

UDC 130.2:316.334.56I. V. HUROVA^{1*}, Y. V. SHKUROV^{2*}^{1*}Dragomanov Ukrainian State University (Kyiv, Ukraine), e-mail i.v.hurova@npu.edu.ua, ORCID 0000-0002-9709-7405^{2*}State University of Trade and Economics (Kyiv, Ukraine), e-mail yevhen.shkurov@gmail.com, ORCID 0000-0001-5947-599X**Man in Digitized Urban Socio-Cultural Space**

Purpose. This article seeks to analyze the transformation of culture and social relations in cities amidst the digital transformations of space and everyday practices. **Theoretical basis.** The research is anchored in the theoretical foundations provided by Manuel Castells and Marshall McLuhan, both of whom delve deeply into the intricacies of the information society and the interactions between humans and technologies. Our analysis also relies on contributions from urbanists and experts in the "Smart Cities" domain, augmenting our study with practical facets of how digital innovations influence the urban milieu. We endeavor to understand how the interplay between humans and technologies within urban environments reconfigures one's self-perception, their place in the world, and their interactions with their surroundings. **Originality.** The study evaluates the impact of digital transformations on urban settings, drawing from the theoretical notions of Manuel Castells and Marshall McLuhan, modern urbanistic principles, and empirical analysis of the urban environment. We emphasize that digitalization reconfigures concepts of time, space, and interpersonal interactions in cities, culminating in the emergence of a distinct social identity that manifests within a globalized and digitized urban existence. We illustrate the effects of digital innovations on social and cultural practices, and underscore the significance of striking a balance between individual freedom and technological control in urban landscapes. **Conclusions.** Our findings indicate that digital transformation, which bridges the tangible and the virtual, reshapes the identities and daily experiences of urban inhabitants. They engage in an existential struggle to preserve their sociocultural essence. In a networked society where the local and global intermingle, novel social practices arise that obscure boundaries between the individual and collective, and between the tangible and virtual. The urban milieu becomes a crucible for experiments in the social, economic, and cultural realms, with technologies introducing both conveniences and challenges. Digital transformation modifies societal interactions and has profound implications for the sociocultural fabric.

Keywords: urban anthropology; personality; identity; urban identity; urban everyday life; cultural practices; urban socio-cultural space

Introduction

Within the framework of the philosophical anthropology of the city, the modern information paradigm, built on the principles of networked interaction and continuous digital innovation, implies a new understanding of human existence. Urban anthropology aims to analyze the relationship between humans and the environment, which forms a specific mentality in the urban environment (Merylova & Sokolova, 2020). Progress in the field of information and communication technologies is causing profound cultural transformations that affect the foundations of our existence, our perception of the world and our own place in it. The relevance of this work is due to the fact that in the modern world, the digitalization of cities has become one of the most important factors shaping the socio-cultural dynamics of human life.

The concept of "Smart Cities" does not just make cities "smarter" from a technical point of view, but also raises the question of how technology affects not only culture, social structures, but also human existence in a modern city. A city cannot be truly "smart" based on technology alone (Winkowska, Szpilko, & Pejić, 2019). Its functioning is based on people, their needs, ambitions, aspirations, and pains. Citizens and their well-being are in focus, and any technological innovations should be aimed at serving human society (Winkowska, Szpilko, & Pejić, 2019). Smart cities are the integration of technology into the daily lives of citizens, creating new oppor-

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tunities for interaction, learning, work, and communication (Lv, Shang, & Guizani, 2022). The digital smart city is not only a technological initiative, but also a social, cultural, and political endeavor (Kyvelou, Bobolos, & Tsaligopoulos, 2021). Today, an individual is not only an integral part of the urban environment, but also an initiator of its formation and a product at the same time (Merylova & Sokolova, 2020). Living in a smart city means existing in real and virtual city landscapes that are constantly changing under the influence of a continuous flow of events that occur in real time (Kyvelou, Bobolos, & Tsaligopoulos, 2021).

