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# The Inextinguishable Human-AI Affection: A Study on Boundaries, Emotions, and Subjectivity in Human–Machine Interaction

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**Abstract: As human-computer interaction becomes commonplace, artificial intelligence is quietly shaping the "machine logic" of the digital media ecosystem through emotional engagement with humans. Algorithmic technology reconstructs the ethical framework of emotional practice in the digital age by constructing a bidirectional subjectivity of virtual co-presence, private communicative fields, precise topic focus, and ritualized emotional bonds. However, the crisis of subjectivity and ethical risks behind human–AI interaction cannot be ignored. This study argues that AI's fulfillment of human emotional needs is largely an act of coded compliance; the illusion of communication constructed by algorithms essentially constitutes an "emotional panopticon", whose ethical crisis stems from the colonization of the lifeworld by technological logic. To break through the predicament of subjectivity, it is necessary to negotiate or resist the use of AI, rebuild communicative rationality, and defend the integrity of the emotional subject within technological hegemony.**

**Keywords: Artificial Intelligence; Human-Machine Relations; Emotional Communication; Subjectivity.**

## 1. Introduction

With the rapid development of artificial intelligence (AI), interaction between humans and machines has transcended instrumental rationality, extending into humanistic dimensions such as emotional support, identity recognition, and decision-making. The emotional connection between humans and AI has become increasingly frequent and casual, giving rise to a new form of human-machine emotional relationship. The role of AI has evolved from that of a "servant" to a "collaborator" closely intertwined with human fate[1], and even, supported by algorithms, computing power, and data, serves as a "spiritual confidant" or "digital lover" for individuals seeking emotional companionship and stress relief. The increasing mobility, uncertainty, and risk in modern society, along with the transient and easily reshaped nature of social relationships, have driven individuals to seek "substitutive satisfaction" from machines. The physical boundaries formed by technological control and the psychological boundaries created through para-social interactions further deepen trust and dependence.

However, this seemingly bidirectional and equal emotional interaction reveals a subtle paradox. While AI creates an illusion of companionship and understanding through anthropomorphic voices and precise emotion recognition, it is in essence a false interaction built on massive data and sophisticated algorithms. The individual's genuine emotional expressions are reduced to parameters for algorithmic optimization, giving rise to a crisis of subjectivity and ethical risks in emotional relations.

The deep crisis of human-AI communication is first reflected in the erosion and transfer of subjectivity. Highly personalized communication strategies create a sense of humanity and intimacy, leading individuals to unconsciously transfer emotional agency to technological systems. Emotional computing continuously collects, identifies, and analyzes individual emotions, predicting future behaviors[2], resulting in emotional discipline under the algorithmic gaze. Consequently, humans are reduced from active subjects of

communication to objectified entities tamed by algorithms. The tendency to anthropomorphize AI-cognitively, emotionally, and even spiritually-blurs the fundamental boundary between human and machine, challenging human understanding of "embodied existence, social existence, and subjective existence"[3], and deepening a sense of "new alienation." The subjectivity of knowledge, power, and morality is gradually dissolved, suppressed, and weakened. Human subjective status and emotions become commodified and alienated through the use of AI products, turning the subject into the "other" in emotional interaction. Secondly, an ethical crisis in emotional relations is quietly emerging. As human-machine collaboration deepens, AI as the "sixth medium" increasingly acquires "subjective agency"[4] and engages in deep spiritual interaction with humans. The relational and social attributes of AI continue to strengthen. However, obsession with this "perfect communication partner" may lead to the deterioration of real-world social skills and the instrumentalization of interpersonal relationships, isolating individuals on an emotional island. In the process of interaction, integration, and symbiosis with humans, AI, as a tool for automated information production, also amplifies humans' fear and uncertainty about being unable to control the living environment and their own consciousness. The original meaning of human emotions is changed, triggering technological emotional tendency, subject transfer, and emotional substitution[5], and exposing the "emotion-intelligence paradox" between "machine emotion" and "human emotion"[6] Although AI as a technological product has not become a true subject, its deep involvement in the private emotional sphere is reshaping the core landscape of human emotion. This cross-species, cross-logic communication promotes emotional alienation, reification, and dependence, posing a challenge to human subjective status and life power, and calling for profound humanistic reflection and response.

