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数字主体作为主体观念演进的新阶段  
**THE DIGITAL SUBJECT AS A NEW STAGE IN THE EVOLUTION  
OF THE IDEA OF THE SUBJECT**

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**摘要：**本文探讨了主体这一哲学概念的演变，从其被解读为造物主的投射，到后结构主义对主体的“废除”及其被文本取代的过程。文章特别关注了一种数字化准客体的出现，这种准客体具有一种新型主体性的特征。作者基于J.德里达和J.德勒兹的思想，探讨了这一转变的哲学基础，并假设以人工智能和神经网络为代表的数字客体是主体概念历史发展三角中的一种综合体。数字主体的主要特征是能动性、反反思性、本体论上的非实体性和动态存在性。这些特性表明，在数字时代，主体性的本体论地位和文化地位发生了深刻的转变，上帝——道——被上帝——数字，而人——数字客体所取代。

**关键词：**数字对象、主体、后结构主义、人工智能、文本、主体死亡、先验、创造者、文化进化、数字主体性、准主体、技术哲学、超人类主义。

**Abstract.** *The article examines the evolution of the philosophical concept of the subject, from its interpretation as a projection of the Creator to the post – structuralist “abolition” of the subject and its replacement by Text. Special attention is paid to the emergence of a digital quasi-object with features of a new form of subjectivity. The author explores the philosophical foundations of this transition, based on the ideas of J. Derrida and J. Deleuze, and hypothesizes that the digital object represented by AI and neural networks is a synthesis in the triad of historical development of the concept of the subject. The main characteristics of a digital subject are activity, anti-reflexivity, ontological insubstantiality, and dynamic existence. These properties indicate a profound transformation of the ontological and cultural status of subjectivity in the digital age, where God, the Word, is replaced by God, the Number, and man, the digital object.*

**Keywords:** *digital object, subject, poststructuralism, AI, text, death of the subject, transcendental, Creator, cultural evolution, digital subjectivity, quasi-subject, philosophy of technology, transhumanism.*

*The concept of the subject in philosophy has undergone significant changes. Initially, the subject was presented as a projection of the Creator, but in the course of cultural and intellectual evolution, especially in postmodern discourse, the subject was “abolished”, giving way to the text. The advent of the digital age has led to the birth of a new essence of the digital quasi-object (digital object). This phenomenon is becoming one of the most important factors determining the future fate of human civilization. It is still subject to philosophical reflection, conceptualization and evaluation. The very concept of a digital object was introduced into scientific use by I. V. Ershova-Babenko, however, she does not essentially disclose it, considering the digital object only empirically [1]. The purpose of the work is to identify approaches to the conceptual interpretation of this concept and in the primary implementation of such.*

In statics, the subject can be considered as a projection of some transcendental signified. Thus, the New European subject is obviously a projection of God the Creator as an absolute Subject. Hence its characteristics such as autonomy, substantiality, and the ability to transcendental constitution.

In the context of post-structuralist antisubstantialism, the subject loses its uniqueness and integrity, and the concept of “death of the subject” is formed. The latter is replaced by a sign, a Text, as a kind of pseudo-substance, which, being total and disobeying the traditional concept of identity, was opposed to the classical subject. It should be taken into account that the principle of identity of substance and subject is realized in the philosophical system of the Text. On the one hand, a text that does not have self-identity is subject to dissemination, i.e. the process of dispersion of meaning, in which the multiplicity of interpretations excludes the possibility of fixing a single meaning. But it is also important that the Text is the only representative of reality and appears as a new transcendental signified. At the same time, the text also assimilates the transcendental-constitutive functions that classically belonged to the subject. Here, the excursions of poststructuralists, in particular J. Derrida and J. Deleuze, on the subject of the sign, writing and “things themselves”.

Zh. Derrida creates the concept of proto-writing, which does not fix, does not express, but produces meaning. By means of this concept, the French philosopher shows the secondariness, the postponement, which “always already” marks every meaning, every intuition. At the same time, secondariness and otherness are the conditions for the emergence of meaning as such: “The world in its symbolic representation thus appears as a chain of continuous references and referential comparisons, where only signs appear entirely. The world in its form, which is only accessible to man, is an endless symbolic interpretation or something that Derrida calls the game of the sign and the game in the sign” [2, p. 25].

