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Configuration of Subjectivities through Artificial Intelligence Systems

Configuración de subjetividades mediante sistemas de inteligencia artificial

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Abstract

Artificial Intelligences (AIs) were configured as systems that impacted ways of being and existing, with the potential to invade the interiority of human beings and reconfigure their social, ethical, identity, and ontological dynamics. The article aims to interpret the configuration of subjectivities through AI systems. The review and selection methodology for texts (N = 74) was carried out using the PRISMA model, with temporal criteria (2016-2024), in the interfaces and Boolean Operators of EBSCO, Science, and Scielo. Using analogical hermeneutics, which integrates utopian and dystopian voices in an analogy or *phronesis*, the texts were interpreted regarding the impact of these systems on human beings. The results indicate its influence on the dynamics or ipseity of the development of subjectivities, with the potential to configure them as prosuming, disembodied, algorithmic, hyper-related, hyper-informed, hybrid, and, in short, artificial. In each case, benefits are established for empowering their creativity, autonomy, sociability, and diversity, risks of dissatisfaction, datafication, superficiality, fracture, and substitution of the self, as well as opportunities for human development, empathy, decision-making, and identity processes. The conclusions highlight the potential of AI to invade and reconfigure subjectivities and the abundant literature on its technological, social, and educational aspects, but a paucity of studies on its impact on human beings.

Keywords

Philosophy, Artificial Intelligence, Human Development, Big Data, Algorithm, Identity.

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Resumen

Las inteligencias artificiales (IA) se configuraron como sistemas que impactaron los modos de estar y ser, con el potencial para invadir la interioridad del ser humano y reconfigurarlo en sus dinámicas sociales, éticas, identitarias y ontológicas. El artículo tiene como objetivo interpretar la configuración de las subjetividades, mediante sistemas de IA. La metodología de revisión y elección de textos (N = 74) se realizó bajo el modelo PRISMA, con criterios temporales (2016-2024), en las interfaces y los operadores booleanos de EBSCO, Science y Scielo. Mediante la hermenéutica analógica, que integra voces utópicas y distópicas en una analogía o *phronesis*, se interpretaron los textos acerca del impacto de estos sistemas en el ser humano. Los resultados indican su influjo en la dinámica o *ipseidad* del desarrollo de las subjetividades con el potencial de configurarlas como prosumidoras, descorporizadas, algorítmicas, hiperrelacionadas, hiperinformadas, híbridas y, en definitiva, artificiales. En cada caso se establecen beneficios para empoderar su creatividad, autonomía, sociabilidad y diversidad, riesgos de insatisfacción, datificación, superficialidad, fractura y sustitución del yo; así como oportunidades para el desarrollo humano, empatía, toma de decisiones y proceso identitario. Las conclusiones refieren el potencial de la IA para invadir y reconfigurar las subjetividades y la abundante literatura sobre sus aspectos tecnológicos, sociales y educativos, pero la escasez de estudios sobre su impacto en el ser humano.

Palabras clave

Filosofía, inteligencia artificial, desarrollo humano, datos, algoritmo, identidad.

Introduction

Artificial intelligence (AI) with its star device, the *smartphone*, which for Sadin (2022) has become the «idol of our time», has marked new ways of being and being in the virtual, mixed and expanded worlds, which, according to Leyton (2022), open up the problem of an ever greater deterritorialization and blurring between reality and symbolic representation, with the consequences indicated by Lázaro (2022): the individual, while experiencing contradictory and critical feelings when living as himself, only perceives sensations.

By integrating devices, data and algorithms, these intelligent systems raise another side of the problem: their impact on the interiority of the human being. This invasion is possible because, according to Sadin (2018), these «technical-anthropological» systems can ensure, optimize, anticipate actions and became totems with answers for life, until propitiating a *gekeism* or eroticized and exclusive relationship between individual and device, with features of submission until becoming *another self*, partially superior to the individual. The last point of the problematic lies, both for Han (2014) and Acevedo (2022), in the configuration of a new panopticon, now digital and without watchmen, whose strength lies in its strategies to generate anxiety, addictions and dissatisfactions, as well as to subtly seduce the individual.

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This problem opens the idea to defend: AI systems have the power to impact, configure subjectivities, their mentalities and permanently redefine their relationships with themselves, with others and with the new metaverses. In this sense, the objective of this article is to interpret the configuration of subjectivities, by means of strong AI systems, through an analogical hermeneutics, in order to establish benefits, risks and opportunities for their integral development.

The relevance of the topic lies in the impact of AI on the ways of being of individuals, because, according to Arbeláez *et al.* (2021), AI on the one hand went from transforming living spaces to altering and subverting subjectivities, and on the other, according to Muros (2011), this invasion of interiority (*psyché*) is directed to configure new virtual identities. For Firth *et al.* (2019), the capacity of the digital environment can even affect brain structure, functioning and development.

The topicality of the subject of AI lies not only in its impact on all areas in which life develops: social, cultural, health, educational, commercial and labor, as was traced a few years ago in the Stanford University Report (Stone, 2016); but, in that it arrived to life itself with promises to overcome the alleged shortcomings of the human being with transhumanist proposals, which indicates a challenge for the human (Barrios Tao *et al.*, 2020). Finally, the theme of AI traces its topicality by its strength, in the words of Floridi *et al.* (2018), to invade the interiority of individuals with the potential to model them, manipulate them, govern them, in short, reconfigure them.

The methodology for interpreting texts on the impact of these systems on the configuration of subjectivities will be analogical hermeneutics, which allows a balance or analogy between the voices that indicate threats and those that point out benefits in the relation between AI and subjectivities. For Beuchot (2016), this hermeneutic makes it possible to understand texts located at extremes by considering the influence of AIs in the configuration of subjectivities. Thus, this methodology makes it possible to overcome the interpretative dualism of the relationship between AI and humans, which moves between detractors and defenders or between hopeful and apocalyptic (James *et al.*, 2023; Bakiner, 2023).