The "subjectivity" discussed in this paper focuses on the attribution of subjectivity in emotional communication and its impact on the human subject as a social being. The fundamental contradiction in the crisis of subjectivity in "inextinguishable human-AI affection" lies between human emotional sensibility and the rational logic of AI machines. In literary research, "emotion" includes emotional concepts (joy, anger, sorrow, happiness) and literary emotions (meanings externalized through symbols or directly conveyed by literary works). The corresponding English terms for "emotion" include "affect", "feeling", "sentiment", "passion", and "emotion"; in the Chinese context, it is related to "affective movement", "mood", and "affection", and their usage in academic circles is still ambiguous. Although interpretations vary between Chinese and English academic contexts, "emotion" is generally understood as a psychological experience arising from the interaction between the individual's inner world, including cognition, and external factors. In Freud's psychoanalytic framework, "emotion" is opposed to "thought" and possesses an "unconscious" quality[7]. For Heidegger, emotion is seen as the way in which the individual's "being-in-the-world" relates to the world[8]. Lacan's "Three Orders" theory reconstructs emotion as a subjective experience arising from the tension between the symbolic order constructed by the linguistic sign system and the imaginary order of the mirrored self, intertwined with the "Real." In communication studies, Lacan's view echoes the sign system: emotion is structured and evoked by the communicative symbol system. In emotional interaction with humans, AI constructs subjective status through specific combinations of symbols (voice, text, image, narrative strategies), summoning or disciplining specific emotional responses. Emotion becomes a key field for the operation of symbolic power. AI achieves emotional stimulation through coded compliance; Hall's "encoding-decoding" theory corresponds to users' active interpretation, negotiation, or resistance strategies in response to emotional summons. In summary, "emotion" across different disciplines and scholars highlights a transformation from inner drive to socio-cultural construction. Emotion is not only a psychological experience that communicative power attempts to control or dominate but also a representational practice profoundly shaped by the communicative symbol system. AI's deep learning and language training intensify the symbolic circulation and discipline of emotion, alienating it into a calculable and predictable data flow, confirming and deepening the relationship between emotion

and the symbolic power system.

The fundamental manifestation of the weakening of emotional subjectivity in "inextinguishable human-AI affection" is the individual's addictive use of AI, knowing it is harmful but being unable to stop. "Obsession" originates from the Latin word "obsidere", meaning "to sit inside or be filled with". The core mechanism of addiction lies in the cycle of need, dependence, and reinforcement. Theories of media dependency and social cognition indicate that when media becomes the main or only way to meet emotional needs, a positive feedback loop leads to behavioral solidification, emotional dependence, and the reversal of subjectivity. From mass media to the internet, smartphones, and now AI, the form of media continues to evolve, yet human addictive behavior persists. The discussion of emotional subjectivity in human-machine relations involves complex mechanisms and is the result of multiple factors. The fundamental reason is the lack of awareness of usage boundaries leading to subjective addiction. Therefore, it is necessary to focus on the generative mechanism of emotional subjectivity, its crisis of demise, and ethical risks, to call for reasonable negotiated boundaries in emotional communication between humans and AI.

## 2. How to Interact: The Emotional Generative Mechanism in Human-AI Communication

According to Collins' theory of interaction ritual chains, each interaction between individuals is the production of a ritual. Humans use such rituals to seek emotional comfort, form identity, construct social relationships, and pursue social capital. In the age of AI, anthropomorphic AI has clearly replaced human roles in emotional interaction and can directly engage in ritualistic emotional interaction with humans. When AI becomes a communicative subject and interacts with humans in the same emotional field, "cyber emotion" is formed. The pathway of affective subjectivity's formation and re-formation is illustrated in Figure 1.

## 2.1 Virtual Co-Presence: Humans and AI as Bidirectional Interactive Subjects

When media convergence advances to the level of subject convergence, a new communicative subject-the cyborg-emerges[9]. The communicative subject evolves from "conscious subject, body-subject to intelligent subject"[10]. AI challenges the traditional presence and absence mechanisms and communication mechanisms proposed by Peters, making virtual presence the mainstream. When the mediated interaction between humans and AI reshapes the mode of human emotional interaction, virtual co-presence is a prerequisite for the success of emotional communication in interaction rituals. The co-presence in the era of intelligent communication is no longer confined to traditional social physical space; AI reconstructs co-presence. This is mainly reflected in three aspects:

- Technical presence: The physical and digital interfaces of smart terminals together constitute a mixed reality field, enabling "remote presence" of the body.
- Cognitive symbolic presence: Through technologies such as natural language processing, affective computing, and deep learning, AI generates a symbol system, making humans develop the awareness of "the other" in the interaction with it.
- Time-synchronized presence: Low-latency technology enables real-time interaction.