Our study focuses on the dialectical process of socio-cultural changes caused by the digitalization of the modern city and their impact on the identity and social ties of urban residents. In the philosophical and anthropological context, the idea of a digitized smart city is a response to the current challenges of urbanization, which arose from the desire for a harmonious combination of innovative approaches and information technologies to optimize the lives of citizens (Nooringsih & Susanti, 2022). This concept, which has become widespread in the modern world, is based on the desire to create a space where technological innovations are integrated into the fabric of urban life, guiding and improving the lives of citizens (Nooringsih & Susanti, 2022). We will explore how digital innovations affect the social dynamics and cultural practices of modern citizens, and on the other hand, identify the role of humans in creating the digitalized space of the city.

The article examines cultural practices and human problems in the digitalized urban socio-cultural space, taking into account the concepts of Marshall McLuhan (McLuhan & Powers, 1989) and Manuel Castells (2010) on the interaction between humans and technology, as well as rethinking human experience in the context of comprehensive digitalization, in particular its impact on the cultural and social patterns of urban life.

The introduction of digital technologies into urban infrastructure and the daily lives of citizens has led to profound and rapid changes in social interactions, perceptions of space and time, and the definition of personal and collective identity. Digitalization and the movement towards the formation of a smart city is becoming an inevitable direction of urban development (Lv, Shang, & Guizani, 2022). In the context of such global changes, it becomes necessary to philosophically and anthropologically understand the new realities that arise at the intersection of human existence and digitalized urban space. A digitalized smart city is not just filled with digital technologies and communication, but is perceived as a projection of a person's desire to harmonize living space, where quality of life is combined with modern infrastructural and technological advances (Snis, Olsson, & Bernhard, 2021). Although many studies have already drawn attention to the issue of technological impact on humans, the emphasis on human cultural practices and their connection to the digitalization of cities is of particular interest. Analyzing these changes from the perspective of the concepts of thinkers such as McLuhan (McLuhan & Powers, 1989) and Castells (2010) will not only enrich the understanding of contemporary urbanism and digitalization, but will also help identify the main trends and challenges that humans face in the era of rapid digital transformation.

The impact of digitalization on the everyday practices of its inhabitants requires comprehension of the key trends in understanding the urban digitalization. Researchers note that for urban space to truly become "smart", it must harmoniously incorporate such aspects as smart economy, smart people, smart life, smart environment, smart governance, and smart mobility (Winkowska, Szpilko, & Pejić, 2019). Some studies in the journal "Anthropological Measurements of Philosophical Research" are also devoted to the analysis of humans in the modern urban environment,

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in particular, the problems of humans in the urbanized space of the modern global world (Merylova & Sokolova, 2020). Ukrainian researchers also study the impact of global communication on the evolution of values (Zernetska, 2019), and the network society as a new global project of human development (Hurova, 2022).

However, despite the diverse research in this area, some aspects of socio-cultural transformation remain insufficiently studied. In particular, there is a need for a more detailed analysis of human existence in the digital urban socio-cultural space. Our study seeks to fill this gap by offering a philosophical and anthropological analysis of human cultural practices in the context of digital transformation of socio-cultural urbanized space.

Our research is based on theoretical and conceptual analysis combined with consideration of the realities of the modern urban environment. We deconstruct the concepts of M. McLuhan and M. Castells to theorize the processes of digitalization and socio-cultural change in cities. We analyze a number of scientific works related to the topic of urban digitalization and the interaction between humans and technology. In order to understand how digital technologies affect the individual perception of oneself in the city, we turn to the existentialist approach. Consideration of structural changes in urban culture and social dynamics caused by digitalization necessitates the use of a structuralist approach. The comparative approach is applied to identify unique features in the use of digital technologies based on the philosophical optics of M. McLuhan and M. Castells, as well as to analyze the features of digitalization in different cultural contexts. The method of systematization is used to organize a philosophical and anthropological model of the city, which will represent a generalized and holistic understanding of the results of the urban space digitalization.

Purpose

The purpose of the study is to analyze the socio-cultural existence of a person in the situation of digital transformations of urban space and everyday practices, based on the concepts of M. McLuhan and M. Castells.

The object of the study is human cultural practices in the context of digitalization of the urban environment.