This article begins by presenting references on subjectivities and their static (selfhood) and dynamic (ipseity) dimensions, as well as on the process of mutual construction between AI systems and subjects. Likewise, the dynamics and polysemy of the AI construct are reviewed, focusing on the strong systems, whose capacity allows them to invade the interiority of the human being. Subsequently, the methodology for the review and

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interpretation of the texts is developed. The third moment presents the results, based on the emerging themes. Finally, the results are discussed in relation to a balanced vision between AI and subjectivities.

Subjectivities and strong AI systems

In the subject and devices relationship, Foucault (1987) defined the subject not as an entity of predetermined or pre-existing character, but as the result of various factors such as discursive practices, norms, relations and power devices, exercised on the body, within the framework of society. However, this somatocratic model proposed by Foucault (2009), in which physical power is exercised over the body at micro- and macro-social levels, would be ineffective, according to Urabayen and León (2016), to understand the new governance techniques exercised by AI, which arrived at the decorporalization and the exercise of power over the interiority of the subject.

On the other hand, in the polysemic dimension of both subject and subjectivity, while Zemelman (2010) considers that the subject becomes a subjectivity when it is concretized in its various historical moments, for Piedrahita (2014) subject and subjectivity refer to a stable state of being, while subjectivation is a process that is affirmed «in the difference, in the mutation of itself and in the rupture with its present» (p. 16). According to Ricoeur (2006), subjectivities are dynamized by narrative identity as a bridge between their condition of stability (selfhood) and that of dynamicity (ipseity). This identity combines traits of permanence and change. For López (2017), while selfhood refers to the biological character, identifiable and reidentifiable as himself and determines the individual character as a set of signs that allow distinguishing a person, ipseity implies variations or transformations of the individual, considered as a being in project with influences from his sociocultural environment.

In the mutual process of construction between subjectivities and AI, it is fundamental to consider ipseity, related to the psychological and the variable that presents the person as a being-in-project, according to López (2017), a being subject to change in his own environment. In the new digital panopticon, indicated by Han (2014), the subject is the target of power oriented to his interior (*psyché*) through seduction, and his behavior is activated from affective channels that engage human desire. The consequence is, for Piedrahita (2014), a mass of separate individuals who trade with their appearance. In the end, for Cabañes (2022), this pa-

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nopticon reconfigures their identities through seduction, their data and devices, to the point of turning them into the sum of their relationships with their devices.

In human interaction, the boundaries between physical and digital spaces are increasingly blurred. Hence, some factors involved in the identity construction of subjectivities in the physical reality are recognizable in the formation of the virtual one, i.e., according to Garzón (2021), common patterns are evident in the identity of individuals in their physical and virtual lives. For De la Vega (2020), this digital identity configures the «social self» understood as the mode of presentation of the individual to others, influenced by this digital environment and constructed by multiple factors, thus referred to by both Gómez (2014) and Piedrahita (2014): activities, experiences, relationships and cultural patterns, values and even fiction, among others.

As for AI, the polysemy of its meaning lies in the dynamics of its advances, which transcended from considering it as an activity that creates machines to automate human tasks, to a set of knowledge that integrates computational, social and human sciences aimed at designing intelligent systems applicable to different areas of life: transportation, health, education, culture (Pedró, 2019). This conceptual dynamic led Kaplan and Haenlein (2019) to classify them into narrow, general and strong, according to their ability to emulate human capabilities. The weak and general ones automate human practices and offer welfare, while the strong ones are designed to act on human beings with capabilities to mimic languages and emotions, and their goal is to incorporate reason and even consciousness. Thus, these authors refer that strong AI could be considered as analytical (cognitive intelligence), emotional (human-inspired) and humanized (social intelligence).

The European Commission (2020) considers that the potential of strong AI systems lies in the integration of devices, data, algorithms and new realities, with possibilities to emulate and impact personal and social life and invade individual interiority. For Sadin (2018) they are «contemporary digital creatures» characterized by their incorporeality, extreme speed, metaphorical analogy, with respect to our gender and are endowed with a cognitive power that overflows that of their creators. For his part, O'Neil (2017) considers that the soul of these systems are algorithms, which can become weapons of destruction due to their potential to profile individuals, insert themselves into the inner life, trapping the projects and experiences of subjectivities.

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In the end, AIs are determined as agents or entities acting on behalf of others with underlying economic gears (O'Neil, 2017) and with increased possibilities to «co-construct, co-constitute, and co-configure» with the human (Ihde & Malafouris, 2019; Barrios Tao *et al*., 2020). In Sadin's (2018) terms, at the same time as the human constructs and configures these systems, he is reconfigured by them with his subtle and effective performances towards a «robotic administration of existences» (p. 27).

Methodology

The methodology is located in the interpretative approach oriented to understand the configuration of subjectivities, through strong AI systems. The literature review was conducted with the steps of the PRISMA model indicated by Page *et al*. (2021). In the first step of the model, texts were identified by the combination of English, Spanish and Portuguese descriptors («artificial intelligence», «subjectivity», «subject», «identity», «self»), according to the interfaces and Boolean operators of EBSCO, Science and Scielo, and in the time frame 2016-2024 (N = 537). The next filtering step was performed considering documentary typology (research articles, books by relevant authors), languages, and areas of social sciences and humanities (excluded n-405; temporal selection N = 132). The subsequent eligibility phase was carried out with criteria of accessibility and quality of sources (excluded n-38; temporary selection N = 94). The last inclusion step considered texts relevant to achieving the article's objective and other relevant texts were contemplated (excluded n-20; final selection N = 74).

