

## Editorial

In the circumstances of neural networks further development, the problem of preserving subjectivity is becoming of particular importance. Subjectivity is understood as the ability to self-realization, to influence others and the environment, and this ability necessarily includes the consciousness of freedom and responsibility to oneself and others. Yet now a new environment is being formed, in fact, a kind of parallel world, when a person lives simultaneously in the everyday reality and in the virtual reality. And the latter world tends to expand its possibilities and influence. If earlier technologies replaced humans physically, now they are more and more replacing humans in the sphere of communication, in the field of solving certain tasks. They can already perform all kinds of intellectual jobs, including composing original texts, musical and artistic works. If earlier it was considered that during a chess competition a human being prompts a computer, now it is vice versa... I.e. artificial intelligence begins to take on functions that were previously characteristic only for a human being with free will. We find ourselves in a world that has finally been unraveled and lost its mystery. Neural networks have put an end to the Turing test. The invisible blurred interlocutor is unambiguously many orders of magnitude superior to the visible one (both in knowledge and speed of communication), with whom it is simply no longer interesting to communicate. In this situation, the application of new technologies at the present stage becomes a fundamental addition to the actual human decisions, i.e. a part of subjectivity has already been transferred to AI, and it seems to be only the beginning of the process.

What should I think when I hear on the phone, "You are being greeted by an answering machine!" Who is greeting me? Who am I talking to when a digital avatar speaks to me? It is a generalized interlocutor who has no personality, but in this situation seems to acquire subjectivity. Who am I communicating with when I am lecturing online using Zoom, if the person I am addressing may or may not be present? It is a blurred audience that creates the illusion of a real one. Should the lecturer check the text generated by the chat GPT? There is no personality behind it, but again some generalized subject with only a separate dimension of subjectivity, the intellectual one. At the same time, we willy-nilly treat it as possessing subjectivity. What does a society turn into, when people communicate with avatars, who take on more and more human functions? How should the education system be built under these conditions? What should a human being do to remain human? Or is this really the beginning of a process of transition to a new social reality, where man will give way to his creation?

In any case, when one is embedded in digital reality, step by step isolating oneself from real people, the lonely crowd gets a new added dimension.

