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THE PHENOMENON OF DIGITAL BEHAVIOR IN SMART CITIES: AN EXPERIENCE OF PHILOSOPHICAL UNDERSTANDING AND URBAN POLICY DEVELOPMENT

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ABSTRACT

Objective: The purpose of the article was to study the digital technologies and its impact on human behavior and morality in the context of smart cities.

Methods: It is the review article and that is why the main method of the study is the reviewing of the sources but also the comparative and the dialectic methods are used.

Results: Digital human behavior is a new type of human behavior of today and the future. It depends on the development and integration of information and communication technologies into the social structures and management mechanisms of cities and countries. And it requires special study, philosophical multilateral understanding, identification and subsequent analysis of its logical-categorical characteristics, the construction of indicative behavioral models, and the formation and development of individual digital behavioral patterns.

Conclusion: The authors in this study come to the conclusion that time and space, the world of natural objects (including, first of all, the person himself), and the world of artificial objects are the four components of a smart city. The goal of any society is for a person's moral guidelines to effectively and harmoniously integrate these four components into a single supersystem.

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INTRODUCTION

Today, we can observe the rapid development and integration of information and communication technologies into the social structures and governance mechanisms of cities and countries. Modern transformation processes in the technological, social, economic, political, and environmental spheres are causing renewed interest in the phenomenon of an ideal state, which, in a new interpretation, has been called a “smart city”. However, it is not enough to just bring the already-formed and existing practices of people, societies, countries, and states to a qualitatively new, highly technological level. Paying significant attention to the constantly updated external conditions of life of a modern person, it is necessary, first of all, to rework his moral guidelines within the framework of the new digital environment of life and communication. This work is devoted to the study of the last question.

This scientific research is based on the assumption that over time, in connection with digitalization, not only the outer “shell” but also the structure of cities as living spaces, communication networks, etc. should be changed by adding, expanding digital dimensions, increasing digital levels, and changing the quality of life in people and society. For citizens of new smart cities, a completely new structure must take place – a unique system of mixing the virtual and the real, filled with new objects of living and inanimate nature. As accompanying processes, there will be these processes of change in time and space themselves; therefore, it is obvious that the person himself will have to change: his way of life, social stratification, relationships between people, political structure, economic system, etc.

METHODS

The research topic can be approached from several sides: philosophical, technological, anthropological, social, economic, environmental, etc. It is these facets that are primarily highlighted by the authors.

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Several basic scientific works are of conceptual significance for the study, including the works of Plato and Aristotle, devoted to the ideas of creation as well as the problems of the ideal state. Philosophers see a harmonious state as the embodiment of the principle of justice, which, in turn, gives us the opportunity to follow this path, subjecting the very concepts of state, justice, and harmony to revision. Research devoted to issues of man and society from the standpoint of ethics, morality, and the morality of the philosophers A. A. Guseynov, I. Kant, and a number of modern authors who pay attention to digital ethics and digital behavior also play a significant role. And the analysis of philosophical works on the state structure of Al-Farabi will be for us the first step towards the desired success in designing new models of behavior – digital behavior.

This article also used traditional general scientific methods: analysis, synthesis, concretization, abstraction, idealization, the method of ascent from the abstract to the concrete, the system method, the method of unity of the historical and logical, and a number of philosophical methods, among which it is worth mentioning: the method of comparative analysis and the dialectical method.

RESULTS

The world began to live in the shadow of the digital revolution from the second half of the twentieth century until the study was conducted in the third decade of the twenty-first century. Since the beginning of this revolution, its development has become rapid and all-encompassing, providing unprecedented capabilities in human history for ultra-high-speed information transfer and the ability to communicate over long distances and perform tasks that were not previously possible (Nosova, 2018; Kirillova et al., 2023). However, these reality-transforming events had negative consequences for people that no one can deny.

In the information society, the main roles and the main actors have changed: gradually, technology has become more important than people, eventually approaching information and universities, where the revolution in the field of knowledge and the formation of new social forms influence the functioning of social relations in ways that did not exist before.

Belonging to a post-industrial or digital society is no longer determined by property but by knowledge.