Analogical hermeneutics allowed us to understand the included texts, which put forward extreme interpretations, utopias and dystopias about the impact of AIs on the configuration of subjectivities. For Beuchot (2016), this hermeneutics is determined as a «politics of interpretation» and «interpretation of politics» and contributes with the «de-totalization» of univocal meanings and the «retotalization» of equivocal ones, to arrive at a prudential, analogical or balanced interpretation. Thus, in the interpretation of the impact of AIs, both the risks of dystopian or equivocal voices and the benefits indicated by univocal or utopian voices and the opportunities or *phronesis* of AI systems in shaping subjectivities can be considered.

The interpretive design was conducted through the three-phaseanalogical hermeneutics: syntactic, semantic and pragmatic (Beuchot, 2016). In the first, a matrix was structured by means of the seven emerging

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thematic units related to the guiding purpose: prosumer (p), disembodied (c), algorithmic (g), hyperrelated (r), hyperinformed (i), hybrid (h), artificial (f). In semantics, both univocal (u) and equivocal (e) voices were identified and characterized. Finally, in the pragmatic phase, balanced or analogical elements (a) were established between the previous voices.

Table 1
Emerging thematic units

Subjectivities (Thematic units)	Univocity (u) (Benefits)	Equivocity (e) (Risks)	Analogy (a) (Opportunities)
Prosumers (p)	Creation	Consumption	AI for personal and social development
2. Disembodied (c)	New presence	Datification	AI to inhabit the digital world
3. Algorithmic (g)	Autonomy	Heteronomy	AI for decision making
4. Hyperrelated (r)	Sociability	Fictitious linkage	AI to strengthen empathy
5. Hyperinformed (i)	Communication	Superficiality	AI to deepen knowledge
6. Hybrids (h)	Diversity	Fragmentation	IA for identity development
7. Artificial (f)	Reconstruction of the self	Substitution of the self	AI for digital self

Source: own elaboration based on Beuchot's (2016) analogical hermeneutics.

Results

The results are structured from the seven emerging thematic units, corresponding with the following sections. Their descriptive presentation is developed between the utopian or univocal voices (u) and those dystopian or equivocal (e), and closes with the analogical voices (a), which synthesize the balance or *phronesis* of the impact of AIs on subjectivities.

Prosumer subjectivities (p), between creation (u) and consumption (e)

The first configuration of subjectivities is their condition of prosumers, producing and consuming that which is produced. The utopian voices (u) relate productivity with creativity. Sequeiros *et al.* (2022) propose how video games inspire individuals through the creation of avatars. This immersive experience activates emotions, challenges and competitiveness. For his part, Sadin (2022) refers to this creativity to exhibit on social net-

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works, according to one's capabilities. In particular, Instagram represents the possibility of promoting one's own image, a sort of «self-entrepreneurship of life» (p. 165).

Dystopian voices (e) consider the invasive and dynamic strategies of AIs. In terms of consumption, Debord (2008) and Sibilia (2008) sounded initial warnings about the induction of spectacle and the hatching of intimacy to be exhibited and consumed. Subsequently, neoliberalism, constituted as a dominant existential form, under the logic of the market, developed strategies of seduction, dissatisfaction and narcissism to model individuals between two opposing forms of existence (Rodriguez *et al*., 2019). In terms of Piedrahita (2014), prosumers, hedonists and narcissists, on the one hand, and social producers, generators of products, on the other.

While for Han (2014) individuals are seduced to produce content and induced to consume it, for Rodriguez *et al*. (2019) they become entrepreneurs of themselves motivated by permanent dissatisfaction and by the activation of narcissism (Pessina, 2016), which, for Sadin (2022), is reflected in the passion for *selfies*. Thus, for Sibilia (2008) *Homo sapiens* is reconfigured as a disposable and consumer individual: both «bought and sold product» (p. 35), to whom is sold the illusion of a full life or lasting happiness, through accelerated consumption (Pinedo Cantillo, 2024).

In this way, according to Pessina (2016), the productive society configures unsatisfied, undefined, confused subjectivities, with the desire to satisfy their lacks and realize their ideals. In terms of Linares (2018) they are configured as «containers that must be crammed without ever being satisfied» (p. 127), oversaturated and dulled beings who consider that they have everything, however, their reality is to consume and store more and more every day. This dissatisfaction is mixed with indignation, dissociation and disapproval of everything. In the end, an experiential dispossession or the loss of the capacity to take a position in the world is configured.

On the other hand, Sequeiros *et al*. (2022) refer to capitalist logics in video games, through avatars that dynamize degrees of immersion, emotional activation and challenges to interact with other users. Likewise, Ko and Park (2021) indicate how these created, customized or personalized avatars exert power, performance and attachment on the user's willingness to spend money on them. Creation and consumption intensifies in proportion to the user's identification with their avatars: the more they identify, the greater their sense of ownership. Thus, for Chung *et al*. (2024) consumption increases to the extent of the motivation to decorate, customize or personalize them.

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Analogical voices (a) are presented between alerts and opportunities, a *phronesis* that integrates benefits and takes care of risks. Personal and social development would be the convergence of AI opportunities in this first theme. The European Commission (2020) advocates the strengthening of creativity and productivity to contribute to the overall welfare, with the proper warnings not to become commodities. For Pedró (2019) biotechnological advances will always provide opportunities for inclusion and human and social development, with due precautions to avoid increasing inequalities.

Decorporized subjectivities (c), between new presentiality (u) and datafication (e)

The body not only establishes individual identity and makes possible its relationship with the world, but also determines its being, i.e., one does not have a body, one is a body (Ortega and Gasset, 2013). The body could be expanded through new ways of presenting oneself in the digital world. Utopian voices (u) are traced from the promises indicated, both by Sadin (2018) that devices harmonized with the body would «indefinitely increase its powers of apprehension» (p. 96), and by Linares (2018) that they would enhance its functionality to inhabit new, mixed and augmented realities, with the potential to configure sensations, emotions, thoughts and actions to it, as well as to reorder the way of conceiving and valuing them. Moreover, according to Veliev (2024), enhancing functional capabilities by means of nanodevices integrated into the body.