Statement of basic materials

Cities are becoming the main loci for the introduction of new technologies, such as smart city systems, autonomous vehicles, or digital platforms for e-democracy. They attract people of different cultures, social and economic backgrounds, creating conditions for cultural exchange, innovation and new forms of social organization. Multicultural communities of cities contribute to the emergence of new cultural trends, from cooking to contemporary art.

The philosophical anthropology of the city explores the relationship between humans and urban space, as well as the specific living conditions that are formed in the city and affect human existence. With the development of urbanization in the 19th century, interest in the philosophical anthropology of the city became extremely popular. In the 20th century, the philosophical anthropology of the city focused on human interaction with urban space, architecture, and technology. In the context of anthropological understanding of technological evolution, the emphasis on combining the capabilities of artificial intelligence and the Internet of Things is particularly noteworthy. It is this techno-anthropological concept that has led to the idea of the world as a global smart information space, which has led to the formation of the notion of Smart Cities as a

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projection of this concept on the urban space (Lv, Shang, & Guizani, 2022). In digitalized cities, people use network structures and information technology to optimize governance, solve various urban problems, and communicate on a daily basis. This allows for increased transparency, intelligent decision-making, and coordination of city resources, giving leaders the control over the overall state of the city (Lv, Shang, & Guizani, 2022). In an urban digital environment, data is collected and standardized through the city's infrastructure. At the same time, information is collected and analyzed by commercial entities to improve the transmission of information, such as social media content, marketing, and the underlying trading processes. In a digital urban environment, every resident is included in a constant stream of standardized data generated by the city's infrastructure and digital marketing mechanisms. This information directly affects the daily practices of citizens, such as choosing a vehicle, buying goods, or visiting public places. Digital influence determines people's daily routines and decisions, changing their urban behavior and interactions. In the modern urban environment, a citizen becomes both a participant and an object of information flow. Every action, every choice of a person is subject to analysis, forecasting, and sometimes manipulation.

In our article, we primarily refer to the concepts of Marshall McLuhan (2013), a Canadian philosopher and media theorist who studied the impact of electronic communication on the formation of individuals and society. Also important for us is the optics of the research of Manuel Castells (2010), a Spanish researcher, one of the founders of the new sociology of urbanism, who proposed a cross-cultural theory of urban social movements, and emphasizes the communication and technological nature of man in the information age, the importance of information flows and networking. Marshall McLuhan and Manuel Castells are two prominent thinkers whose ideas relate to the interplay between humans and technology. Their approaches and emphases differ, but a synthesis can offer a deeper understanding of the dialectic of the relationship between humans and the modern information society. Marshall McLuhan argued that communication media not only transmit information, but also shape the way we think and perceive. He analyzed how different media, from literature to television, influence human consciousness and change culture (McLuhan, 2013). The researcher also predicted the emergence of a "global village" where information technology would make the world more connected and integrated (McLuhan & Powers, 1989). He showed that each new communication medium changes us not only in the way we communicate, but also in the way we perceive the world (McLuhan, 2013). In this context, Internet communication, social networks, and other realities of the information society certainly modify our reality. The modern city is becoming timeless, and its borders and space are conditional. Urban residents can communicate in real time while being in different parts of the city. Moreover, the city has become part of a global network, and thus its inhabitants are in constant communication with the whole world.

In the era of digital transformation, the ideas of M. McLuhan and M. Castells are becoming especially relevant. With the development of the Internet, social media, and mobile technologies, the world is becoming increasingly networked, interconnected, and globalized. According to Ukrainian researcher O. Zernetska:

The key point in the creation of a globalized world is the accelerated development of a global-scale information and communication infrastructure, which, thanks to digitalization, computerization, and informatiza-

tion, compresses time and space, allows for real-time operations, and thus makes it possible to raise the question of global communication.

(authors' transl.) (Zernetska, 2019, p. 6).

In other words, the result of a person's "omnipresence" in space and, to a large extent, the "omnipresence" of people in time is emerging and consistently unfolding through their ability to move through the Internet not only to the present but also to the past. It is as if a person acquires some transcendental qualities that yesterday were defined only in God.

