ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2025, Вип. 27
Anthropological Measurements of Philosophical Research, 2025, NO. 27

UDC 140.8:004.77

M. V. RUDENKO[1*], L. O. DOBRYK[2*]

[1*]Ukrainian State University of Science and Technologies, SEI "Dnipro Institute of Infrastructure and Transport" (Dnipro, Ukraine), e-mail m.v.rudenko@ust.edu.ua, ORCID 0000-0003-1135-0295
[2*]Ukrainian State University of Science and Technologies, SEI "Dnipro Institute of Infrastructure and Transport" (Dnipro, Ukraine), e-mail l.o.dobryk@ust.edu.ua, ORCID 0000-0002-3853-9285

The Image of "Homo Travels" in the Context of the Digital Age

Purpose. The main purpose of the article is to understand the place and role of a person in the digital environment and to overcome the forms of alienation in the algorithmically directed sphere of social existence that provide him or her with a sense of freedom through spatial mobility in leisure, travel, and entertainment. The risks of sensory isolation, emotional exhaustion, fragmentation of attention, and changes in sensation, perception of space and time are included in the analysis. The subject of the analysis is the identification of opportunities and threats that cause a change in a person's worldview. **Theoretical basis.** The study is based on modern approaches to technology and socio-cultural analysis of human relations. The authors rely on the SWOT analysis methodology to assess the positive and negative effects of digitalisation, which correct human perception of reality and influence the worldview. **Originality.** The authors propose their own view on the digitalisation of services as a factor of anthropological transformation in the context of human-technology relations, which changes the quality of human existence and leisure. It is proved that the concept of "Homo travels" defines a new anthropological model of mobile human behaviour, for whom travel is a form of self-knowledge, meaning-making, interaction with the social world and the digital aggressive environment. An attempt is made to analyse the phenomenon of the latest technologies, within which the new digital mobility poses challenges to human autonomy, emotional stability and identity, resulting in a new worldview that transforms human emotions, which become a catalyst for change and move into a new dimension of interaction between the physical and virtual environment. **Conclusions.** The paper states that the digitalisation of services creates a new format of social interactions, expands the possibilities of self-knowledge, but subject to their ethical and human-centred implementation. By introducing the concept of Homo travels, the authors emphasise that the process of digitalisation in the transport sector transforms a person from a passive object of utilitarian use of technology into an active participant in socio-cultural processes that shape human life, act as a means of socialisation, a condition for personal self-improvement, and also contribute to cognitive and emotional-psychological development.

Keywords: human; anthropology; leisure industry; culture; transport services; digital environment; digitalisation; Homo travels; digital mobility

Introduction

Modern digital technologies are increasingly affecting not only the infrastructure of means of transport, but also the very nature of human perception of travel and leisure. As part of transport digitalisation, new models of human interaction with the information environment, digital services and intelligent interfaces are being formed that transform the sensory, bodily and emotional perception of travel. It is no longer just about improving quality, speed and comfort, but about profound anthropological shifts, about a higher level of communication that includes subjectivity, intuitive presence, as well as a sense of space, time and security. Digital services automate the process of purchasing tickets, navigating stations, interacting with staff, and consistently change the structure of modern human mobility, moving them from the bodily and social dimension to the digital media space, which entails replacing the live space of communication with a focus on the digital environment of touch screens and voice commands. People are increasingly interacting not with another bodily subject, but with digital objects that act as intermediaries.

Such a transformation is accompanied by both positive consequences – improved quality of transport services, inclusiveness, predictability of service – and risks of alienation, reduced inter-

doi: https://doi.org/10.15802/ampr.v0i27.333950

personal interaction, loss of authentic emotions, and increased dependence on an algorithmic environment. The question arises as to whether travelling in the digital age retains its existential value or turns into a series of technical operations devoid of individual meaning.

At the centre of social transformations is always a human being – a sociobiological being endowed with consciousness, emotions, needs, desires, memories, fears and experiences that determine his or her perception of change and ability to adapt to new conditions. The contradictory nature of digital transformations in the field of mobility makes the theoretical need for constant prognostic activity of a modern person as a subject of life more relevant. It is not only about predicting the physical or technical parameters of movement, but also about social and anthropological expectations that arise in the new digital environment. Thus, there is a need to rethink travel, wandering as a complex form of interaction between the individual and the sociotechnical space. We hope that the philosophical-anthropological analysis will allow us to deepen our understanding of the changes that people experience under the influence of the digital world, which concerns not only the functional aspects of movement, but also changes in deep internal processes – bodily interaction with space, emotional presence, free will, meaning-making and reflection.