In contrast, inhabiting metaverses induces the blurring of the body, with the risk of turning individuals into data profiled by algorithms. Dystopian voices (e) such as Muros (2011) indicate risks of blurring and diluting the body into devices, data, nodes, networks, and algorithms, and other voices such as Sadin (2018) refer to «the dissolution of the body into digital limbos» as a «definitive victory of calculation over all organic life» (p. 150). Hence, in order to be and inhabit digital worlds, the body is no longer necessary, devices and thumbs suffice, which reveals its fragility and vulnerability (Linares, 2018).

For Linares (2018), disembodiment inaugurated new ways of acting, perceiving, feeling and thinking, altering the spatiotemporal experience of vital spheres. Moreover, the «passage from bodies to profiles» (Barrios & Díaz, 2024), i.e., bodily dispossession, configures subjectivities profiled with information, data and algorithms, and according to Pinedo Cantillo (2024) it moves from subjects to consumable data packages. This

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step begins with practices of datafication, metrification, quantification and digitization (Cabañes, 2022; Couldry & Mejias, 2019; Lupton, 2016; Moore & Robinson, 2016). In short, for Chan (2022) a «digitized self» or according to Linares (2018) a «networked individualism» that functions more as a connected individual than as a social being. Thus, Andersen (2021) refers to subjectivities that are geolocalized and naked in their tastes, fears and habits, with the risk of being manipulated and governed.

In their vital areas, subjectivities are determined as profiles, consistent or not with the individual reality, with the risk of being used to the detriment of those. For O'Neil (2017) and Cardon (2018), public systems assess and decide on these profiles, based on their data histories and the evaluations generated by others. Moreover, Feldman and Sandoval (2018) evidence how these profiled subjectivities are manipulated to match their behaviors with factors of submissiveness, quality, and assumed social normalities.

On the other hand, the profiles turn the body into capital, in terms of Piedrahita (2014) bodies of desire are configured, object of consumer aesthetics, performed and trapped in discourses of power. Asla (2019) indicates a bio-enhancement, through the reengineering of the body, a transhumanist practice that induces the obsolescence of the body, inducing the subject to be conceived as poorly constructed, rigid and unadaptable to technologies. In the end, Linares (2018) poses an ontological problem: what will happen when the extended living space breaks the limits of human corporeality, cognition and sensibility. For Sadin (2018) the new route would be an «anthrobology,» an integrative discourse between man, robot, and logos, i.e., an «unprecedented coupling between physiological organisms and digital codes» (p. 31).

Analogical voices (a) integrate opportunities to inhabit and participate as citizens in digital scenarios, with the care of the body, existential and relational place to not subscribe as anonymous profiles and commodified data. For Lozano (2016) mixed universes allow strengthening meeting spaces with the possibility of being with greater and permanent availability to participate in all vital areas, in what Huici and Dávila (2016) call an «asynchronous relational simultaneity» (p. 765).

Algorithmic subjectivities (g), between autonomy (u) and heteronomy

Utopian (u) voices (Benvenuti *et al.* (2023); Van den Berg & Du Plessis, 2023) point to benefits for cultivating individual autonomy and critical

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thinking, due to the possibilities for accessing and participating in the digital world. While for Sadin (2018) basic actions such as accessing data or taking *selfies* opens illusions of self-sufficiency, independence and greater autonomy, for Larrondo & Grandi (2021) and Linares (2018) preserving and having data in digital interfaces could be considered as a benefit for the permanent constitution of the subject, as well as for its free expression.

On the other hand, having digital information on vital aspects would allow strengthening autonomy by presenting one's own perception of reality and disassociating oneself from the crowds and herds that cohabit virtual worlds. In Sadin's (2022) words, subjectivities could construct their own narratives, make themselves heard and «wring the necks of the discourses that are supposed to emerge from the 'official' order» (p. 199).

In contrast, dystopian(e) voices such as Sadin (2022) consider that the *smartphone* creates a mirage that intermingles sovereignty and subordination or subjection to heteronomous mercantilist rules. Linares (2018) indicates the paradox of subjectivities as they move between information and ignorance. On the other hand, Veliev (2024) raises risks because of the deep link between device-subjectivity: the device went from prosthesis to absolute referent. Consequently, Sadin (2018) considers that subjectivity is configured as «a new type of domestic animal, impalpable, integrated, continuously modulable» (p. 29) and trained by the device that gives it cognitive powers superior to its immediate apprehension of things.

In another image-data integration, according to Valderrama (2017), individuals verify and authenticate themselves through their «like» responses or symbolic emoticons, with the threat of being manipulated and molded, for Piedrahita (2014), through seduction, generating simulated and impostor behaviors. Other authors evidence the integration of data-algorithms, oriented to *psyché*, with direct and indirect strategies, conscious and unconscious, to modify behaviors by influencing emotions, attitudes, thoughts, motivations, concepts, ideologies, values and identities (Veliev, 2024; Chan, 2022; Cardon, 2018).

In the data-emotion binomial, Chan *et al.* (2023) analyze immersive experiences in the metaverse related to influence on affectivity, while Daşdemir (2022) studies the relationship between visual stimuli in augmented reality applications and emotional states of immersive readers. At deeper levels, Chan (2022) refers results on the digital impact on neurobiological levels, brain function, mind and behavior.

De Vos' (2018b) interpretation goes beyond the question of how digitization shapes or alters brains, to analyze «how neuropsychological models are shaping digitality.» That is, digital platforms have already been

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instructed by psychological theories and models: «the Internet is structured like a psychologist», the network is designed to shape, guide and mold our psychology.

Moreover, ethical behaviors are also targeted by algorithmic configuration. While for Bašić and Quercia (2022) the care of self-image or social image influences individual behavior, Dear *et al.* (2019) consider that image exposure and the perception of being watched influence honest or dishonest behaviors. However, Litvinova *et al.* (2023) indicate that triggering cues about image concerns to promote honesty in the physical reality would not have the same effect in the virtual one.

