings and symbols as well as to evaluate the change in migrants' identity in the new environment.

RESULTS

The multiplicity of the phenomenon of marginality

Marginality is usually perceived as “a situation where an individual or a group is at margin in a certain social, economic or cultural characteristics due to some causal complexes and exclude such groups or individual from the rest of population” (Zahra et al., 2018: 203). Meanwhile, according to L. V. Shipovalova, “the concept of marginality includes two interpretations as a characteristic of existence: first outside the borderline and second on the borderline” (Shipovalova, 2018). However, the use of this concept raises some problems. The problematicity of the concept of marginality is specific due to a considerable list of factors, two of which should be distinguished.

First, we are talking about the relatively recent emergence of the concept “marginality” in social sciences, related to R. Park's (1928: 893) proposed concept “marginal man” while analysing the crisis experienced by migrants and highlighting “the moral turmoil” arising from new cultural contacts. Until then, only E. Durkheim's conception of “anomy” as a breakdown of social ties between people or between people and the society, resulting from intense change (Faizi, Nayebi, 2023; Pillay et al., 2023), was used. Anomy can be described as a predecessor of the “marginality” category in sociology and later, in philosophy and other areas of social cognition and the humanities. According to S. Pillay et al. (2023), the conception of anomy can explain the situation of migrants experiencing cultural changes, and both of these concepts can be used together because in the case of a violation of a person's inclusion in the social environment, the “anomic phenomenon of the person's marginalization” takes place (Hakobyan et al., 2022: 9).

Second, we should consider the multifaceted nature of the marginality phenomenon, and thus, its interdisciplinarity, inevitably leading to different interpretations of it. In addition, since the list of sources on the problem of marginality is quite extensive, naturally, it emerges in a rather mosaic way and its essence as well as general features are often lost in the descriptions of separate, partial processes or phenomena. This determines certain devaluation of the marginality problem in the eyes of scientists and “the marginal position of the phenomenon of marginality” (Zaitsev, 2002: 54), which it occupies on the border of various humanitarian disciplines. Despite this inconsistency of descriptions, researchers often emphasize the integrity of the phenomenon in terms of form and content, its universality and constancy, eternity and totality – it has been characteristic of the human world at all times of its existence (Zaitsev, 2002; Melnikova, 2007). Nevertheless, (and to a large extent because of this), the concept of marginality turns out to be convenient primarily for describing conflict situations caused by transformations, since it can stimulate and directly trigger transformation processes both in the sphere of the society and human consciousness. However, the multiplicity of the phenomenon causes problems in the use of the very concept of marginality, due to which this concept receives certain criticism. The main limitations of the concept are highlighted in the Table 2.

TABLE 2. Limitations of the concept of marginality and its use.

Emerging problems	Limits to the use of the concept	Source
The concept is valid only in a limited area and expresses a conflict with its ethnic group	It is only suitable for people who want to escape their ethnic group and to erase all traces of their racial and religious lineage. Such people may experience symptoms of mental stress and emotional insecurity.	Golovensky (1951: 339)
The concept is not appropriate in the context of a separate ethnic group	The conception of marginality cannot explain social and economic differentiation in ethnic minority groups.	Floyd (1998: 5)
The meaning varies depending on the discipline	In the literature of geography and social sciences, marginality is understood differently, there is a lack of clear consensus on the concept of marginality.	Cullen & Pretes (2000: 226)
The concept lacks scientific validity, different meanings of marginality are given in the literature	Marginality as a scientific concept cannot work if it has several levels of meaning. Finding oneself between different cultures, adaptation can be both successful and unsuccessful and can have negative or positive consequences. Thus, one concept cannot cover all the different variables.	Del Pilar & Udasco (2004: 11)
A concept cannot simultaneously distinguish and define specific and different phenomena	The wording of the concept of monocultural marginality is akin to the concept of social exclusion. It makes little sense to apply the same concept to different groups (e.g., those living in poverty, representatives of LGBT and academics).	Kharlamov, (2012: 629)
An unjustified distinction is made between marginal personality and marginal situation	Although early discussions on marginality emphasized stigmatized and subjugated identities, this concept was later replaced with inequality existing in objective social conditions (with hierarchy and barriers). However, the interaction between subjective and objective aspects of marginality is more significant.	Varghese & Kumar (2022: 36)