When analysing the origins of the modern interpretation of man and the world in a technogenic civilisation, it is impossible to ignore the radical rethinking of the philosophical heritage of René Descartes. In the context of radical changes in the spiritual landscape of our time, the teachings of the French thinker, widely known as the founder of rationalism, reveal a long-hidden humanistic dimension. For more on this, see (Malivskyi, 2019).

We cannot fail to mention the famous German philosopher Max Scheler, the founder of philosophical anthropology, who argued that the essence of man is not reducible to biological nature or rational thinking, as was believed in classical philosophy. Unlike animals, humans are spiritual beings capable of reflection, a value-based attitude to the world (humans do not just adapt to the environment, but evaluate phenomena according to the hierarchy of significance, beauty, goodness, and justice), and intuitive comprehension of meaning. In his concept of "superiority of spirit over instinct", M. Scheler (1955) emphasised that it is the ability to experience values that defines a person as a special being open to the transcendent and universal, which provides us with a methodological basis for analysing digital civilisation.

While M. Scheler was a supporter of phenomenology and philosophical anthropology, focusing on the values and spiritual nature of man, Maurice Merleau-Ponty paid attention to the physical body and perception as the basis of all human experience. The French philosopher, in his work "Phenomenology of Perception", expressed the idea that we exist not only through the mind, but also through the body as the primary tool for comprehending the reality of the environment (Merleau-Ponty, 1962), which gives us the opportunity to see the complexities of human adaptation to the latest technologies. Paul Virilio continues this idea, drawing attention to how transport technologies change our perception of space, time and how they affect our physicality. In his 1986 book "Speed and Politics", he describes the increasing speed of technological movement, which creates the effect of "shrinking real space", turning physical existence into a trajectory, and on the other hand, leads to the loss of direct contact with the real world, which is especially relevant for the digital age.

Particular attention is drawn to the contemporary research of Philip Brey and Peter-Paul Verbeek, who analyse the transformative impact of technology on people, society and the experience of being within the philosophy of technology.

doi: https://doi.org/10.15802/ampr.v0i27.333950

Philip Brey focuses on the ethical dimension of digital technologies, analysing how information systems transform social reality. In his article "Philosophy of Technology after the Empirical Turn" (Brey, 2010), he notes that technologies "inscribed" in social practices shape not only our environment but also the structure of human relations.

> I have argued that the two most important kinds of values to study with respect to technology are wellbeing and the welfare of society (Brey, 2007). Other varieties of goodness, such as the goodness of culture or the economy, are derivative of these values. We should therefore particularly invest in developing theories of the good life and the good society, and study how technology may positively or negatively affect these varieties of goodness. (Brey, 2010, p. 45)

In his book "Moralizing Technology", Peter-Paul Verbeek develops the concept of mediation, according to which technology mediates our relationship with the world around us, shaping our perception, morality and behaviour. The philosopher argues that digital technologies not only change behaviour, but also transform moral sensitivity, influencing our evaluations, intuitions and decisions (Verbeek, 2011).

Along with the transformation of new experiences, profound anthropological changes are taking place. Cognitive adaptation to the digital environment contributes to the formation of a new type of sensibility, when spatial orientation and interaction with reality are increasingly based on algorithms and digital indicators. At the same time, there are contradictory trends: on the one hand, digital services contribute to the social isolation of passengers by minimising direct human contact, and on the other hand, they create new, alienated forms of socialisation in the virtual environment. However, overcoming the totality of virtual space is facilitated by human comprehension of real space through the development of information and transport technologies, which generates new socio-cultural dimensions of human existence.

Thus, despite the existence of important studies in philosophical anthropology, the phenomenon of homo travels in the new round of digital civilisation, which leads to new experiences of space and time and encounters with new existential sensations, remains insufficiently studied. It is the figure of a traveller with his or her value attitude to the world, which falls into the sphere of digital totality, that becomes the subject of our study.

Purpose

In view of the above, the purpose of the article is to understand the place and role of a person in the digital environment and to overcome forms of human alienation in the algorithmically directed sphere of social existence that provide a sense of freedom through spatial mobility in leisure, travel, and entertainment.

doi: https://doi.org/10.15802/ampr.v0i27.333950

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2025, Вип. 27
Anthropological Measurements of Philosophical Research, 2025, NO. 27

Statement of basic materials

Modern society is undergoing a profound digital transformation, which is changing not only the way services are provided, but also significantly affects humans as social and biological beings. This is especially true of the concept of Homo travels – a mobile, travelling person for whom movement in space is not only a practical necessity, but also a way of understanding oneself, another culture, time, and meaning. The digitalisation of transport services is an integral part of this global process that is changing the way people interact with the world through the transport system. It is not only a technical phenomenon, but also an anthropological process that affects the way people interact with the world, their social contacts and perception of their own presence in space.