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Consequently, with the beginning of the transformation of the priority of knowledge and information, the channels of their transmission and production have acquired greater importance. Universities became more significant than factories and companies, becoming important places of meeting, exchange, and sources of knowledge and information technology, in which there were more opportunities to learn and constantly update previously acquired knowledge (Kapustina & Goyushova, 2024; Borodkin, 2023).

“Having turned into a real cultural and historical force, infocommunication technologies turned out to be capable of transforming not only the parameters of sociocultural development but also the human self. The latest forms of information transmission, methods, and means of communication, woven into everyday life, directly and indirectly set new models of behavior, form interests and preferences, value, and ideological attitudes, ultimately modifying both the person himself and his identity”, concludes L. N. Solovyova (Solovyova 2018, 40).

Another danger of the modern digital world is the loss of classic patterns of behavior passed down from generation to generation through traditional socialization. In a situation of dissolution of behavioral patterns, a sense of identity is lost, and in the place of integrity and completeness of personality come despair, isolation, confusion of roles, anxiety, and fears.

Since the digital revolution is the beginning of the transformation of human knowledge, it would be natural that it would be accompanied by an equally large-scale development of ethics and morality, and, in particular, digital ethics used in the digital world. However, the era of the new consumer ethic began with the tyranny of television screens filled with advertising that influences purchasing decisions on essential goods, or many non-essentials, through rapid, repeated emotional messages that appeal to the recipient's senses. With the advancement of technology, screens have gone from being present in every home to being present in every hand. Laptops and mobile phones are available in abundance and are equipped with superior competing technologies in terms of simplicity and user-friendliness, as well as sound and picture quality, making it easy for the consumer to make purchasing decisions (Malika et al., 2022).

The influence of emotions and their abundant consumption in the digital age has meant that people no longer have the patience to think critically or logically in any situation or when interacting with things that are presented to them. Making a

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purchase, both desired and unwanted, no longer takes much time (yes, there are many more unwanted purchases). The desire to have a thing or emotion today can arise only from fear of its unattainability or fleetingness, even if a person does not initially desire it. As A. A. Guseynov notes, "...in our scientifically-scientific time, real moral life proceeds without the direct participation of the science of ethics" (Guseynov 2001, 6), pointing us to the fact that in modern society, which is complexly organized and depersonalized, the sum of the professional and business qualities of individuals depends little on a person's personal moral virtues.

The lack of practical ethics based on true traditional social communication in the traditional sense of the word and the emergence of social ethics in modern social networks, which in itself is rather propaganda, unrealistic, and in many cases can be said to be completely unethical, have led to the deterioration of social relations.

In the screen era, entertainment became a larger concept as it became easy for adults and children to share funny or even seductive clips or pictures to feel independent and gain admiration, which over time led to negative consequences in the field of morality and ethics as the matter was not limited to just the exchange of opinions and ideas. There is a deviant interest among modern people to participate in these new entertainments personally in order to collect more views on social networks. Morality has become not a criterion for what users say or present on the Internet and social media, but rather a standard for the number of views that what is displayed will receive, which in turn increases a person's sense of social acceptance among members of society (the number of views or the number of subscribers is one of the most important, if not the most important, modern source of happiness for new consumers).

We can call technology users in the screen age both consumers and producers of necessary or unnecessary opinions and content, but what is important is that they receive views and emotional support in the form of comments, encouraging opinions, and emotional reactions. The Internet is filled with more and more public content. A person consuming this content is increasingly involved in its production and reproduction (sharing or sending a small amount of information, for example, a post) and in the production of emotions (put an emoji rating) so that the boundary between the producer and consumer of digital content is now blurred, and against this background, the phenomenon of digital prosumerism arises (see about this, e.g., Bruns 2008).