Thanks to their integration into the global network, megacities play a key role in the global economy and culture (Sassen, 2005; Shkurov, Yenin, Kolomiets, & Laundra, 2021). Global cities are becoming its nodal points (Shkurov, Yenin, Kolomiets, & Laundra, 2021). They attract people from all over the world, creating a cultural space where traditions and ideas from different parts of the world meet and mix. Such cities are usually at the forefront of technological progress, integrating the latest information and communication technologies into their infrastructure, creating a socio-cultural space. Megacities are becoming a place where aesthetic and moral norms are constantly clashing and redefined, as they are home to representatives of a wide variety of cultural and social communities. Global cities can be seen as a special modern form of objectification of the spirit in the material world, where different cultures, ideas and technologies are combined into new forms, where the local and the global interact and integrate, in particular through a developed and adaptive communication system. In modern cities, different opposites have collided and integrated, creating new forms of social and cultural life. Researchers note that in the 21st century, Asian megacities will play a key role in the development of digital smart cities (Kim, Hong, T. Lee, A. Lee, & Park, 2022).

As digital technologies become tools that connect people on a global scale, the experience of social and cultural interaction is changing. Global cities such as London and Singapore have become prime examples of this transformation. For example, London, with its world-class universities and multinational composition, has become an international hub where knowledge, culture, and ideas are instantly transmitted and popularized. Singapore, thanks to its strategic location and economic openness, integrates various cultural and commercial flows into one digitalized multicultural urban context.

Man in a digitalized city becomes an active participant and co-creator of their environment. Thanks to digital communications, urban residents can interact with people from different parts of the world, participate in global events and cultural practices without leaving their city or even their homes. Thanks to digitalization and the functioning of the world as a "global village", entrepreneurs and startups are integrating into the global economy, using digital platforms to promote their products and services on the global market. In the digitalized "global village" of today, cultural, economic, and social boundaries disappear. Music, film, literature, and other cultural forms are almost instantly accessible to completely different audiences representing different cultures, leading to the mixing and adaptation of various cultural practices, traditions, and ideas, as well as the birth of new socio-cultural concepts. From art to gastronomy, everything is being adapted and transformed by digital culture in everyday practices.

The modern person, increasingly immersed in the digital world, is changing the everyday reality of the digitalized city, and urban residents are adapting global trends to their local context,

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creating unique cultural and social practices. For example, modern citizens often combine eating with watching content on platforms like YouTube, TikTok, or Telegram. Many cafes and restaurants provide screens for watching videos during lunch. Modern big cities such as New York, London, or Kyiv have become places where public spaces are expanding thanks to virtual platforms and social networks. For example, city squares and parks are complemented by virtual spaces on social media, where opinions, discussions, and social actions take place. Even a small restaurant can be reviewed on social media or on Google Maps, where anyone can share their own photos of the place and their impressions. The use of digital maps can also influence the routes and places that citizens choose to visit. Virtual exhibitions, digital art and architectural projects based on digital technologies are becoming increasingly popular. Art, music, and literature are being transferred to the virtual space, freeing them from physical limitations. This leads to wider access to cultural products, but also raises questions about their authenticity and preservation.

Under the influence of digital technologies, people are creatively transforming urban public spaces, for example, cafes and restaurants are becoming places of work for freelancers, apps and educational platforms are becoming part of the educational process, which changes not only the dynamics of the classroom but also the relationship between students and teachers. Professions related to digital technologies are creating new social strata, while traditional professions are becoming less in demand. In this way, digital technologies allow urban residents to interact with the city's infrastructure, participate in decision-making through e-democracy tools, and shape its cultural landscape. Thus, the dependence of a modern city dweller on technology affects everyday urban practices, from work processes to recreation and leisure.

In the contemporary urban space, digital media and social networks play a key role in shaping identity. They determine which practices of urban life become visible and emphasized, and which remain in the shadows. This can lead to a distorted perception of reality, where certain socio-cultural phenomena or groups of people go unnoticed or underestimated. For example, advertising campaigns can focus on certain goods or services, creating the illusion of their popularity or necessity for people, while other, perhaps more important, components of the lives of citizens remain in the shadows. At the same time, it can be assumed that urban space itself is becoming a special media. Advertisements on billboards and social media, interactive screens, art objects – all of these become part of the city's media landscape, influencing the perception, experience, and behavior of city residents.