Thus, at least two aspects of limitations in applying the concept of marginality in the scientific literature can be distinguished. The first is that it is attempted to accommodate quite contradictory things in one concept, and the content of the concept may depend on the discipline in which it is used. This makes the concept of marginality too vague and imprecise. For example, war refugees from Ukraine are an ethnic minority in their host country. However, they are not a homogeneous ethnic group in terms of education, income, social integration, geographical location (economic and social regional differentiation) and other aspects. However, the same differences also exist in the host society; therefore, is ethnic origin a sufficient basis to talk about marginality? All the more so as the results of C. Husmann's (2016: 433) study do not allow to associate marginality with social exclusion due to ethnicity. According to J. M. Billson, "Marginality, which scholars have treated as a unitary concept, in fact encompasses at least three distinct types (cultural, social role, and structural). The effects of marginality on a person's identity and psycho-social well-being are not absolute, nor are the effects on cohesiveness and identity of groups and subcultures" (Billson, 2005: 42-43).

The second aspect is related to the first and emphasizes the person's uniqueness. More than half a century ago, Golovensky drew attention to the fact that even members of the same ethnic group reacted differently to the dominant culture. That is, having encountered another culture, lots of people do not feel the complex psychological consequences that cultural conflicts should cause. Reflection on different experiences has led him to the conclusion that "the marginal man concept, in its broadest sense, is a sociological fiction based upon a stereotype, which, like most stereotypes, is a caricature of a truth or an exaggeration and distortion of a fact" (Golovensky, 1952: 335). It is attempted to explain this by certain individual psychological approaches that make cultural integration successful or unsuccessful.

A study by Kunst and Sam (2013: 237-238) showed that migrants' global identification attitude towards culture was related to better socio-cultural adaptation, less stress and greater life satisfaction, since individuals' participation in alternative social and cultural spheres could compensate for the adaptation deficit.

American sociologist R. Park, who introduced the concept of marginality, first associated the nature of the marginal personality with the cultural conflict that can explain the process of civilization (Park, 1928: 881). Later, this concept was developed by E. Stonequist as a characteristic of a social subject involved in the cultural conflict (Stonequist, 1937). Borrowed from sociology, the concept of marginality spread to other fields of cognition. It was mostly perceived as a negative with regard to the "standard", while deviations from the standard were treated as a violation and threat. Unfortunately, this approach has also penetrated into philosophical studies (including culture and philosophical studies), where the terms "marginality", "marginal", "marginalisation" are used frequently and, in our view, totally unreasonably, with a clear evaluative and negative connotation, this way reducing this concept to a purely destructive explanation. The phenomenon of marginality is interpreted giving it the shade of alienation, cultural cringe and even harmfulness, hostility and aggressiveness. Marginality in the recent Ukrainian thesis in the field of cultural studies is defined as a factor transforming modern forms of cultural life: "The marginal is an individual whose lifestyle and worldview do not correspond to the boundaries acceptable in a certain society. Often these are people who have actually lost their social functions, but are officially considered to be performing them. Such person denies the values of his culture, country or class, but at the same time does not adhere to values of other social groups; thus, is outside the boundaries of culture or class" (Martynova, 2021: 12).

Thus, the concept “marginal” is often used metaphorically rather than as a strictly defined scientific concept. This applies not only to the manifestations of marginality at the level of certain cultural phenomena (primarily avant-garde), whose definition is controversial and time-consuming, or on a plane of subcultures characterised as ambivalent in terms of values and norms, unstable and eclectic. Regrettably, the concept is also employed with regard to entire ethnic, regional, religious and other cultures, whose place in the national cultural space in relation to the national cultural centre is unquestionably marginal in the initial sense of the word: “secondary”, “more distant”. However, does this mean that they are alien, culturally “worse” or hostile?