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Thus, today we can talk not about one future of humanity but rather about endless possibilities for positive changes in the world, vectors for the development of the future. This idea was not born with the birth of futurist research but arose in modern scientific literature in the late sixties of the twentieth century, when the first futurist scientific journal appeared in Britain. Rather, preoccupation with the future dates back to three thousand years BC, to the times of the Sibyls and prophets, then to the priests, and finally to the scientists. So we read from Jennifer M. Gidley in her book on the history of ideas about the future: “Ideas of the future were inspired by prophets; they were predicted by priests; they were imagined and spread; they were feared; people strategized and implemented them” (Gidley 2017, 124).

It is necessary to raise the question of the foundations of any of the concepts of the future. What to choose as an element of the unshakable basis of society and the state of the future – a new social structure capable of overcoming the shortcomings of the past? Where can you find this primary element of global balance? And how then do we establish this balance?

If we want to take an example of an ideal, virtuous city, we turn to the most important philosophers, the author of dialogues on the state and the great student of Socrates, Plato (Plato, 1998). Just as morality was the essence of the individual, the state, for Plato, occupied a higher status than the individual citizen, and the choice of its leaders was to be based on their superiority in philosophy and war. The “Philosopher King” is the fair leader of such a state.

Therefore, we find that he divided society into three classes: the class of rulers (philosophers), which corresponds to the rational soul; the class of guards (soldiers), corresponding to the angry (furious) soul; and the class of workers (artisans), corresponding to the passionate soul. This concept was known in Western civilization as “Utopia”, a concept derived from the Greek word “U-Topos”, meaning a place that does not exist or is nowhere to be found. This word “Utopia” is the name of the famous book published in 1516 by the British writer Thomas More about an ideal and imaginary city on one of the American islands (More 1935).

It is likely that the idea of the virtuous city even predated Plato's virtuous city, since all religions, social groups, and political entities have always sought to establish the idea of such a city and a state of justice in which everyone can coexist in peace and prosperity.

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Plato believed that education played a crucial role in establishing a just state, and he presented his position from the point of view of the ruler rather than from the point of view of the mediocre citizen. Education, according to Plato, is a job for which the state is responsible, and its goal is to force people to study in their specialization, according to their purpose and talents, since a person is part of the whole society.

This strict stratification and the significant role of education under the control of the state were necessary to correct the wrong practices being implemented in society, and therefore, it is the first role of the state that is responsible for education.

Based on this, he called for teaching guardians sports to develop the body and music to develop the soul. Plato was accused of not caring about justice and humanity, which kept him from the ideal to which he so strives. He doesn't care about weak people or people in poor health, for example. He views them as a burden on the state, and they should be deported to distant places rather than bear the burden of their treatment and maintenance because it costs the state dearly.

Plato wrote that the rulers of a state must build their relationship with citizens on a moral basis, so they first needed to acquire knowledge that would allow them to understand this basis. If this became ingrained in their minds and became food for their reason and their sovereignty, they needed to teach this knowledge and skills to other residents of the city. Therefore, we are faced with two choices: either a philosopher is a ruler, or a ruler is an educated philosopher, and he is a true ruler who knows how to lead people to happiness, loves truth and justice, and is distinguished by courage.

One of the criticisms of Plato's virtuous city is that he called for a peculiar form of communism among the class of rulers and guards and rejected the idea of private property. They were not to have money or own houses, fields, or gold; otherwise, they would have turned from guards and rulers into a class of artisans, workers, and merchants.

Plato's idea of this kind of “communism” also affected women, since he saw them as equal to men in specializations, work, and training. They had to live and work on an equal basis with strong, healthy men, get married under the supervision of the state in order to give birth to special children, and then the state took over the care of their upbringing.

Plato's ideal state is his desired city, which represents the control of rational power.

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Among the criticisms of Plato, one writer described Plato's virtuous city in a sarcastic manner, which nevertheless contained a fair amount of truth. He said, “Plato’s Republic consists of servants, warriors, artisans, slaves, and women, but not of people” (Pisarev 1955, 68-69).

Every man is a screw or cog of some form in the machine of the state, and apart from this official function, he has no importance in anything else. He is neither a son, nor a brother, nor a husband, nor a father, nor a friend, nor a lover. He is taken from his mother's breast at birth, placed in an orphanage, and raised like other children his age.