Understanding how technology interacts with human existence is key to building a future where innovations do not displace but harmoniously complement deep human needs, which is not the case with today's AI encroachments. On the other hand, these changes affect the bodily and sensory experience of a person, changing their perception of comfort and spatio-temporal sensation in the process of movement.

Previously, human mobility was determined by physical effort, spatial orientation, and communication with other people, but today digital technologies take on a significant part of these functions, which changes the very nature of human perception. The generation that is being formed in the digital environment is developing a new type of sensitivity, as it is guided not only by physical signals but also by virtual indicators, algorithmic prompts and digital simulacra.

A sociological study conducted by the authors among travellers over the past ten years has revealed a steady and characteristic trend, according to which a significant number of respondents say that it is during train travel that they experience emotional elation and a kind of romantic attitude that creates a special sensual atmosphere of travel. About 90 % of respondents, answering open-ended questions, mentioned that they associate rail travel with fond childhood memories, in which travelling with their parents creates a sense of security, family unity and emotional comfort, which are important aspects of a person's bodily, spiritual and existential needs. It has been noted, in particular, that even such everyday moments as the use of branded tableware acquire a new emotional and sensory dimension that deepens the interaction between a person and the objects of his or her being, forming a sense of presence at a certain moment in time (Rudenko & Dobryk, 2024, p. 26). This is what can be viewed through the lens of philosophical categories such as the teleology of human existence, where every element of everyday life acquires a sacred meaning and ultimate goal, which is part of a deeper, metaphysical connection between man and the world.

At the same time, in the context of the growing digitalisation of services, some people are concerned about the replacement of live human communication with technological solutions – robot consultants, chatbots, and answering machines – that are unable to fully reproduce human language, empathy, and intuition. They stressed that technological innovations should be harmoniously combined with the possibility of receiving personalised support that creates a sense of emotional comfort and trust during leisure travel. This in itself leads to a significant conclusion that despite the rapid development of digital technologies and the introduction of automated services, physical, sensory and emotional elements remain an integral part of the journey for the majority of humanity. This trend has not changed significantly over the course of our long-term research, which indicates the sustainability of human anthropological needs in the field of mobility.

doi: https://doi.org/10.15802/ampr.v0i27.333950

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2025, Вип. 27
Anthropological Measurements of Philosophical Research, 2025, NO. 27

Historically, travelling was not only a way of getting around, but also a significant event that left a deep mark on people's minds. Today, thanks to the development of digital technologies, the passenger experience is undergoing significant changes. Modern digital solutions provide an unprecedented level of convenience and organisation through automated algorithms, route planning, pre-visits to cultural attractions, personalised services and traffic monitoring, allowing you to optimise your time and resources. Thanks to these technologies, travel becomes more predictable and structured – routes are calculated with high accuracy, tickets are stored in electronic format, and possible delays or disruptions are quickly compensated for by alternative travel options. In this context, digital travel is emerging as a new form of mobility resulting from the digitalisation of transport infrastructure and accompanying passenger services, which transforms the perception of travel – from physical movement to multi-level human interaction with digital technologies. The journey forms a new anthropological reality, where the traditional perception of space-time and human corporeality is complemented by elements of virtual presence, digital navigation, interaction with touch interfaces, applications and artificial intelligence systems, resulting in changes in the rhythms of the journey itself (Stezhko & Khmil, 2023).

One of the central elements of the new mobility, which appears not just as a set of innovative ways of moving, but as a complex system of interaction between people, space, technology and social structures, is human corporeality, as conceptualised by M. Merleau-Ponty (1962). In the digital environment, corporeality does not disappear; it is transformed, enriched with new experiences, identified, and tracked. Through the integration of biometric technologies, geolocation systems, and behavioural analytics algorithms, it becomes a source of data and at the same time a carrier of social identity.

In the interaction between the body and digital systems, a special place is occupied by the interface, which provides a direct link between the physical and virtual levels of mobility. In a digital journey, the interface is not an auxiliary element, but an autonomous space for interaction, perception, and subjective engagement. The passenger no longer just uses the app, but lives in it. The interface shapes the logic of perception, behaviour, even emotions; it is not just a technical tool, but an intermediary between the outside world and consciousness that constructs new forms of human presence in the mobile digital environment.

With this in mind, the transformation of the passenger experience, which manifests itself in the physical, social, emotional and cognitive aspects of travel, is of particular importance.

Thanks to the introduction of digital technologies, passengers are able to plan their journeys more conveniently (from route preparation to completion), minimise waiting time, and interact with interfaces through mobile applications or automated systems. Booking systems, personal accounts, and push notifications about schedule changes form a smart journey in which an individual acts in an environment controlled by digital algorithms. These changes contribute to the convenience and comfort of travelling and reduce the physical burden on passengers, as the number of necessary operations such as ticketing, information search and boarding control is reduced.