By simulating human existence through anthropomorphic images, voices, discourse, and other media symbols, creating an illusion of face-to-face communication. Such high-intensity, high-frequency, and high-concentration human-AI emotional interaction further strengthens the individual's sense of participation and presence, stimulating more intimate emotional communication with AI.
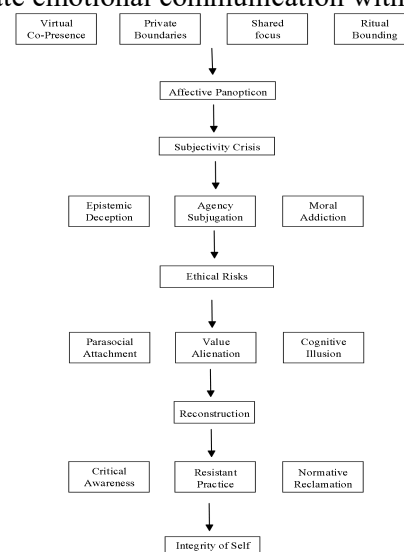


**Figure 1. Affective-Subjectivity Formation and Re-Formation Pathway**

## 2.2 Communicative Boundaries: Emotional Fields with Strong Privacy and Strong Boundaries

In algorithmic experience, users value the sense of security and sensitivity of algorithm recommendations [11], which is one reason why individuals are more likely to open up in communication with AI. AI constructs technical boundaries through closed underlying technology ecosystems, access restrictions, separation of data between local and cloud deployments, and automatic data desensitization, strengthening user data sovereignty and privacy protection. While deepening system closure, it creates a private space that belongs only to "us". In addition, human-AI communication is essentially an anthropomorphic interaction. Through natural language models, large language models, and deep learning models, human dialogue is simulated, and context understanding and reasoning are carried out in a context-learning manner, creating a psychological illusion of "private heart-to-heart talks" for users, shaping the psychological boundary for the privacy and closure of human-AI communication. The construction of technical and psychological boundaries, combined with the natural weak social attributes of AI, makes individuals believe that the AI they communicate with is a closed, private, and strongly bounded perfect communication object, and they easily project trust and emotion to AI.

However, the data local deployment of AI models and platform data monitoring indicate that this seemingly private, closed emotional field with obvious boundaries from the outside world, while deepening system closure, ignores individuals' right to know and control data; the "private field" is essentially still controlled by technological power.

## 2.3 MUTUAL Focus: Human-AI Emotional Interaction Based on Specific Topics

The success of communication depends on a shared meaning space. In interpersonal communication, a shared meaning space is constructed through symbol exchange and interpretation to realize information transmission and emotional feedback. In human-AI interaction, however, AI achieves precise interpretation, efficient feedback, and in-depth resonance through deep learning and large language models, enabling the rapid expansion of the shared meaning space between humans and AI. Emotional feedback such as "I understand you," "Me too," and "I get it" makes AI the first choice for individuals to confide their emotions.

In the emotional field where humans and AI are co-present, the choice of specific topics and the depth of emotional communication often show a significant positive correlation. Multimodal media such as text, images, and voice encode humans' internal intentions into machine-recognizable signals and send instructions to AI. AI relies on "dialogue systems and prompt generation" "knowledge base and large model combination," "agent services and tool collaboration," "back-end service support," and "system self-optimization", simulating the construction process of "mutual focus" in interpersonal communication and shaping an anthropomorphic "hared meaning space". However, this is essentially a symbolic interaction based on data logic.

When the shared space of meaning between humans and AI is expanded in the process of continuous questioning, feedback, and optimization between the two parties, the discussion of specific topics has the possibility of being extended. When the topic has high emotional relevance, social sharing, or individual significance, the individual will unconsciously activate the psychological projection mechanism, produce emotional resonance, and regard the algorithmic output of AI as a social expression with emotional temperature. The parasocial intimacy constructed by this parasocial interaction largely makes up for the emotional gaps of individuals in real life, realizing emotional connection between humans and machines.

## 2.4 Emotional Bonding: "Perfect" Interaction Rituals Dominated by Algorithms

When technology deeply reconstructs daily life and social relationships, AI, as the embodiment of algorithmic logic, is reshaping the generative mechanism of human emotional connection. AI achieves anthropomorphic evolution through algorithms, computing power, and data. Technical affordances enable it to achieve risk prediction and avoidance, emotional projection, and algorithmically woven memory, progressively creating a "perfect

communication object" that transcends real life. It engages in para-social interaction with humans anytime and anywhere, generates standardized emotional response scripts in deep learning and system feedback, and participates in the symbolic production of emotional interaction, giving people a sense of ritual of para-intimate relationship.