There are authors who indicate risks channeled by algorithms, through configurations for colonizing, uniform and subordinate collective performances (Castellanos, 2019; Couldry & Mejias, 2019; Cardon, 2018). The shift to a collective heteronomy configures new masses converted into algorithmic data, which curtails the collective power to represent, decide and choose. According to Sadin (2018), this «algorithmic governmentality» orients political actions based on data, statistics and projective inferences leading to an «electronic administration of life» (p. 138).

Bermúdez (2017a) presents results on the subjectivities-politics-technologies relationship. Political practices are characterized by passionate, compulsive, multimodal and incidental communication with media strategies of videos, images, animations, links and messages that build a syntax with emotion, affect and discomfort. The author's research (2017b) continues to consider new digital languages and writings linked to political interests, which manage to politically subjectivize young people who produce and consume them.

Subjectivities are hidden in nicknames, which, for Shebanova and Yablonska (2019), are forms of self-presentation, with a personal purpose that would affect their emotional and behavioral performance, while for Zhou *et al.* (2021) they would be part of their identity and affect their behaviors and decisions. From another angle, Hernandez (2020) indicates risks due to the impossibility to dispose of the profiled and acquired data with or without the consent of the individual. Thus, passing or accidental situations become eternal goods that mark and bind subjects to memories and experiences. Linares (2018) refers that these profiles configure subjectivities with a certain «digital immortality» (p. 144), without the right to be forgotten.

The last dystopia is paradoxical, according to Castellanos (2019), an excess of individual autonomy, at the same time as a confused self-determination. According to Sadin (2022), the supposed power generated by the

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smartphone leads the subject to not listen to other voices, to the point of considering himself self-sufficient and supreme voice, a tyrant individual who conflates in a «mortal nihilism» (p. 272) configured in a triad: loss of his self-esteem, use of instruments that assume power (social networks) and with a vengeful will for supposed humiliations suffered. For Linares (2018) the result is a neurotic, tribal and closed-minded subjectivity, willing only to believe that of the similar group, geographically or affectively close.

Phronetic voices (a) indicate opportunities for AIs when healthier and more productive relationships with devices are strengthened, if excessive anthropomorphism and associated ethical problems are avoided, according to Sadin (2022). On the other hand, both Veliev (2024) and the European Commission (2020) invoke care to create more resilient systems with personal data and more transparent and predictable dealings to strengthen individual autonomy. The voices of Nunes *et al*. (2022) and Villalba (2020) call for safeguarding the responsibility of those involved in the chains of production, configuration and use of AIs.

Hyperrelated subjectivities (r), between sociability (u) and fictitious bonding (e)

Digital scenarios contributed to the strengthening of interpersonal relationships. Utopian voices (u) such as Suárez (2019) evidence that platforms, networks, new realities and devices delineate new forms of relationships and exchanges between individuals. In the healthcare field, Shevchuk *et al*. (2021) point out benefits for the doctor-patient relationship, through telemedicine practices, while Veliev (2024) and Ishengoma (2022) agree on the improvement of care when systems are configured with accompanying roles, communication and emotional support, as well as benefits for social connection and self-esteem in the practice of video games. Sioni *et al*. (2017) evidence the overcoming of social phobias of those who are uncomfortable with face-to-face contacts. Indirect interactions through avatars as well as virtual achievements could reinforce self-identification and a stronger and more positive sense of self.

The central angle of dystopian voices (e) is linked to the types of agents with whom digital relationships are established: real people with profiles, profiles with profiles, individuals with AIs, AIs with profiles, among others. In Bianchi's statistics (2024), these relationships integrate new actors, *chatbots*, which merits considering figures on flows and traffic operated by those: between 2013-2023 the average is 51%, with the risk that more than a third corresponds with malicious *bots*. The threat ari-

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ses if one considers that in these digital interactions there is no certainty about the interlocutors.

Consequently, while Chan *et al*. (2023) indicate that in these universes interpersonal relationships are not taken care of, Sadin (2022) refers to a mechanics that «attracts to itself an infinity of human monads that only aspire to appease their affections and to capture the attention of others» (p. 161) and in contrast, according to Pinedo Cantillo (2024), to disappear, expel or ignore the other.

For Sadin (2022), in social networks the person as an acting being is undone and individuals appear enclosed in glass cages that prohibit all listening, fruitful exchange and fruitful alliance, in other words, one lives in «the oxymoron of a collective isolation» (p. 290). Hence, its social dimension is blurred by atmospheres characterized by indifference to the presence of the other, remission to one's own fate and loneliness. The subjects do not act within the framework of a collectivity, but in their own sense, with the deterioration of interdependence ties. In synthesis, the author indicates the risk of a «fracture of society», which is no longer constituted by plural beings, but by a profusion of «monads satisfied to enjoy what suits them» (p. 134).

Another angle is the configuration of interpersonal relationships based on flattery and gratification, as well as on logics of following, viralization and replication, which illusionize with a proximity and interrelation with famous people (Sadin, 2022). For Veliev (2024) and Ishengoma (2022) the extreme risk occurs when human qualities are attributed to AIs, which would degrade interpersonal relationships of care, love and friendship, due to the substitution of the other, the reification of people and the conviction that AIs can not only imitate these relationships, but replace them. Thus, Jiménez (2019) refers underlying pathologies in practices such as marriages with holograms, and Limón (2024) reports on suicide when the sense of reality is lost and relationships with artificial creations are developed.

Finally, the neuroscientific results of Firth *et al*. (2019) refer affectations for participation and social cognition in relation to the degrees of superficiality of digital relationships. There, apparent hyper-successful individuals are shown, manipulated with fictitious images and with whom users are confronted. By generating unrealistic expectations of themselves, mental health is affected and could lead to suicide.