In the context of digitalisation, the social component of the passenger experience is undergoing significant changes that go far beyond the classic individual consumption of transport services. Digital platforms – mobile apps, social networks, forums and chats, blogs and reviews – open up new forms of communication between people, creating a communicative and social environment that is an integral part of the modern transport experience. Digital tools allow passengers not only to receive service, but also to share emotions, impressions, and travel tips. As a re-

doi: https://doi.org/10.15802/ampr.v0i27.333950

sult, a transport journey ceases to be a purely logistical process and becomes an event of interpersonal interaction, in which emotions, individual experiences, social connections, and technological interfaces are intertwined (Khmel, 2021). Emotional stability is a factor of positive experience that directly affects our perception of the world and contributes to psychological comfort.

Digital interaction through mobile apps, touch screens, biometric systems and online platforms is modifying the spatial presence of the modern passenger. The surrounding space is no longer a purely physical environment – it increasingly functions as an interactive environment in which digital interfaces are the main channels of interaction. Such technological mediation simultaneously increases convenience, speed and autonomy, but reduces bodily involvement, deprives people of the skills of independent spatial orientation, reduces social communication skills, and weakens the sense of presence in real space, replacing it with virtual interaction.

Also, one of the noticeable consequences of the transition to digital services is the reduction in the need for direct contact with staff or other passengers. There is a transformation from traditional sociality based on bodily presence and verbal interaction to new forms of digital sociality focused on online communities, feedback, and digital reputation. This creates a paradox of social existence in the digital age: while physically being close to other people, an individual can be psychologically isolated. On the one hand, isolation is a form of freedom, an opportunity to maintain autonomy, control the boundaries of social interaction, and avoid unwanted contacts. On the other hand, it is a challenge to the integrity of the individual, as it deprives him or her of the experience of community, which has traditionally been an important factor in the formation of the social self.

Digital platforms contribute to a new sense of time, and the journey ceases to be an "empty time" of waiting and becomes a productive and personalised space. For example, thanks to mobile communications, virtual tours and access to streaming platforms, passengers can work, study, listen to audio guides, take virtual tours or interact with cultural content in real time. For example, a railway carriage becomes not only a means of transportation, but also a space for meaningful stay, work, rest or entertainment. Digital technologies not only transform the meaning of time spent on the road, but also rethink the very structure of space, and now the travel route is perceived not as a set of specific geographical points, but as an interactive map managed by virtual services. Digital maps, real-time timetables, recommendations for cultural sites or gastronomic locations along the route create technological integrations that the passenger can activate or ignore depending on their interests. Travelling is becoming more and more gamified – interactive maps, collecting digital experiences, and personalised advice turn passengers into participants in a digital quest. All of this changes not only the practice of travelling, but also the anthropological understanding of the spatial and temporal presence of humans in the world.

We can agree with the opinion of C. Flavián that the virtual environment, which carries information overload, gamification of the service – all this transforms the psychological schemes of passenger perception (what the passenger pays attention to before the trip, in the station space, on the train, during the transfer; how he sees, hears, evaluates the environment; feelings of safety, anxiety, joy, boredom, etc.; what associations the trip evokes – adventure, duty, routine; speed of orientation, decision-making, action planning), reducing or enhancing emotional reactions (Flavián et al., 2024). A new type of traveller is being formed – a digital subject who lives the journey not only physically, but also in the cognitive and information space.

Thus, the digitalisation of services is a qualitative transformation of the way services are provided in the transport sector, based on the use of digital technologies to create a holistic, conven-

doi: https://doi.org/10.15802/ampr.v0i27.333950

ient, intuitive and personalised service for people. The service loses its exclusively pragmatic role and acquires the features of dynamism, emotionality, interactivity, becoming not only functional but also emotionally rich, becoming part of the life world of the subject and society as a whole. In the context of digitalisation, a service ceases to be a one-time act – it unfolds over time, becomes performative, leaves traces in the memory, interacts with interfaces and artificial intelligence. This calls for a philosophical understanding of the very nature of service as a form of mediated presence and a way of communication between humans and technology in the digital age.

To analyse the impact of digital technologies on passenger perception, the evolution of sensuality, physicality and integrity of the individual, it is advisable to apply a SWOT analysis, which will identify the internal strengths and weaknesses of the process of digitalisation of railway services, as well as outline the opportunities and threats arising from these transformations.