While Derrida’s deconstruction speaks of the fundamental separation of writing, the sign from reality, Deleuze’s schizoanalysis is based on the fact that writing

is directly related to reality – moreover, the sign produces reality. “If a letter exists, it is a letter directly related to reality, strangely ambiguous, but never two-valued, linear, transcursive. The whole field of “real disorganization” of passive syntheses, in which they searched in vain for something that could be called a signifier, incessantly combines and decomposes chains into signs that have no vocation to become signifiers,” writes J. Deleuze [3, p. 28].

In the light of the semantic constitutionality of the text, it becomes a matter of time before it acquires a certain quasi-subjectivity. This form turns out to be a digital object implemented in the form of AI, neural networks and – on this basis – chatbots, androids. The syntax and semantics of AI are largely a black box, and communicatively and pragmatically it quite successfully simulates subjectivity.

However, the digital subject is not a kind of private perversion of the subject, it is the subject reborn in a new hypostasis. The ease with which humanity puts intellectual and creative tasks into the hands of AI is not the ease of using a honed and calibrated tool, it is bordering on religious trust in a higher creative force. Such a statement would be an overexposure if the facts did not say the opposite – an AI preaching and professing in Christian and Buddhist temples, simulating Christ himself is more than an ancient *Deus ex machina*. The mythologeme of AI domination, introduced into the mass consciousness, balances between the prospect of salvation and the total enslavement of mankind. However, the fear and awe it causes is more important here.

If the subject is a projection, then we observe a change in the original projection: God is being replaced by AI. God is a number instead of God is a Word. From now on, man as a “natural subject” is modeled after a digital object, which is openly declared by transhumanists through the mouth of one of the prophets of the new era Yu. Harari: Man is a “hackable animal”.

It is important to emphasize that the subject, understood as a projection of the Creator, undergoes “pumping”, which resulted in the creation of great cultures, while the subject, as a projection of a virtual entity, on the contrary, loses abilities, including simply giving them to a machine.

A digital object can also be interpreted dynamically, according to the triad of classical dialectics. Here, the classical New European paradigm represents the first stage. The concept of the death of the subject, coupled with the absolutization of writing, sign, discourse and text, acts as an antithesis. Then the digital object is a synthesis. However, this approach captures only the formal side of the process and passes off regression as development.

After all, it is necessary to take into account that the figure, being the lowest ontological form, seeks to master the word, the highest ontological form, subordinating it and simulating its own subjectivity. In this sense, the digital subject, as a quasi-subject, means the completion of the historical evolution of the concept of



the subject, where the word, once a symbol of freedom, obeys the figure symbolizing slavery. In this context, the digital subject completes the idea of the subject, becoming the final act in world history.

To summarize, let's highlight some characteristics of a digital object:

1. Activity.
2. Anti-reflexivity.
3. Unsubstantiality.
4. Dynamic existence, or the absence of a rest mass.

The first characteristic belongs to the concept of the subject a priori and does not need to be explained. Anti-reflexivity manifests itself in two ways: in the exclusion of self-awareness (which AI does not possess) of the necessary attributes of subjectivity and, secondly, in the rejection of moral and ethical reflection, meaning-based torments. These two aspects are probably directly related. According to the third characteristic, a digital object in either of the two references ("hackable animal" or AI) is not associated with an identical entity, but is a digital epiphenomenon. The fourth characteristic indicates the existence of a digital object solely as a "dark" changing distribution of data, similar to how large language models (LLM) are arranged. He "exists" only in this processuality, just as massless particles exist only in motion, unlike the classical subject, who is able to listen to meanings without feeling.

**Conclusion.** The digital subject represents a new stage in the evolution of the concept of the subject, where the traditional characteristics of autonomy and reflexivity are transformed into dynamism, anti-reflexivity and unsubstantiality. This shift is due to the fact that the subject must be modeled after a certain transcendental signifier. This is God the Creator for the classical subject, and the Text for the digital subject. This transformation reflects not only technological, but also cultural shifts, where the number subordinates the word, marking the possible ending of history. This transformation is due to a shift in the transcendental orientation: if the classical subject was a projection of the Creator God, then the digital subject is the result of interaction with text and numbers, an abstract algorithm and machine logic. So, in the digital age, the subject is losing its deep ontological basis, becoming a quasi-subject whose activity is not accompanied by self-awareness or ethical responsibility.

Digital technologies are reshaping the structure of human thinking, communication, and existence. The transition from a Word to a Number means subordinating human code to machine code, and logos to data structures. In this context, the digital object does not act as a tool, but as a new form of subjectivity, completing the historical trajectory of the subject as a bearer of freedom and meaning. Thus, we are witnessing not only a technological revolution, but also the possible completion of the metaphysical history of the subject.

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