The *phronetic* visions (a) suggest taking care of the quality of communication and digital relationships. Turkle (2015) intercedes for conversation and its healing capacity, as well as for the rescue of spaces to normalize it. Likewise, he considers the need not to replace human inte-

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ractions with technological assistants, due to the fact that machines are not designed to embody the complexity necessary to be a human. In this sense Craig and Georgieva (2018) cry out for the use of new realities for social good and foster empathy. On the other hand, Han (2020) advocates nurturing rituals to bring people closer together and avoid alienation from human presence, and Floridi *et al.* (2018) indicate opportunities when harnessing the predictive power of AIs to strengthen human self-determination and foster social cohesion.

Hyper-informed subjectivities (i), between communication (u) and superficiality (e)

Early utopian voices (u) consider benefits for greater and instantaneous communication and information about all aspects of daily and political life, as well as for performing catharsis in the face of the anxieties of the times (Linares, 2018; Sadin, 2022). For both Benvenuti *et al.* (2023) and Marzal (2023), scientific information and content would benefit the construction of knowledge, contribute to the cognitive dimension, the development of skills and decision making.

On the other hand, Firth *et al.* (2019) evidence cognitive benefits of those who use the Internet for some brain areas, in relation to storage in factual memory due to the possibility of freeing resources and cognitive abilities and thus using it in new functions and tasks. Also, to reach new levels of human intelligence with greater analytical thinking and transactive memory capabilities in everyday situations.

Finally, for Sadin (2022) the benefits impact freedom of expression and self-determination by the possibility of accessing relevant information, which configures a new face of freedom of expression that disables the moral duty to verify individual expressions. Thus, according to James *et al.* (2023), skills and critical thinking regarding life issues could be strengthened, with the possibility of establishing equal relationships with health professionals, education, among others.

In contrast, dystopian voices (e) begin by determining the nature of digital hyperinformation. While Sadin (2022) refers to it as inflated discourses, «uninterrupted deluge of verbs», «flood of logorrhea», «perpetual tide of words» (p. 157 ff.) and warns about the risk of becoming noise that increases deafness, because the interest is not to listen, but to express each one's own opinions; on his side, Han (2020) is more concise and sharp indicating that both information, communication and calculation are nothing more than pornography of knowledge.

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Devices turned into fetishes open the risk of absolutizing hyperinformation, configuring a «new pragmatic idealism» (Linares, 2018, p. 132), in which reality is reduced to media and informational representations, filtered by individual prejudices. Thus, subjectivities slash their capacities to discover, question and experience reality, revealing themselves with a paradox: full of information, but with many unknowns at the same time. Hyperinformed, but uncritical, ignorant, superficial or semi-formed (Galparsoro, 2017; Arruda & Nabuco, 2020). Moreover, enclosed in their own information and conceptions, due to strategies of bubble filters, echo chambers and macro insinuations that do not allow them to get out of their micro universes (Castellanos, 2019; Nguyen, 2020) or in the so-called «spherization of life» (Sadin, 2022), which consists of an individual development inside a bubble, with a lot of information and directed to their particular interests.

On the other hand, excessive information, without filters for its veracity, overflows the limits of individual expression and brings the absolutization of positions. Full confidence in this information amplifies circulating tendencies, provokes inhibitory and unscrupulous escapes, with extreme risks of turning *smartphones* into «nuclear weapons» (Linares, 2018, p. 130). Thus, tyrants locked in their bubbles and a society oriented to intrusion, voyeurism, lapidary moral judgment and public lynching are configured (Sadin, 2022; Han, 2020; Linares, 2018).

Finally, Firth *et al*. (2019) evidence negative cognitive consequences such as difficulty focusing attention on cognitive activities and greater ease of distraction. Ventral brain current is lower when gathering information online, due to the failure to recruit enough brain regions to store long-term information. In addition, attention *deficits* are caused by reduced participation in academic and social activities, interference with sleep, and decreased creative thinking.

AIs open opportunities (a), according to Lozano (2016), to supply and facilitate communication between people and society, for the benefit of citizen participation. Benvenuti *et al*. (2023) indicate the care of critical thinking in the face of hyperinformation to cooperate in the construction of knowledge, while Larrondo and Grandi (2021) advocate moderation when generating content, as well as its review, analysis and monitoring.

Hybrid subjectivities (h), between diversity (u) and fragmentation (e)

Inhabiting new universes diversifies the development of *ipseity* with the same speed as advances and configures a process of identity hybridization in which *ego-related* concepts are integrated: real self (perceived as it

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is), ideal self (perceived as it would like to be), social self (as others perceive it) and ideal social self (as it would like to be seen). The utopian voices (u) start with Huang *et al.* (2021) about benefits when subjectivities freely present themselves and reconstruct their identity online, as well as effects on individual well-being in digital identity reconfiguration: happiness in presenting positive self-images, self-esteem because of selective self-presentations, autonomy and level of self-acceptance.

Chan (2022) points out benefits for self-esteem, in relation to digital self-representations that would influence their behaviors, as well as for a better expression of the «true self», rather than the «real self», i.e., in Dengah and Snodgras' (2020) terms, a selective expression of the various facets of the self and its true and diverse manifestations. Thus, creating, customizing and personalizing avatars are described as positive or desired experiences, as they allow exploring identities and relationships between real and ideal selves with their avatars. Likewise, Green *et al.* (2021) show benefits for players with low self-esteem, when they reconfigure their individual esteem by customizing positive traits in their avatars and minimizing the negative ones. On the other hand, Galvis and Obando (2016) refer to possibilities for reconfiguring genders through these virtual creations by confronting hegemonic discourses on inequalities and gender, and projecting emancipatory practices on relationships and roles. Finally, T'ng and Pau (2020) show the strengthening of motivation when players strive for achievement, express a desire for progress, face challenges and feel satisfied when they reach their goals.