Therefore, philosophy (primarily cultural philosophy and cultural anthropology) is increasingly trying to assess the concept of marginality differently, emphasizing its cultural originality, non-trivial and non-standard nature, creative potential and ontological value. This position is particularly convincingly expressed by authors such as W. Turner, M. Eliade, M. Epstein, J. Derrida, R. Barth and M. Foucault. Suffice it to mention that the concept “marginality” (Lat. *margo* – boundary, edge, *marginalis* – the one that is on the boundary) can also be defined by directly relating it to the concepts “border” and “limit”. Following this approach, the concept “marginality” is close and sometimes identical to the concept “liminality” (Lat. *limen* – threshold). The concept “liminality” (Turner, 1974), introduced by W. Turner on the basis of A. van Gennep’s research, is an alternative to the structure itself, forcing one to carefully observe what is happening at the edges, because what is new comes from there. Namely due to the semantic merger of “what overcomes limits” and “what eliminates limits” as well as the connotations of social neglect, the concept “liminality” began to be used in cultural studies as a synonym of “marginality”. Indeed, culture is created on borders, and here, it is appropriate to remember M. Bachtin: “The field of culture has no internal territory: all of it is on the boarders, the boarders go everywhere, in every moment of it, the systemic unity of culture reaches the atoms of cultural life” (Bachtin 1974: 266). In this sense, any local culture is marginal. One of the most striking examples of the cultural development of this problem is V. Bibler’s idea of “being between” cultures (Bibler, 1990: 45).

Looking at the cultural situation of the first quarter of the 21st century, it is obvious that it is multifaceted and has a tendency to become even more complex. Profound technological, social, economic, political and other changes that took place over the past century resulted in the increasingly “open” local culture and effective communication, which led to the erasure of social, political and cultural boundaries. This gives rise to the emergence of a new marginalised personality that finds itself between two or more cultures and does not belong to either of them. In fact, in today’s global culture, most people are to some extent close to the marginal and peripheral state (Istileeva, 2010: 3). Considering the future identity of the subject whose self-awareness represents a constant inner dialogue determined by interpretations of cultural texts, O. Bilchenko emphasizes that “the main principle of the person’s self-awareness is transcultural identity – a specific type of thinking, grounded on the combination of loyalty to one’s own and openness to others, identity and tolerance, pluralism and solidarity, universalism and particularism approaches (Bilchenko 2011: 459).

The creative potential of marginality

In this context, the position of an art critic is quite important, since creative resources are the most promising when building new forms of culture. In art criticism, marginality is a position outside the main trends of art and the types of artistic thinking and language; it is a concept that cannot be evaluated – it is neither “good” nor “bad”: “This word lacks permanence... What is outside the

system now may enter it tomorrow. Or may not enter too. What is systemic and even dominant today, will be at the margins of both social structure and art culture tomorrow” (Malyshev, 1999: 62). Thus, the marginal is not only the one who is “left behind” or “lost” but also the one who is ahead. Hence, marginality and marginalisation can destroy culture, but they can also preserve or develop it, depending on the nature of their intentionality (especially orientation towards tradition or innovation). In other words, “marginality is the leaven of newness, the atavism of the old and the distortion of the essence of culture. It is what falls out of line” (Malyshev, 1999: 63). However, is cultural development and cultural diversity possible if everyone “fits in”? The history of scientific and philosophical thought shows that Cynics, Sophists, Gaullists, Troubadours, etc., which researchers categorically consider marginal groups, not only spread new worldviews but in many cases manifested themselves as a real political, socioeconomic and sociocultural force. Considering the global context, the combination of elements of different cultures often leads to the emergence of non-trivial and non-standard things in various activities, creates a rich palette for the development of new directions and ideas (Bykhovskaya, Gorbacheva, 1998: 11).