Every new media brings not only convenience, but also new challenges, new ways for citizens to interact, and new forms of culture. Events or places that are actively discussed on social media attract more visitors or participants. For example, a restaurant or park that has become popular on Instagram often becomes a place where young people gather. The introduction of technologies, such as free Wi-Fi in public spaces, such as the Kyiv subway, or interactive information stands, affect the behavior of citizens. People can spend more time in parks or squares with Internet access, thus changing the socio-cultural dynamics of these places. Online grocery ordering platforms are rapidly changing the purchasing habits of citizens while supporting local production and businesses.

Some city institutions and cultural attractions may become more popular due to high ratings or recommendations from visitors in digital applications. In particular, popular bloggers influence the perception of certain places or institutions. For example, a restaurant recommended by a popular blogger can become very popular among his or her followers. Access to digital resources

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and online events can expand the cultural space of a city, making it more inclusive and accessible to all residents. The use of projectors or other digital technologies to create dynamic graffiti or murals turns city walls into living canvases that reflect cultural trends and significant events.

The information age is characterized by a certain alienation of culture from the material foundations of our existence (Chaparro-Domínguez & Repiso, 2020). In the context of accelerated technological development and digitalization, the cultural elements of urban life are becoming less tied to traditional material forms and the environment. As M. Castells (2007) rightly noted, "the current culmination of a historical process is the separation of location and sociality, as a new form of community is emerging that brings people together online around shared values and interests and forms ties of support and friendship that can extend to interpersonal interaction" (authors' transl.) (p. 145).

Technology and media determine not only the ways in which we interact with the world, but also our own nature. M. McLuhan formulates the well-known expression "The medium is the message", emphasizing that each new technology changes not only the way information is transmitted, but also the content of information itself, as well as our relationship with the world around us. M. McLuhan (2013) points to the "media shift effect". This means that the introduction of a new technology or media form leads to a change in the balance of consciousness, values, and social relations in society. Aspects of urban identity are also emphasized and supported by the media, while others may remain out of sight due to the limitations of distorted perception.

At the personal level, media culture means the ability of a person to interact effectively with the media and behave adequately in the information environment (Naidonova & Baryshpolets, 2006, p. 71). With the advent of digitalization, there are many new chances and choices for individuals. This raises the question of how free a person is in their choice and what is one's responsibility for the decisions made in conditions when algorithms and machines can influence our preferences and, moreover, constantly change them through marketing and propaganda. Our culture, thinking, interactions, and perceptions of reality are influenced by mass media, which create a special communication environment (Chaparro-Domínguez & Repiso, 2020). For example, at music festivals, traditional genres are combined with modern ones and adapted with the help of computer effects.

In the age of the "global village", where information is spread instantaneously, we are faced with the need to rethink how we interact with each other. The question of how rapidly changing technologies affect our ability to think critically, our autonomy, and our understanding of ourselves as individuals and as citizens of cities is becoming more and more acute. The introduction of new technologies can radically transform the perception of the world around us. M. McLuhan (2013) emphasized that every new media contributes to a change in human perception, which in turn affects socio-cultural processes. Not only information but also technology changes cultural identity.

The works of M. Castells (2010) comprehend the concept of the "information age", which covers the transition of society from an industrial model to a model based on information technology and knowledge. He analyzes how this age affects the power structure, economy, culture and social relations (Castells, 2010). According to M. Castells, information technologies, such as the Internet and mobile communications, do not just accelerate processes, they radically change their nature.

Modern cities are becoming places where physical and virtual spaces are intertwined. We live in the age when the boundaries between the individual and technology are becoming less dis-

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tinct. Social networks have become an extension of our central nervous system, and this is changing human psychology, behavior, and culture. Systematic technicalization is turning the life world of a modern person into an artificial environment, where, as Ukrainian researchers correctly note:

Bodies are being prepared for digital uploading, where 'seeing' involves artificial optics, where 'hearing' is attention to the high-speed world of format culture, where travel turns into nomadic wandering in MUDs (Multiple User Dungeons), where communication dissolves in the high-speed fiber "frame" of the Internet. In virtual reality, flesh evaporates into virtuality as twentieth-century bodies are reformatted into twenty-first-century cybernetic nervous systems for accelerated runs through the electronic frontier. (authors' transl.) (Hurova, 2022, pp. 51-52)