As soon as he is able to remember and become aware of himself, he feels that he is the property of the state and is not connected with anything or anyone in this world. When this person grows up, he is given a specific job, and he becomes, for example, a warrior, and military exercises become his main mission and entertainment.

It is worth noting that one of the first Muslim philosophers to be influenced by Plato's ideas about the ideal state was Al-Farabi, born in 870 AD in the city of Farab Khorasan in Central Asia. He lived in Baghdad and traveled through Arab countries until he settled in Damascus, where he died. He was known as a second teacher to the first teacher, Aristotle, due to his interest in Aristotle's philosophy and views, as well as one of his treatises, A Treatise on the Views of the Inhabitants of the Virtuous City. This book, in which he outlined his views on the virtuous city in the Islamic sense, his interest in the political system of government, and his concern with creating an ideal city to unite the Islamic nation after the weakening of the Abbasid Caliphate, the emergence at this time of mini-states with different religious tendencies, and the emergence of political disagreements among Islamic sects (Al-Farabi 1970).

“Al-Farabi compares a virtuous city to a healthy and perfect body. Just as each member of the body specializes in doing a particular job, all its members cooperate to achieve one goal, which is to create and maintain a fulfilling life and cooperate in activities through which happiness is achieved. This ultimate goal will not be achieved unless every resident of the city has a specific job and does it to perfection” (Corbin 1993, 251).

The characteristics of the inhabitants of a virtuous city include knowledge and morality, and its pillars are moderation, love, and justice, through which social cohesion occurs. The inhabitants of a virtuous city should have knowledge of general things, such as knowledge of the Creator of the universe, who is the cause of all things, and

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knowledge of the ruler (according to Farabi) and all those who follow him in the leadership of the city (Zein et al., 2022). Virtue is an attempt to reconcile revelation and philosophy, that is, heavenly knowledge and rational knowledge.

"The position of the ruler is determined in the light of the organic concept of the virtuous city, and Al-Farabi likens it to a perfect, healthy body in which all its members cooperate to preserve the life of the creature, so that each member performs a specific and predetermined role for it, so that the defect befalling any member causes damage and injury to the remaining parts. The main organ in the body is the heart, and all organs serve it. The same is the case in a virtuous city, where the head of the city is the heart, and then he is followed by his subjects and people subordinate to him (Badawi 2018, 44).

Al-Farabi's system of government is an absolute monarchy, but legal rather than authoritarian, and the virtuous city is the opposite of the ignorant, immoral, erroneous, or fickle cities that do not know true happiness.

We see from the above that Plato's virtuous city follows the aristocratic doctrine, which is contrary to the democracy of Athens, since he believes that the intervention of the majority in government causes chaos, just as rulers, according to Plato, should be philosophers.

As for Al-Farabi, he saw that the meanings of Plato's Republic were summarized in the philosopher-sovereign, and he believed that people were united by necessity, while a truly virtuous city must be founded on another form of virtue, and its ruler must be distinguished by all the virtues at the highest level.

DISCUSSION

The modern idea of a "smart city" has something in common with the concept of a "fair city" in that both cities primarily strive to achieve human happiness and harmony, but a "smart city" is different in that its design and the modern technologies used in it include programs that can provide assistance in organizing sustainable development (social, economic, political, etc.), reducing pollution, and caring for the environment. A smart city is more capable of realizing what was imaginary in earlier times. When designing a virtuous city in the past eras of philosophers Plato, Al-Farabi, and others, sustainability was an important basis for their development and improving the quality of life of people.

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The term “smart city” or “intelligent city” is somewhat strange. Ancient philosophers were accustomed to the idea that intellect, or the power of logic and reason, was peculiar only to the class of sages and philosopher kings. As for the intelligence intended for the city and its components, that intelligence is artificial; it was something unfamiliar in the past and incomprehensible, but nowadays many technologies, software, and applications have become “smart” and are connected to each other through the Internet. This new phenomenon is called the Internet of Things (IoT). There are GPS global positioning applications and blockchain (a principle of transmitting information based on a specific and unique sequence of data chain blocks), with which new digital currencies can be controlled and used in modern technologies, creating more secure systems for tracking financial transactions in new digital societies.