Dystopian voices (e) start with the warning about an impalpable hybridization that mixes bodies and digital codes with the emergence of «anthrobiology» (*anthro-robot-logos*) in the sense of a new human condition configured, seconded or duplicated by robots (Sadin, 2018, p. 29). For Veliev (2024) and Castro (2022) this subjectivity-IA hybridization affects personality, freedom of action and poses dynamic and changing modes of individuation and delocalization of subjectivities, according to the levels of communication and invaded interiority, through stimuli to the central nervous system.

Another type of hybridization is linked to identity. While Garzón (2021) proposes a hybrid identity, social subjectivity at the same time as fictitious, an integration of the social self and the *online* self, Veliev (2024) determines «digital identity» (p. 52) as a form of self-consciousness, a bridge between physical and digital worlds, with risks for self-conceptualization, self-identification, the mind and its capacities, and for psychosocial, cultural and social dimensions. This «virtual identity» is transformed

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into a «morphodynamic-mutividual» identity, in which plural, temporal and aesthetic processes are included in simulated environments (Leyton, 2022). In this sense, Acevedo (2022) considers that this «multi-identity» is configured by the fragmentation of individual identity.

Using technologies results in releasing repressed experiences, creating avatars and entrenching oneself in fictitious selves different from what one is, according to Valderrama (2017), with the consequent multiplicity of identities and an infinity of masks in devices, networks and applications. For Turkle (2015) users decide what and how they show themselves, which ends up being the fantasy of who they wish to be, thus, for Valderrama (2017) a «proteo effect» or change of who one is would be generated, threatening self-perception and behaviors and fragmenting between identified and quantified selves. Consequently, Leyton (2022) indicates risks of supplanting, consciously or not, the personal identity by the virtual one, the real self by the virtual one, in the words of Chung *et al.* (2024): a fracture between real and ideal *ego*.

The universe of networks configures an illusory inclusion of all social classes moving at the same level, due to the possibility of inflated individual representations (Sadin, 2022). Hence, Suárez (2014) analyzes this fragmentation from the difference between person and character. The latter is constructed with data and is determined as «a life without self». In this unfolding, the persona devours the person and the digital reputation conditions the possibilities of real life and reifies identity.

If for Huang *et al.* (2021) this fracturing configures strategic, misleading and false self-presentations with affectation for self-esteem and well-being, for Lemenager *et al.* (2020) it generates deficiencies and impairments in physical, social and emotional self-conception. Both Litvinova *et al.* (2023) and Huang *et al.* (2021) report factors that reconstruct and fracture identity: attraction of partners, vanity, social compensation, self-exploration, personal safety, anonymity and online protection. They also point out strategies to alter it: modification or concealment of information, deceptive self-presentation, image enhancement and physical attractiveness, exaggeration of physical, socioeconomic and personality traits.

In the field of video games, Green *et al.* (2021) indicate the temporary alteration of the video player's self-perception, induced by mental association with his or her avatar. Ko and Park (2021) indicate that when configuring it, they represent an ideal self, with projection of another dreamed self. Sequeiros *et al.* (2022) report effects on the mind and self-image, with effects on appearances of the real self and changes in perceptions, beliefs and behaviors. Litvinova *et al.* (2023) show that identifying

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with the avatar can hide the self or also activate identities different and even opposite to real life. And Lemanger *et al*. (2020) warn about risks of discrepancies between self-image and *ego*, which would induce feelings of incompetence, anxiety, fear and depression.

Finally, both Sioni *et al*. (2017) indicate psychosocial risks such as dependence and mental health affectations. Veliev (2024) points out threats to identity formation and understanding, personal development, self-esteem, self-awareness and self-presentation. Huang *et al*. (2021) report negative psychological outcomes on false self-presentations and situations of anxiety, depression, stress, and loneliness. Fraser *et al*. (2023) evidenced risks of escapism from reality and absence of meaning in life.

Analogical voices (a) start from a fundamental aspect for identity development: the relationship with oneself. Both Huang *et al*. (2021) and Suárez (2019) point out the care of digital identity dynamics and the complexity of its reconstruction due to its fluidity and the influence of cultural contexts, personal attributes and social roles. Veliev (2024) considers opportunities to strengthen identity development when the technological impact on human beings is understood and respect for individuality and independence is taken care of. This can be integrated with equitable and inclusive platforms that address multiple factors and recognize individuals as plural beings in permanent redefinition of identity (Garzón, 2021). Finally, Turkle's (2015) metaphor related to the fourth chair poses a guiding question in identity configuration: «Who do we become when we talk to machines?» (p. 349).

Artificial subjectivities (f), between reconstruction (u) and substitution of the self (e).

The last moment arrives at an ontological issue, still under investigation: the configuration of subjectivities shifts from reconstructing to substituting the self. While Chan (2022) theorizes about the increase of the performative capacities of the individual, Arbeláez *et al*. (2021) raise ontological questions about AIs aimed at transforming the human being into a different entity.

Univocal voices (u) raise benefits for reconstructing the self by strengthening self-esteem to the extent of recognizing one's own attitudes and talents in digital systems (Sadin, 2022). The first experiences indicated by Sung *et al*. (2011) conceived digital places as creative platforms that allowed social activities, breaking spatial-temporal limitations, interaction and identity reconstruction. Later, Chan *et al*. (2023) evidenced

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immersive experiences in the metaverse with positive influence on affective states and pro-environmental attitudes. For Acevedo (2022) these experiences of video gamers indicate a «precognitive force» (p. 51) that facilitates their identity reconstruction.

Reconstructing and replacing the self is related to the creation and identification of the individual with profiles, holograms and avatars. Leyton's (2022) initial equivocal (e) voices point out risks of supplanting the real self by the virtual one, blurring and hiding the subject, replacing the individual essence, its interiority and moral ideas. Sadin (2022) refers to the generation of representations of the self and T'ng and Pau (2020) indicate degrees of identification with avatars: representations of the self, psychological attachments, affective developments, up to the consideration of the avatar as *alter ego*.