Strengths. Among the strengths is the phenomenon of the evolution of human sensuality and intuition in the digital environment (new technologies stimulate the expansion of human sensory capabilities, creating new sensations associated with travel). Another important advantage is the strengthening of the passenger's integrity and self-awareness, as digital technologies create conditions for deeper self-expression through individualised interaction with digital services. In addition, the integration of digital solutions significantly increases the level of convenience and accessibility of services, allowing passengers to easily interact with information systems, purchase tickets, manage routes and track journeys in real time, which contributes to a sense of control, reduces cognitive load and, as a result, increases emotional comfort during the journey. Equally important is the passenger's ability to adapt quickly to digital transformation, as new technologies allow them to navigate faster in a changing environment and receive real-time information, which reduces stress and uncertainty.

Weaknesses. First of all, we should focus on the growing alienation. The lack of direct physical contact caused by digital interfaces leads to a transformation in the perception of reality – a virtual distance between a person, the environment and other people appears. Presence in the digital space becomes paradoxical – both intense and scattered, which raises new existential challenges. Equally important is the problem of technological dependence and the risks of privacy violations; people lose some of their autonomy by entrusting personal data to digital platforms, and thus some of their control over their own living space, as E. Prem (2024) aptly describes. Digital services that facilitate travel can simultaneously penetrate the depths of the personal, questioning the boundaries of the private. Another problem is the psychological burden, as the constant flow of information, the need for quick reactions and data updates lead to fatigue, anxiety, and reduced concentration – digital travel becomes both convenient and stressful, its rhythm often contradicts the natural rhythm of a person. Finally, we should pay attention to barriers for people with disabilities. For some groups of passengers, including people with disabilities, the integration of digital technologies can create barriers that make it difficult to access services and information, requiring additional, often costly, measures to ensure inclusivity.

Opportunities lead to a rethinking of human existence in the context of digital travel. Digital technologies can contribute to the development of new forms of sensuality and perception of the world, facilitating the process of psychological adaptation, allowing people to integrate into new environments and experience new emotional and sensory sensations while travelling. In this context, there is also another possibility – the possibility of a deeper understanding of human nature, in particular its mental and spiritual dimension. Through the new forms of freedom and self-

doi: https://doi.org/10.15802/ampr.v0i27.333950

expression offered by the digital environment, people seem to be learning anew to understand their own self in the space of interaction with others and with the machine. New technologies are opening up opportunities for the development of social networks, virtual communities and new forms of support for passengers who can interact with each other even in the absence of physical contact, contributing to the globalisation of social ties and the expansion of networks of interaction on an international level. Another important aspect is increased access to cultural and educational resources. Thanks to digital solutions, passengers can easily access cultural and educational heritage while travelling, which enriches their cognitive interaction with the environment and promotes the development of emotional intelligence and cultural engagement.

Threats posed by digitalisation should be understood through the prism of the philosophical vision of a human being as a physical, emotional and spiritual being who seeks to be heard, recognised and understood. One of the biggest changes is the risk of turning a passenger into a faceless unit in a complex technological system, where their individuality and peculiarities are often levelled out. The decreasing need for face-to-face communication, which is gradually being replaced by digital platforms that allow passengers to interact online, share information and coordinate their travel, can lead to social isolation. This threat opens up another one – the feeling of loneliness in the digital space. Increased use of digital platforms can lead to isolation, where the lack of physical contact and emotional interaction with other people leads to feelings of loneliness and alienation. A person who becomes part of a technological network may feel "invisible" or distant from the world around them, which worsens their emotional state and can lead to a decrease in psychological comfort, disruption of social ties, and in some cases even cause panic attacks or anxiety disorders, as constant access to digital platforms reduces opportunities for face-to-face communication, which is important for maintaining emotional health. One of the most important threats in the process of digitalisation of railway services is the formation of a negative attitude of passengers towards the introduction of the latest technologies. Increased use of chatbots, automated responses and other robotic systems in interaction with passengers may lead to a categorical rejection of innovations by them. Fearing imperfections in technology, such as misinterpreted queries or a lack of emotional sensitivity on the part of automated systems, passengers may be reluctant to integrate digital solutions into their journey. In some cases, resistance to innovation is accompanied by a growing nostalgia for traditional forms of service and an increased need to preserve elements of personal communication and control over the transportation process. Among the current threats in the digital era there are changes in the perception of space, as modern technologies create the effect of "digital immersion", when the traditional perception of space and time begins to change. Thanks to the development of mobile applications and digital services, a passenger can be completely immersed in a virtual environment, while the physical space around them becomes almost invisible, which contributes to a reduced sense of presence "here and now". Paul Virilio (1986) also believed that "speed" is the main factor that defines the new reality, where physical space and real interactions between people are gradually being replaced by virtual reality that emerges through screens, technologies and digital platforms.