A smart city today uses new technologies with a huge amount of data, analysis, and forecasting, which provides a real opportunity to realize modern, outstanding services and a luxurious life, which, in turn, makes people feel happy. This is the goal that philosophers sought in their dreams of a better life in a virtuous city. However, for such an opportunity for prosperity in a smart city, we pay a different price.

The total collection and processing of all kinds of information about us today allows technology to know a large amount of our data, such as our health status, age, family, kinship and work connections, our favorite things, passwords, purchase and search history, preferences, and countless other pieces of information. which we sometimes use for convenience. And then this data is used against us by smart applications and technologies under the pretext that they seek our comfort and help us make choices at the touch of a finger (Borodina et al., 2023).

The happiness we seek has become the comfort of a lifestyle of doing far fewer procedures and using many smart machines and applications to do work similar to what was done by the common laborers and merchants in Plato's virtuous city. And we have become, whether we are modern philosophers and rulers, guardians, or workers and traders, consumers. We've all transformed. For us, consumers, for example, information system decisions influence our preferences, our choices, our leisure time, and our purchases of important or unimportant products, useful or harmful things. The important thing is that this influence on us in making purchasing decisions is mostly emotional and has no ethical standards in the buying and selling process.

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The widespread use of information and communication technologies (ICT) has led to rapid data generation and collection, which is good and beneficial for smart cities, even if we live in an ideal world. But in fact, this data is important for city residents and important for businessmen and politicians. Everyone needs this to expand their knowledge about the population and achieve greater success. For the population, knowing information is a comfort or entertainment and will make them happier. It is a tool for politicians to use their power to monitor the population and gain their support when necessary. For businessmen, population data turns into financial gain, turning them into potential clients and consumers.

Currently, residents have minimal control over what and who collects data and how it is used.

However, on the other hand, data collection helps smart cities predict crimes by collecting geographic data about the population in terms of place of residence and region, as well as demographic data about the population's age, job, trends, etc., and this is useful in order to treat it impartially (Chirkov et al., 2022; Akhmetshin et al.,2024).

From this, it can be pointed out that if justice is the desired virtue in the virtuous city of Plato, Al-Farabi, and other ancient philosophers, then we believe that self-control will be the ideal virtue to be cultivated by the residents of a smart city. The collection of data and its use by governments, businesses, and citizens themselves will make privacy impossible for people, and we will enter an era of information transparency where there will be no place for the past concepts that we have become accustomed to and read about in the past.

Thus, practicing this virtue of self-observation and self-control will greatly contribute to the healthy coexistence of people in smart cities in the future.

There is no need to seek justice and call for it, as this brings injustice. As for self-control, it drains injustice from its sources, because if a person controls himself, he will not be unfair to himself, and if he does not harm himself, he will not be unfair to others. and therefore justice will be achieved naturally after achieving the virtue of benevolence.

The virtues of self-control and benevolence in the smart city are an alternative to the virtues of justice in Plato's Republic.

Another great philosopher, Aristotle, proposed the so-called triangle of rhetoric to the world. It consists of the following three peaks: ethos (ethics), pathos (emotions), and logos (reason) (Aristotle, 2005, 5-165). It has been used in different eras,

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intentionally or unintentionally, by orators, preachers, politicians, and leaders, and it consists of different ratios for three peaks or sides, each size according to its ability, desire, and ability to communicate what is desired.

At the beginning of the twenty-first century, with the advent of new social networks and the use of modern technologies in the virtual space of the Internet world, more attention was paid to the use of the element of emotional communication, pathos, which was used before other elements. Ethos, or moral authority, was no longer used or mentioned. Or rather, it turned into a kind of logo in logic, something completely intangible, and it happened as if there was an unannounced agreement between the users of social networks and the host public, as if they agreed to this contract without any prior warning. And this is normal to some extent because the sender and the recipient in social networks are one at the same time, so the sender of the message has become like a ruler and a preacher. Previously, he himself was the recipient of the message, just like ordinary people from the less fortunate group.