From this standpoint, the creative potential of marginality is undoubtedly interesting (Melnikova, 2007: 59), since in addition to value and normative ambivalence, non-trivial and non-standard nature, the criteria of the marginality phenomenon also encompass the source, origin, the basis for the creative potential of the individual and the community, their ability to create, interpret and transform. It is well known that the source, inspirer and implementer of innovations are often not the “average” individual or group but those who are on the periphery or edge of the system and therefore “do not fit in”, “break out” of this community, become “hawks”, “dissidents”, etc., i.e., marginals. Creativity certainly does not directly flow from marginality; even more so, marginality is not the only possible source of creativity. This relationship, however, is unconditional, which means that the prevailing negativism towards this phenomenon in the mass consciousness requires the actualization of its creative component through an intra- and extrapolation approach. In other words, through identifying not only external but also internal factors such as the peculiarities of consciousness and unconscious impulses determining the individual’s worldview. The creative and active nature of marginality lies in its characteristic freedom; whose origins manifest themselves in a less strict attachment to value dominants (Melnikova, 2007: 76).

It is also worth mentioning circumstances related to the etymology of the word “marginal”. Originally *marginalis* meant notes, comments, drawings in book margins. It should be noted that even if the followers of the ideas of the Chicago School of Sociology appeal to this meaning, they treat it only as a historical reference. H. Viljoen (1998) in his arguments, on the contrary, shifts this meaning to the position of centrality, defining himself as a marginal who creates marginalities about marginality. In this application, this apparent tautology has a conceptual meaning: as a resident of the “edge of the world” (South Africa) in a postcolonial system of reference, he writes “notes in the margins of the main text”, if we can treat this as the main sociological discourse on marginality (Obolkina, 2018: 13). Emphasizing the importance of the meaning of “edge”, “limit” as the Other, H. Viljoen emphasizes that this Other acts as “...a condition for the production of our discourse (and all positive knowing)” (Viljoen, 1998: 20).

Some researchers draw attention to the proximity of the concept of marginality to P. Bourdieu’s concept “doxa” (e.g., Maares, Hanusch, 2022; Vong, 2022). P. Bourdieu’s Theory of Social Fields is probably the closest to the metaphor of marginality as a void surrounding the field of the text. Doxa is the “main text” – the domain of social automatisms that are transmitted without special effort

because they are ensured by social capital. The field of marginality is essentially the “non-main text”, non-doxa, which the “orthodoxes” are inclined to preserve. It is the “untranslatable Other”, the “heterodox” (“heretic” in Bourdieu’s terms). And this Other is the “limit” of doxa. There are more fundamental philosophical generalizations of this kind too. Self-understanding, as demonstrated by M. Bachtin, is impossible without the interpretation of the *Other*, similarly to the “sociology of the stranger”, formed by H. Simmel’s social philosophy, while M. Buber’s dialogism formed a guideline that has become a classic: I lies in the encounter with You; “one’s own” is determined through the cognition of “the other”. This guideline is important for the analysis of marginality, but only as an intermediate step, because the marginal is both a stranger and a friend. The marginal is not so distant compared with the one who is completely different, he / she is not only dangerous as a stranger but also necessary as a creator of a new “one’s own” (Obolkina, 2018: 14).

As we can see, the concept “marginality” is quite controversial. The marginal is not necessarily a culturally disorienting person, while the destructive type of marginality is not determined by the whole phenomenon and is only one of its forms (along with the constructive one). Being at the intersection of different cultures, the individual can create great things that transcend national coordinates (in this sense, marginals are A. Schnittke, N. Gogol, W. Kandinski – the list is quite long). The contradiction of the concept “marginal” becomes particularly evident when comparing its interpretations in the context of two opposite epistemological directions: on the one hand, in sociology and social psychology, on the other hand, in the philosophy of culture, cultural studies and philosophy of art. Having received its initial theoretical development with a clear negative connotation in sociology and social psychology, for a long time, the content of this concept was widely used similarly in other fields too. Most scientists deny such a narrow interpretation, and some believe that such approach should be eliminated from a truly scientific description of reality (Zaitsev, 2002). In contrast to sociology and sociopsychology, the destructive role of marginality for the individual and society is accentuated. In the cultural dimension, marginality is assessed mostly positively, as a synonym for the concept of creative renewal.