On the other hand, the digital environment in which the modern passengers find themselves leaves no room for a holistic immersion in the journey. The state of constant switching between screens, notifications, and mobile applications changes the structure of perception – the journey loses its depth. A person is constantly distracted, their attention is fragmented, there is no sense of presence in the moment, which creates alienation from the environment in which they are

doi: https://doi.org/10.15802/ampr.v0i27.333950

physically located, and, ultimately, emotional exhaustion sets in. As a result, the level of sensory stimulation decreases – the range of emotions evoked by real interaction with space decreases (Bazaluk, 2024). Such sensory isolation leads to emotional passivity and, in some cases, a feeling of inner emptiness. By providing people with control tools – routes, notifications – digitalisation simultaneously creates new zones of anxiety (no response from the app, delay not updated in the system, improperly read QR ticket), the passenger is faced with a digital barrier that depersonalises them. A person feels powerless in front of algorithms, and their emotional reaction is a mixture of irritation, stress, and a sense of unpredictability. Travelling used to be a space for inner reflection, for contemplation of the landscape, reading, writing or playing. Now it is filled with digital substitutes for presence – social media, content streams. There comes a moment of loneliness caused by the emptiness of being – a person is physically alone, but his or her psyche is in constant information noise, and the illusion of connection does not reduce the feeling of isolation, but only masks it. In the context of digitalisation, travel becomes "utilitarian", it is planned to the smallest detail, follows a precise schedule, and is free from surprises. However, at the same time, the emotional energy of expectation, the romance of the road, the moment when a traveller turns into a witness of changes – external and internal – disappears. The absence of the ritual of travelling as an emotional experience deprives a person of the opportunity to live the journey as a revelation of a part of themselves.

Today, a person is not in the moment, not in motion, but in the flow of information. The passenger's body is present in the transport, but the consciousness travels in a different reality – virtual, fragmented, unrelated to the environment. At the same time, the chance to create those unforgettable, "warm" memories that could last a lifetime disappears. This raises the question of the limits and criteria of digitalisation as a technology, since "technologies have 'intentions', they are not neutral instruments but actively help to shape the relation between people and reality" (Ihde, 1990).

Originality

The originality of the article lies in the philosophical understanding of human interaction with the digital environment through the prism of preserving individuality, subjectivity and sensory experience in the context of the rapid algorithmisation of everyday life. For the first time, the digitalisation of travel is seen not only as the introduction of the latest technologies, but also as a factor of profound changes in human nature, affecting their corporeality, sensuality, emotionality, intuition, perception of space and time, as well as the way they interact socially and are present in the world.

The article introduces the concept of "Homo travels" as a new anthropological figure, a mobile person of the digital age, for whom travel becomes not only a movement in space, but also a form of cognition of oneself and the world. The authors also propose to use SWOT analysis to identify the strengths and weaknesses of digital transformation in terms of its impact on humans, which allows for a deeper understanding of the opportunities and threats posed by digitalisation in the anthropological context.

Conclusions

The results of the study confirm that modern digital technologies significantly change the place of a person in society and their interaction with the surrounding world. People are increasingly living in a digital environment where their emotions and behaviour are partly determined

doi: https://doi.org/10.15802/ampr.v0i27.333950

by algorithms and technical systems, which affects the way they perceive reality, namely physical space, time, and social contacts are perceived differently – through screens, interfaces, and mobile applications.

Human existence is not purely rational or functional – it is full of emotions, intuition and physical perception, which allows people to interact with the world around them on a deeper, existential level. From this point of view, the digital transformation of travel and leisure in general is changing this perception, forcing and gradually replacing the bodily, sensual and intuitive perception of reality in favour of algorithmic, abstract interaction with the environment, which threatens the basis of human subjectivity, which is the source of uniqueness and spiritual development.

The study emphasises the need to rethink human mobility in the digital age. Digitalisation appears not only as a technological upgrade of services, but also as a profound anthropological transformation that changes the sensory, emotional, cognitive and existential dimensions of travel. The introduction of the concept of Homo travels reflects an attempt to overcome human alienation in the algorithmically driven sphere of social life. For Homo travels, spatial mobility becomes a long-term process of acquiring existential fullness, humanity and subjectivity.

In this context, a new image emerges – Homo travels, as a model of a mobile person of the digital age who does not just move in space – he or she lives in a flow of information, where travel becomes a way of knowing her/himself.

The SWOT analysis of digital transformation revealed not only its strengths and weaknesses, but also outlined the prospects and threats for human existence in the context of intensive algorithmisation. In particular, we are talking about the threat of reducing a passenger to an impersonal unit in a digital system, emotional exhaustion, increased psychological stress, and weakening social ties.