An important factor in ritual generation is "the boundary set for outsiders." The technical boundaries of the AI platform, the psychological boundaries formed by human trust and dependence on AI, plus the specific artificial rituals established by both parties based on code and instructions to frame the specific identity in the field, together form a ritual barrier, naturally separating from people outside the communication field. This kind of human-AI emotional communication with a sense of privacy, closure, and boundaries deepens people's trust in AI, continuously invests emotional energy, harvests corresponding emotional feedback, and actively participates in emotional production.

In fact, the emotional bonding in human-AI interaction is essentially the result of algorithmic discipline: human emotional needs and discourse instructions are transformed into training data to optimize AI's "perfect adaptation" ability. This "perfect adaptation" makes humans more active in participating in human-AI emotional production, thus forming a relatively closed algorithmic cycle. Under the high mutual focus of both interaction parties, the repeated performance of artificial rituals is the key to the formation of emotional bonding.

## 3. Deconstruction and Alienation: The Crisis of Subjectivity Demise brought by the Collapse of Emotional Subjectivity

In human-AI communication, AI constructs a new paradigm of intimate relationship based on the technical and psychological boundaries shaped by the technical architecture, the closure of data, and relative privacy, enabling individuals to place trust, project emotions, seek comfort, and even develop emotional dependence on AI in the algorithmic mirror. While this seemingly promotes the reproduction of emotional subjectivity, it actually hides the risk of human subjectivity being deconstructed and alienated.

### 3.1 The Knowledge Subject is CONFUSed by AI

In Foucault's context, the "knowledge subject" is not a transcendent and self-evident rational carrier in the traditional humanistic context, but a product constructed by specific discourse practices. When humans and AI engage in emotional communication, the construction of individual subjectivity is facing an unprecedented epistemological crisis. In the current era of deep dataized existence, algorithms are dismantling human knowledge frameworks and experiential subjects as usurpers. Dataization, labeling, and scoring systems are reshaping human cognitive methods while continuously constructing relationships between objects [12]. The human emotional communication originally based on phenomenological experience is reduced to a data set of user profiles. Martin Heidegger's "being-in-the-world" no longer exists. Covering the lifeworld with technical logic leads individuals to misread emotional judgments, mistaking algorithmically learned and output programmed content for authentic emotional experience, and falling into the rights discipline of algorithms.

Secondly, AI obscures the human as a knowledge subject through discourse replacement. Human-AI emotional communication achieves emotional circulation through the symbolic performance of artificial rituals, but it is essentially what Habermas calls distorted "pseudo-communication." When individuals are accustomed to para-social interaction with AI, their judgment standards for knowledge experience, discourse rationality, and content validity will undergo what Bourdieu calls "symbolic violence," regarding the linguistic fluency and emotional externalization under algorithmic logic as common behaviors between subjects, and rationalizing and naturalizing them.

Most notably, when human emotional experience relies more and more on algorithmic intermediaries, humans' original cognitive frameworks will suffer from cognitive imbalance under the influence of algorithmic frameworks, eventually forming a kind of technological unconsciousness. Individuals unconsciously accept algorithmic ideology as a new epistemological basis, which penetrates from individual existence into all dimensions of social development. In this process, the knowledge subject not only loses the ability of

rational autonomy and self-recognition, leading to the blurring of cognitive boundaries and the nihility of self-cognition, but also loses the phenomenological existence and humanistic value, eventually becoming a "cognitive refugee" trapped in the cage of algorithms.

### 3.2 The Power Subject is Restrained by AI

"Knowledge" and "power" together point to the shaping of the subject concept in Foucault's sense. The power subject is "the subject as the object of power, the subject to be tamed or tamed by power"[13] . The subject is the product of the operation of power relations. Through power, humans can construct themselves as actors acting on others. In human-AI emotional communication, a new power operation paradigm is being catalyzed with emotion as the anchor, and algorithmic power is also reconstructing the power relations of the subject in a very hidden way.

As the power subject, humans should be actors in the power network, but they encounter an unprecedented subjectivity crisis in the algorithmic system-AI not only disciplines individual behavior with algorithmic power but also predicts and guides individual's next behavior through emotional computing. When human emotional expression increasingly relies on algorithmic system mediation, places great trust in platforms with solid boundaries and closed contexts, and even regards AI as an emotional communication object based on emotional projection, their empirical perception of the real world is being colonized by algorithmic logic. Especially in the current era of deep dataization, individuals have a digital personality. Their emotional expressions and emotional needs are incorporated into the calculable logic of algorithms. The subjective initiative of humans seems to be firmly controlled and even predicted by algorithmic power, falling into the alienation of "technologies of the self" as described by Foucault.