Accordingly, the social changes brought about by the development of advanced technology helped to somewhat eliminate class differences, and everyone became a user of one side of the Aristotelian triangle in rhetoric and persuasion, which is overwhelmingly the side of Pathos. This emotional communication is not a quick job of conveying information or opinions, true or false, but what is important is the ease and speed of delivery of the message and (of) the emotions.

What we need in smart cities and cities of the future is greater use of the element of moral character (Ethos) with its meta-guidance from the element of Logos and rationalization of the element of Pathos with the aim of using it less until we achieve the desired social level of balance, and after that we will be able to start using emotional communication again, but in an amount not exceeding 10%. The moral element is due to the importance and significance of morality and responsibility and the commitment to them in new smart cities that contain many modern technologies and applications that need to be assessed and programmed based on moral training rather than emotions (Howells, 2022). Likewise, people need this training to be more productive, appropriate, responsible, and trustworthy. Humans are able to play the role of new philosophers and rulers in relation to technology and artificial intelligence (Sultonova et al., 2023) in new smart cities that did not exist in Aristotle's time or even in Plato's utopian city.

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Researchers from Tyumen University also write about the need to transform ethical values in the context of the development of digital technologies: “In addition to the academic understanding of ethics in the information space, it is necessary to strengthen the applied nature of ethics in order to help society and people gain awareness of the new environment” (Osintseva 2020, 174). The important thing is to bring about such a revision of ethics through education: “The education system can take a leading position in addressing this issue. Education, in its essence, should be ahead of technical development and anticipate possible strategies for the development of the consequences of scientific innovations” (Burmaga 2015). If we are able to combine educational traditions and technologies with culture, this will preserve the value of the ethical teachings of generations of the future information society.

CONCLUSION

With the advancement of technology, screens have gone from being present in every home to being present in every hand. Laptops and mobile phones are available in abundance and are equipped with superior competing technologies in terms of simplicity and user experience, as well as sound and picture quality, making it easy for the consumer to consume everything.

The influence of emotions and their abundant consumption in the digital age has meant that people no longer have the patience to think critically or logically in any situation or when interacting with things that are presented to them.

When preparing a person for life in smart cities, we must initially rely on the least amount of emotional contacts, since the latter have already had a negative impact in the era of social networks and at the stage of Web 2.0. We are giving more room for ethics to play a leading role in creating awareness that a smart person comes alive in a smart city, and then, in the future, it will be possible to increase the degree of presence of emotional contacts in a person's life.

The body, soul, mind, and heart, under the control of sound ethics, form the self-observation, self-control, responsibility, and morality of a person. This will greatly contribute to the healthy coexistence of people in smart cities in the future. Regarding the third generation of the World Wide Web (Web3), there is an opinion that it can be such a lifeline from the negative effects of social networks in their traditional form, which absorb and drain people's feelings and emotions.

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Users will be transferred from central networks, such as social networks, to decentralized platforms.

The system will partly resemble Plato's system, headed by a ruler-philosopher, but the significant difference will be that there will not be one ruler; in a modern decentralized society, each member must represent such a ruler-philosopher.

The reward system in such a world, which will be built by the citizens of a smart city, will be decentralized (each person will be able to influence the system as a whole) and will be built on the balance of virtues and responsibility of the person himself. The role of an identifier of a person's moral behavior and a rewarder will be performed by a system based on a direct proportion of a person's moral actions.

It is also important to do something in the present with the feeling or knowledge that it will remain forever. For example, the ancient Egyptians built the pyramids in their present tense, as if they would live forever. They believed that human life would continue into the future and that the human soul was eternal. If people do things like build buildings and cities, etc. – take any step in the present for the future and forever – then they will live not only during their physical life but also further, during the life of their soul.

The theories of many philosophers and thinkers were created in different eras and in different countries, but they are united by time: the present, from which the author, surveying all reality, including the past, builds the concept of the world, state, and city of the future. On the other hand, it is the present time that provides a unique opportunity to create a system of moral guidelines for individuals and society. The will to virtue can help build such a morality (moral formula) in the present, which can then be used for all times and all cultures – forever.

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