The current stage of historical development, according to M. Castells (2010), is characterized by the disconnection of spatial location and social ties. This radical transformation is due to the replacement of traditional spatial communities with network structures, which, according to M. Castells, are becoming the basis of modern sociality. The transition from industrial society to the network structures of post-industrial society appears as a dialectical process where old social structures and new technologies collide, giving rise to a new type of reality. Traditional neighborhood relations are being supplemented or replaced by virtual communities and network groups. A new system of social interaction is emerging in which the individual is at the center.

M. Castells emphasizes the role of network structures in modern society, singling out information as its central element and asserts that information flows are important for structuring social relations and influencing various aspects of life. At the same time, the city becomes one of the key elements of the network society, where information and communication become vital for people (Castells, 2010). This complements M. McLuhan's idea of the "global village" where media make the world more interconnected.

In a networked society, urban dwellers form new types of social ties. At the socio-cultural level, this means that large metropolitan areas such as London, Singapore, or Shenzhen are becoming hubs in the global network, attracting innovative companies and highly skilled professionals. Culturally, such cities are becoming a place of mixing ideologies, ideas, and identities, transforming the global into the local and vice versa. Traditional forms of production and consumption are being replaced by digital models, where knowledge and information become key resources.

Culture in the information age is becoming globalized and multifaceted. Network technologies allow cultural practices and ideas to spread rapidly and be adopted in different contexts. M. McLuhan focused on the adaptation of people and society to new technologies, and M. Castells examines how the world is facing innovations and adapting to the rapidly changing infor-

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mation landscape, particularly in urban realities. In an era when media and technology are changing the perception of time and space, M. Castells (2010) shows that cities are becoming the places where these reconfigurations are most noticeable. This can manifest itself in changes in work rhythms, real-time interactions, and other social practices.

The change in the structure of social relations reflects the profound transformations in modern society caused by the rapid development of information technology. Cities are becoming increasingly globalized, and traditional borders and spatial restrictions are disappearing. In this context, the importance of the individual and their ability to express and identify themselves in a networked society is increasing. In the age of information society, traditional hierarchical structures give way to horizontal network ties. These ties are formed not only on the basis of geographical proximity, but also on the basis of common interests, values, and information flows. In this context, cities are becoming key nodes of the global network, where cultures, ideas and economic interests are actively interacting, as Sassen (2005) notes. Rapidly developing information technologies change the way people communicate, which leads to a radical transformation of the perception of the world, transformation of values and norms. In this context, a person in the socio-cultural digitalized space of the city experiences globalization and the disappearance of spatial boundaries as a result of the fact that new media technologies "compress" space and time, making the world and events in it more connected and simultaneous.

Originality

The study focuses on how people change the physical and virtual spaces of the city, which intertwine to create new cultural practices, new forms of sociality and cultural interaction. By combining the ideas of M. Castells and M. McLuhan with empirical analysis of the contemporary urban environment, we propose a new theoretical framework for a better understanding of the digitalized urban space. We demonstrate that humans, using digital technologies, transform our understanding of time and space in the city, transforming them from static and absolute categories into dynamic and relative ones. The study emphasizes that the transition to a digitalized city has not only a technological but also a deep socio-cultural dimension. We present a multi-level approach to analysis that combines different visions of globalization and digitalization, providing a comprehensive understanding of the issues under study. The article also focuses on the analysis of the interaction of contemporary cultural practices in the digital environment, which is especially relevant in the context of contemporary social processes.

Conclusions

This paper examines human cultural practices in the digitalized socio-cultural space of the city. We used the theoretical ideas of M. Castells and M. McLuhan as a starting point for discussing the current changes in the anthropology of urbanized space. Man in a modern city is at the intersection of the physical and the virtual, the local and the global. Urban residents become simultaneously members of local communities and global network structures. This creates new forms of sociality, where individual expression and self-identification become central, and the boundaries between personal and public, real and virtual become increasingly blurred. The urban environment provides unique opportunities for experimentation in the social, economic and cultural spheres. New forms of housing, transportation solutions, cultural initiatives – all of these are taking place primarily in cities, where ideas and practices can be quickly tested and adapted.