The philosophical understanding of the marginality phenomenon in general receives the growing interest in the context of various philosophical trends and philosophical school traditions. The methodological diversity of research in the said field cannot go unnoticed too. For example, the dialectical approach allows us to perceive formation and emergence processes of marginality, taking place naturally and outside itself; the existential approach, to understand the existence of marginality as freedom, with its multiple possibilities of realisation in the social world; the phenomenological approach, to determine the direct orientation of the phenomenon of “marginality” (destructive or constructive), which has broken in the anthropological and social space, etc. (Zaitsev, 2002: 54). However, despite abundant materials and diverse intellectual efforts, marginality has not yet become a consistent object of the scientific analysis, except for partial (albeit extremely deep) manifestations in the works of M. Foucault, J. Bataille and others. The works of post-structuralists such as J. Deleuze, F. Guattari, J. Derrida, etc. particularly stand out among many philosophical reflections on marginality. The authors reveal the conception of marginality through its comparison with “nomadism”, “decentralization” and other concepts. Perhaps no less important in the formation of the leading set of ideas, which declared interest in the phenomenon of marginality, are Y. Kristeva’s works as well as designing of the rhetoric on postmodern difference and the cult of the Other, alternative, marginal (“an orphan but a creator; a creator but rejected”) (Kristeva, 2003).

A holistic perception of marginality in the migration prospect

An excursus into the history of the problem shows that the concepts “the marginal”, “the out-cast”, “marginalisation” are incomparably more capacious in terms of meaning and intentions than their “caste-based” interpretation in sociology and social psychology. However, it must be admitted that these studies are too fragmentary and do not provide a holistic picture of this problem. In addition, a certain semantic constant of the concept “marginality” has still not been refined. Nevertheless, the constantly increasing fragments of the desired integrity open up new aspects of the knowledge of the phenomenon and create real (and highly needed) prerequisites for reaching the level of practical philosophy and creating methodological foundations for actual socially and culturally significant projects. It must be acknowledged that the most successful and promising searches in this context are in the field of social philosophy, which traditionally focuses on real-life problems (of the society, individual, social relations, institutions, personality development, etc.), seeks to analyse present and past phenomena to gain a deeper understanding of the future, and tries to understand the contemporary society’s functioning and its development prospects.

The holistic understanding of the marginality phenomenon can help in studying and predicting the development of social structures and macrosystems. This is extremely important for social systems experiencing crises due to the inability to cope with excessive flows of non-systemic elements. No less important this knowledge is for the individual who has found himself in a marginal position because of unfavourable life circumstances. Therefore, it must be acknowledged that, despite the fragmentary nature of the philosophical debate on the marginality issue and methodological disunity, the extent of scientific and practical interest in this issue promotes the scientific community to look for certain common principles acceptable for solving the undoubtedly sore social problems related to marginality. One of the most burning problems, which essentially gave rise to intellectual research on marginality, is the migrant problem.

It is characteristic that the term “the marginal” appeared in the scientific literature in the context of the migration problem: R. Park first used it in his essay *Human migration and the marginal man* (Park, 1928), dedicated to the investigation of immigrant processes. R. Park defines the nature of the “marginal man” through the senses of moral dichotomy, break and conflict related to the period of resettlement and transition, defined as the crisis. Meanwhile, the concept of marginality was initially used to study the state after the clash of two different value systems, related to social mobility processes, and to determine the consequences of migrants’ maladjustment due to their dual (multiple) cultural identification. R. Park’s “marginal” is a non-adapted migrant and a product of racial and ethnic “hybridisation”, which essentially results from the same migration and interethnic processes. R. Park owes such a narrow interpretation of the marginal to social processes that actualised this problem (mass migration of Europeans to America at the beginning of the 20th century, the years of the Great Depression, racial segregation, etc.).

E. Stonequist (1961) and subsequent researchers of the marginality phenomenon, using sociology and social psychology, continued R. Park’s line, focusing mainly on interracial and ethnic aspects. In other words, the problem of marginality was understood as a consequence of migration processes and was primarily investigated in the contexts of marginalized people’s socialisation, adaptation to the society and its institutions, and restoration of lost social and cultural ties and roles. Such approach still prevails when studying this phenomenon in social sciences, down to identification of the terms “marginal” and “the migrant”: “Traditionally, migrants who come from regions with prevailing economic stagnation and political instability are referred to as marginals.