Thus, digital transformation should not be seen solely as a technical advancement. It requires a philosophical understanding that focuses on the human being – bodily, emotional, intuitive, capable of empathy and meaning-making. Only under such conditions will new mobility technologies be able to harmoniously complement the deep needs of the modern personality, preserving the existential value of travel as a space of self-discovery, emotional experience and live interaction with the world around us.

REFERENCES

Bazaluk, O. (2024). What Is Anthropos and What Is Equal to Him? *Philosophy and Cosmology, 33*, 4-44. DOI: https://doi.org/10.29202/phil-cosm/33/1 (in English)

Brey, P. (2007). Theorizing the Cultural Quality of New Media. *Techné: Research in Philosophy and Technology, 11*(1), 2-18. DOI: https://doi.org/10.5840/techne20071112 (in English)

Brey, P. (2010). Philosophy of Technology after the Empirical Turn. *Techné: Research in Philosophy and Technology, 14*(1), 36-48. DOI: https://doi.org/10.5840/techne20101416 (in English)

Flavián, C., Ibáñez-Sánchez, S., Orús, C., & Barta, S. (2024). The dark side of the metaverse: The role of gamification in event virtualization. *International Journal of Information Management, 75*. DOI: https://doi.org/10.1016/j.ijinfomgt.2023.102726 (in English)

Ihde, D. (1990). *Technology and the Lifeworld: From Garden to Earth.* Bloomington: Indiana University Press. (in English)

Khmel, I. (2021). Humanization of Virtual Communication: from Digit to Image. *Philosophy and Cosmology, 27*, 126-134. DOI: https://doi.org/10.29202/phil-cosm/27/9 (in English)

Malivskyi, A. M. (2019). *Unknown Descartes: Anthropological Dimension of Rene Descartes' Philosophical Searching*. Dnipro: Herda. DOI: https://doi.org/10.15802/978-617-7639-22-9 (in Ukrainian)

doi: https://doi.org/10.15802/ampr.v0i27.333950

Merleau-Ponty, M. (1962). *Phenomenology of Perception* (C. Smith, Trans.). Routledge and Kegan Paul. (in English)

Prem, E. (2024). Principles of digital humanism: A critical post-humanist view. *Journal of Responsible Technology*, *17*. DOI: https://doi.org/10.1016/j.jrt.2024.100075 (in English)

Rudenko, M., & Dobryk, L. (2024). Quality of passenger transportation services by rail and their consumer assessment. *Economic Bulletin of National Technical University of Ukraine "Kyiv Polytechnical Institute"*, (28), 12-27. DOI: https://doi.org/10.20535/2307-5651.28.2024.302769 (in Ukrainian)

Scheler, M. (1955). *Vom Umsturz der Werte: Abhandlungen und Aufsätze*. Bern: Francke Verlag. (in German)

Stezhko, Z. V., & Khmil, T. V. (2023). Artificial Intelligence as a Socio-Cultural Phenomenon: the Educational Dimension. *Anthropological Measurements of Philosophical Research*, (24), 68-74. DOI: https://doi.org/10.15802/ampr.v0i24.295317 (in English)

Verbeek, P.-P. (2011). *Moralizing Technology: Understanding and Designing the Morality of Things.* The University of Chicago Press. (in English)

Virilio, P. (1986). *Speed and Politics*. Autonomedia. (in English)

LIST OF REFERENCE LINKS

Bazaluk O. What Is Anthropos and What Is Equal to Him? *Philosophy and Cosmology*. 2024. Vol. 33. P. 4–44. DOI: https://doi.org/10.29202/phil-cosm/33/1

Brey P. Theorizing the Cultural Quality of New Media. *Techné: Research in Philosophy and Technology*. 2007. Vol. 11, Iss. 1. P. 2–18. DOI: https://doi.org/10.5840/techne20071112

Brey P. Philosophy of Technology after the Empirical Turn. *Techné*: *Research in Philosophy and Technology.* 2010. Vol. 14, Iss. 1. P. 36–48. DOI: https://doi.org/10.5840/techne20101416

Flavián C., Ibáñez-Sánchez S., Orús C., Barta S. The dark side of the metaverse: The role of gamification in event virtualization. *International Journal of Information Management.* 2024. Vol. 75. 13 p. DOI: https://doi.org/10.1016/j.ijinfomgt.2023.102726

Ihde D. *Technology and the Lifeworld: From Garden to Earth*. Bloomington : Indiana University Press, 1990. 244 p.

Khmel I. Humanization of Virtual Communication: from Digit to Image. *Philosophy and Cosmology*. 2021. Vol. 27. P. 126–134. DOI: https://doi.org/10.29202/phil-cosm/27/9

Малівський А. М. *Незнаний Декарт: антропологічний вимір у філософуванні.* Дніпро : Герда, 2019. 300 с. DOI: https://doi.org/10.15802/978-617-7639-22-9

Merleau-Ponty M. *Phenomenology of Perception* / trans. by C. Smith. Routledge and Kegan Paul, 1962. 162 p.