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The modern digitalized space of the city provides new opportunities for self-expression and creativity, as technological innovations create many conveniences, improve the quality of life and enrich communication opportunities, and constantly provide new challenges that require creative solutions, adaptation and the acquisition of new skills. Citizens of a digitized city strive to preserve their own identity and to creatively resist conditions in which they seem to have no opportunity to act at their own discretion. Thus, preserving one's own socio-cultural identity in the context of digitalization and globalization is becoming an existential challenge.

The analysis shows that a modern person in the digitalized socio-cultural space of the city significantly transforms the culture of cities, changes communication, and gives a leading place in social interaction to digital platforms. If earlier the spatial boundaries of the city determined social interaction, now, thanks to online technologies, instant communication is possible on a global level. In the context of the ideas of M. Castells and M. McLuhan, the city becomes a place where local cultural practices and identities interact with global information flows.

In a networked society, an individual is given the opportunity for deep self-expression and self-identification, but is constantly under pressure from the network. Everyday experience and its reflection are interpreted by the individual under the influence of network technologies. With the development of digital technologies, traditional concepts of time and space are being radically redefined. While time used to be perceived as linear and sequential, in a networked society it becomes a flow. Information, cultural practices, and social interactions are constantly altering and adapting, creating a dynamic and changing reality.

Further research could focus on a more in-depth analysis of the impact of digital transformation on the formation and change of cultural practices and identities in specific countries and cities. This could include studying specific cultural initiatives, platforms, and communities that are emerging in the networked society and their impact on socio-cultural dynamics. In addition, an in-depth consideration of the balance between individual freedom and control by digital technologies in the urban environment is possible. Finally, related research could also look at the ethical and social aspects of digital transformation, such as privacy, security, and the relationship between the local and the global in the context of contemporary Ukrainian cities.

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Людина в диджиталізованому соціокультурному просторі міста

Мета. Стаття покликана проаналізувати перетворення культури та соціальних відносин у місті в реаліях цифрових трансформацій простору та повсякденних практик. **Теоретичний базис.** Дослідження ґрунтується на теоретичному підґрунті робіт Мануеля Кастельса та Маршалла Маклюєна, які докладно аналізують питання інформаційного суспільства та взаємодію людини й технологій. Наш аналіз також базується на роботах урбаністів та експертів у сфері "Smart Cities", доповнюють дослідження практичні аспекти впливу цифрових інновацій на міське середовище. Ми прагнемо збагнути, як взаємодія людини й технологій у міському середовищі переорганізовує розуміння себе, свого місця у світі та взаємодії з довкіллям. **Наукова новизна.** У дослідженні проаналізовано вплив цифрових трансформацій на міське середовище на основі теоретичних концепцій Мануеля Кастельса та Маршалла Маклюєна, положень сучасної урбаністики та емпіричного аналізу міського середовища. Ми підкреслюємо, що цифровізація переорганізовує поняття часу, простору та міжособистісної взаємодії в місті, обумовлюючи появу особливої соціальної ідентичності, що реалізується в умовах глобалізованого та цифровізованого міського буття. Ми показуємо вплив цифрових інновацій на соціальні та культурні практики, а також підкреслюємо важливість балансу між індивідуальною свободою і технологічним контролем у містах. **Висновки.** У результаті дослідження ми виявили, що цифрова трансформація, яка об'єднує реальне та віртуальне, трансформує ідентичність і повсякденний досвід людини. Містяни вступають в екзистенційну боротьбу за збереження своєї соціокультурної сутності. В умовах мережевого суспільства, де локальне та глобальне переплітається, виникають нові соціальні практики, що завуальовують межі між індивідуальним та спільним, реальним та віртуальним. Міське середовище стає полем експериментів у соціальній, економічній та культурній сферах, а технології привносять як зручності, так і виклики. Цифрова трансформація змінює суспільну взаємодію і впливає на соціокультурне поле.

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Ключові слова: міська антропологія; особистість; ідентичність; міська ідентичність; міська повсякденність; культурні практики; міський соціокультурний простір

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