Most often, people migrate in search of a job, shelter and safety. To escape war or persecution, get normal housing, education and a stable job are what many migrants and refugees want when they try to start a new life in Europe” (Tymoshenko, 2021: 213). However, without denying migrant marginality (at least during the transitional period), social philosophy offers a broader vision of the problem, distinguishing ethnic, social, religious, political, economic, ideological, etc. marginality with specific features and prospects of socialization and inculturation.

Moreover, in the context of P. Bourdieu’s Theory of Social Fields and the philosophy of the Other, marginality is associated with the category of the social norm, while the norm itself is apophatically determined by the phenomenon of marginality. Marginality can also be understood as a type of consciousness and behaviour, which is not culturally alien (Ukrainian migrants are not identical to the rest of Europe, but they are not alien in terms of culture, religion, etc.), but towards which, through the form of negation, the idea of a certain community’s social norm is created. Although the social function of marginality inevitably includes the potential for destruction (and this is the first thing that meets the eye and is worrying), it is generally constructive: “Not always through conscious manifestations, but always through the fact of their existence, marginalities allow us to raise questions about the benevolence of the norm” (Obolkina, 2018: 16). Therefore, although social philosophy, despite the abundance of accumulated evidence, has not yet prepared strict justifications and universally acceptable solutions, such vision of the problem not only helps to rationalize ideas about marginality, but also enables to create real social projects aimed at overcoming marginality with its destructive manifestations and reasonably support constructive ones. At this point, in our opinion, one more thing should be emphasized: the marginalised migrants’ integration process “...is not necessarily accompanied by the marginal group’s identification with culture... integration may be inferior or only demonstrative, although the degree of integration may be different in later generations (pronounced to a lesser or greater extent)” (Kochetkov, Lukov, 2019: 248).

Finally, it makes sense to remember the fundamental metaphor, which is the cognitive engine of the research process of marginality, indicating its original meaning: marginalis as notes, entries in the margins of books, manuscripts, letters. Thus, both marginalities and marginalis are “outside the text”. At the same time, comments, interpretations, thoughts about the text and considerations the text causes, appearing in the margins, are the body and blood of the text – they contain interesting ideas, unsolved questions, prospects for the development of the topic. However, we are talking about people, and we ask: “Will they become the subject of a new chapter or remain just a note in the margin?”. A lot depends on the willingness of the authors or owners of the “text” to allocate them a free line not in the margins but in the text itself. It also depends on the individual himself, on his will, abilities and perseverance to become part of the whole: either to dissolve like an ellipsis in the existing text, be modestly satisfied with the status of a note or even demand more – the right to turn a new page and even determine the direction of the plot.

CONCLUSION

In the light of the circumstances discussed above, it is appropriate to consider the prospects for further development of Ukraine’s forced migrant and refugee problem in Europe in the context of the migration crisis, focusing on both the refugee’s and the community’s problems and prospects. It should be noted that Europe, realizing objective inevitability of migrant adaptation problems, has already learned certain lessons from previous (not particularly successful) stages of the migration

crisis. Europe gives priority to Ukrainian Christian migrants, restricting opportunities for migrants from other non-Christian countries, this way mitigating the problem of religious assimilation. Migrants are mainly received in Slavic countries, thus lessening the problem of ethnocultural assimilation, and/or in neighbouring countries, mitigating the sociocultural assimilation problem. Therefore, efforts are being made to regulate Ukrainian migrant flows in such a way as to reduce at least the manifestations of ethnocultural, religious and sociocultural marginality, this way concentrating the complex of marginality problems mainly in the social sphere, where they are regulated and legally controlled. Therefore, the further development of the problem may be related to separation of temporary migrants and potential immigrants. The latter are usually the most vulnerable and at the same time the most promising groups from the standpoint of assimilation: children, young people and single women who lost their husbands during the war. With no support at home, they will be looking for opportunities to live in other European countries. In addition to charity as well as social and legal means common to all migrants, assimilation-oriented sociocultural, sociopsychological and sociopolitical types of measures should be expected.

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