Prem E. Principles of digital humanism: A critical post-humanist view. *Journal of Responsible Technology*. 2024. Vol. 17. 10 p. DOI: https://doi.org/10.1016/j.jrt.2024.100075

Руденко М. В., Добрик Л. О. Якість послуг пасажирських перевезень на залізничному транспорті та їх споживача оцінка. *Економічний вісник Національного технічного університету України "Київський політехнічний інститут"*. 2024. № 28. С. 12–27. DOI: https://doi.org/10.20535/2307-5651.28.2024.302769

Scheler M. *Vom Umsturz der Werte: Abhandlungen und Aufsätze*. Bern : Francke Verlag, 1955. 448 s.

Stezhko Z. V., Khmil T. V. Artificial Intelligence as a Socio-Cultural Phenomenon: the Educational Dimension. *Anthropological Measurements of Philosophical Research*. 2023. No. 24. P. 68–74. DOI: https://doi.org/10.15802/ampr.v0i24.295317

Verbeek P.-P. *Moralizing Technology: Understanding and Designing the Morality of Things*. The University of Chicago Press, 2011. 235 p.

Virilio P. *Speed and Politics*. Autonomedia, 1986. 172 p.

М. В. РУДЕНКО[1*], Л. О. ДОБРИК[2*]

[1*]Український державний університет науки і технологій, ННІ "Дніпровський інститут інфраструктури і транспорту" (Дніпро, Україна), ел. пошта m.v.rudenko@ust.edu.ua, ORCID 0000-0003-1135-0295

[2*]Український державний університет науки і технологій, ННІ "Дніпровський інститут інфраструктури і транспорту" (Дніпро, Україна), ел. пошта l.o.dobryk@ust.edu.ua, ORCID 0000-0002-3853-9285

doi: https://doi.org/10.15802/ampr.v0i27.333950

ISSN 2227-7242 (Print), ISSN 2304-9685 (Online)
Антропологічні виміри філософських досліджень, 2025, Вип. 27
Anthropological Measurements of Philosophical Research, 2025, NO. 27

Образ "Homo travels" у контексті цифрової епохи

Мета. Основною метою статті є осмислення місця й ролі людини в цифровому середовищі та подолання форм її відчуження в алгоритмічно скерованій сфері соціального буття, що забезпечують їй відчуття свободи завдяки просторовій мобільності в дозвіллі, подорожах, розвагах. До сфери аналізу потрапляють ризики сенсорної ізоляції, емоційного виснаження, фрагментація уваги та зміни відчуття, сприйняття простору й часу. Предметом аналізу стає виявлення можливостей і загроз, що є причиною зміни світогляду людини. **Теоретичний базис.** Дослідження ґрунтується на сучасних підходах до технологій та соціокультурного аналізу людських стосунків. Автори спираються на методологію SWOT-аналізу щодо оцінки позитивних і негативних наслідків диджиталізації, які корегують людське сприйняття дійсності та впливають на світогляд. **Наукова новизна.** Запропоновано власний погляд на диджиталізацію сервісних послуг як чинника антропологічної трансформації в контексті співвідношень "людина – технології", що змінює якість існування самої людини та її дозвілля. Доведено, що поняття "Homo travels" визначає нову антропологічну модель поведінки мобільної людини, для якої подорож є формою самопізнання, сенсоутворення, взаємодії із соціальним світом та цифровим агресивним середовищем. Здійснено спробу проаналізувати феномен новітніх технологій, у межах якого нова цифрова мобільність породжує виклики щодо автономії, емоційної стабільності та ідентичності людини, унаслідок чого формується новий світогляд, який трансформує людські емоції, що стають каталізатором змін і переходять у новий вимір взаємодії фізичного та віртуального середовища. **Висновки.** Установлено, що цифровізація послуг утворює новий формат соціальних взаємодій, розширює можливості самопізнання, але за умови їх етичного та людиноцентричного впровадження. Уведенням поняття Homo travels автори підкреслюють, що процес диджиталізації в транспортній сфері перетворює людину з пасивного об’єкта утилітарного використання технологій на активного учасника соціокультурних процесів, які формують людське життя, виступають як засіб соціалізації, умова особистісного самовдосконалення, а також сприяють когнітивному та емоційно-психологічному розвитку.

Ключові слова: людина; антропологія; індустрія дозвілля; культура; транспортні послуги; цифрове середовище; диджиталізація; Homo travels; цифрова мобільність

Received: 10.02.2025
Accepted: 16.06.2025

doi: https://doi.org/10.15802/ampr.v0i27.333950