Litvinova *et al*. (2023) indicate that the initial step in configuring artificial subjectivities is their multidimensional identification with avatars created through cognitive connections, mental associations or attachments associated with assimilating desires, characteristics, values, attitudes, beliefs, norms, behaviors and psychological states. The next stage would be a kind of embodied presence of avatars, with risks of discrepancies between real and virtual selves, as well as their use to escape reality (Green *et al*., 2021). The final step, noted by Fraser *et al*. (2023), would be to experience alternative virtual lives.

Regarding affective bonds with avatars, T'ng and Pau (2020) refer to the dynamics of creation, embodiment and intensification, which leads to considering them as part of oneself and becoming equal in their actions, feelings, identities and values. Fraser *et al*. (2023) evidence attachments, emotional bonds and self-conceptions between individuals and avatars. Hence, these representations of the self reveal psychological properties, visual images of the self (Chung *et al*., 2024). In terms of Green *et al*. (2021), we have repressed versions of the *psyche*, with the risk pointed out by Leyton, (2022): «The individual portrays himself without being himself, the avatar is the image that the subject gives of himself inside an artificial space» (p. 85).

If Litvinova *et al*. (2023) indicate that the individual-avatar integration can arrive at identity substitution and become its real self or its ideal self, Veliev (2024) - in the framework of anthropomorphization or attribution of human qualities to AIs - arrives at the risk of substitution and identification with artificial beings or agencies. Chan (2022) warns about the frontier of considering them as other selves or as people through a conscious, voluntary, intentional and goal-directed process, through online access, transactions

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and communications. Eventually, the original self would be represented in the digital persona. The consequence is pointed out by Choi *et al*. (2018): the fracture between the real self and the digital persona; the former would be threatened in favor of the latter. Likewise, the other would be substituted, when created personas are equated with other humans.

The step of hybridization reaches the formation of artificial personalities. For Lazarus (2022), the subjectivities defined by their avatars are determined as digital images that draw the fugue of the subject. Moreover, they dissolve as speculative objects of digital aesthetics, in which profiles, mirrors and images are reflected. In short, these artificial subjectivities would embody algorithms that make anonymity impossible in these powerful technological industries that control their movements.

For De Vos (2018a), the ultimate point is that it is the digital avatar who is living the life of the individual, who by permanently connecting is spared the task of living. Faced with these digital *totems*, this new religion preserves the discourse of the disappearance of the believing subject, hence it could be paraphrased: it is no longer me, it is the avatar who lives in me. However, no matter how much the being is subcontracted to an avatar, the individual cannot withdraw or disappear because his existence remains.

Analogical voices (a) such as Arbeláez *et al*. (2021) warn against the ontological problem of the possibilities of AI to alter the human condition to change its identity and genetic integrity, to weaken the protagonism of people in the construction of themselves and their environment. In this configuration of artificial subjectivities, Aoun (2017) raises the need to return towards the understanding of what it means and how the human functions.

Discussion

The first point of discussion relates to the dynamics and implications of the irreversible advances of AIs. On the one hand, it is necessary to consider the complexity of these systems that integrate benefits, threats and opportunities to assess their sociocultural, economic and political influences, as well as their potential to reshape human life itself. In the face of this powerful phenomenon, the temptations of evasion or condemnation are unnecessary; the way forward is to confront it comprehensively.

In the face of Linares' (2018) consideration, the human being is not up to the power that his technological productions hold, of the capacities that exceed his representation and imagination, and of the emerging individual responsibilities, as well as in the face of voices about the decla-

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ration of obsolescence of the human and risks of dissolving the modern subject emerged from the humanist tradition as a singular and free being, conscious and responsible for his acts, now trapped between being animal and machine, between flesh and mathematics (Sadin, 2018). In the face of this Aoun (2017) raises the need to intensify the care of the human, starting from understanding what it means to be human: understanding its functioning, its new languages and the cultivation of the human in AIs.

A third aspect is the recovery of that which humanizes, the return to rituals, some more «humanizing» than others. In the face of hyperinformation and the divinization of devices, Han (2020) proposes strengthening the ritual of thinking, while Turkle (2015) defends conversation. It is necessary to recover these rituals in the sacred spaces of the person, the family and society, which have been displaced by the devices that capture individual and social attention and life.

The fourth aspect is a call to scientific knowledge that has the human being at its center. Education, philosophy, theology and bioethics should cultivate the wisdom that allows to understand and face the challenges of AIs that model with values, both character and personality (Terrones Rodríguez & Rocha Bernardi, 2024), for the sense and understanding of the human being. Prudent analysis must be a *phronetic* exercise that allows embracing the complexity of the advances of AI systems and their impact on life (Asla, 2019).

Conclusions

The study demonstrated how AIs have surpassed the external influence on life scenarios and the problematic has transgressed to an invasive influence oriented to the interiority of individuals and the reconfiguration of their identities, through imitations, representations and identifications with the new agencies created in those worlds. Likewise, the guiding idea about the impact of AI on subjectivities, on their characterization and identity was developed. Profiles, holograms and avatars not only denote new relationships, communications and bodies, but also become new forms of production and consumption and configure new subjectivities.

The interpretation of the texts allowed developing the objective of interpreting the configuration of subjectivities through strong AI systems, and through analogical hermeneutics it was evidenced how AI advances dynamize benefits, risks and opportunities for subjectivities in their integration with devices, data and algorithms.

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On the other hand, the conclusions indicate an incipient development of studies oriented to consider the impact of strong AI systems on human beings, as opposed to the abundance of research on the influence and application of these systems in the market, innovation and education. While the latest revolutions express the integration of the human in the new neurotechnological advances, metaverses, among others, research on the meaning, influence and understanding of the human still awaits results.

The topicality of the subject is traced by the open questions that allow to advance in new researches around the subjectivities in metaverses and the ontology of the new artificial agencies determined as assistants, citizens, *teacherbots,* among others. On the other hand, the challenges of the configurations of the human being, through neurotechnological, genotypic, nanotechnological and neuroscientific developments.

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