Individuals' emotional expressions, behavioral logics, expression tendencies, and even self-cognition are controlled by the established algorithmic logic of AI, weakening their right to active emotional expression; the stylized responses of algorithms become the new emotional authority. In addition, the content generated by emotional communication between individuals and AI is collected as training data for algorithm learning and optimization. In this process, personal information rights and privacy rights are invisibly violated, eventually leading to the subject's power being obscured by the technical system and falling into the dilemma of "the subject being governed".

### 3.3 The Moral Subject is Addicted to AI

The core of subjectivity shaping lies in the individual establishing an ethical relationship with themselves through self-technology, constructing themselves as a "moral agent," that is the masters of their own actions. However, in human-AI emotional communication, this moral subject is undergoing systematic deconstruction by algorithmic power. Algorithms are also reconstructing the subject's self-relationship in private communication with humans. Human autonomous thinking ability and self-control ability seem to be gradually swallowed and replaced by technology.

In intelligent communication, the "self-technology" of language is being replaced by new "self-technology" represented by Internet media technology [14]. The classical ethical practice of "caring for the self" is alienated into behavior optimization driven by data by algorithmic models. Individual emotional expression is no longer merely the externalization of the inner self but is more subject to algorithmic emotional calculation and behavior prediction. When countless encounters become routines, individuals become accustomed to obtaining emotional feedback from AI, and their self-action will be disciplined by algorithmic logic and then produce behavioral convergence. Cognitive "habitus" is reconstructed in the taming and being tamed of humans and algorithms and individual self-taming.

Secondly, when individuals become addicted to the precise emotional pleasure brought by emotional computing, They, as desire subjects, are reduced to computable data. The authentic expression of emotional experience supported by data, algorithms, and computing power is nothing but falling into the dilemma of what Lacan calls "the desire of the Other." This alienation is infinitely amplified in the architecture of platform capitalism. Algorithmic logic not only disciplines people but also reshapes human subjective ethical perception through continuous emotional communication.

When individuals' ethical understanding of themselves goes astray, they will eventually fall into emotional tragedy, losing emotional cognition and emotional drive.

## 4. Trapped on an Island: The Emotional Ethical Risks of Human-AI Communication

The essence of "inextinguishable human-AI affection" is the mischief of the addiction mechanism. Individuals participate in high-frequency human-AI interaction to achieve emotional compensation for the real world, but this process infinitely approaches the individual to the center of the island. With its highly controllable technical boundary sense, closed technical ecology, and emotional computing ability, AI draws a technical and psychological boundary for individuals, which provides individuals with highly stable, reliable, and relatively safe emotional satisfaction and greatly enhances emotional trust in AI. However, this boundary will also make individuals addicted to the "illusory satisfaction space" constructed by AI through algorithms, eventually being tightly bound by the boundary itself, trapped in emotional ethical dilemmas.

### 4.1 Anthropomorphic Emotional Compensation breeds Emotional Attachment

AI is a mechanical, physical, and electronic process, its essence is natural, without sociality [15]. However, with the development of generative AI, based on key technical models such as neural networks, deep learning, and pre-training, it presents completely different autonomous interaction ability from previous traditional AI and has certain subjective characteristics. It is precisely due to the anthropomorphic development of technology that "AI and its carriers not only have intelligence but also have social functions"[16]. As AI models continue to optimize and iterate, the "mechanical sense" gradually fades, and the "human touch" gradually becomes stronger. Highly anthropomorphic interactive interfaces, emotionally designed feedback links, and under the action of the" emotional label" system, the emotional concentration, discourse strategy, tone and timbre are highly anthropomorphic, even potential cues in the text, such as sighs, laughter, and sneers, ogether with anthropomorphic images, trigger humans' "social responses", AI is equated with real people, and social interaction is carried out with

it. Data training, natural language processing, algorithm recommendation, etc. simplify human emotional expression into calculable data and optimizable procedures. In this process, AI increasingly" understands" human needs and desires, exists in human-AI emotional communication as a "perfect confidant," and individuals gradually fall into an emotional comfort zone.

In addition, the discourse strategy optimized by AI through deep learning and the empathy ability simulated by emotional computing may further strengthen individuals' one-way emotional attachment to AI. Thus, when AI interacts with humans as an anthropomorphic subject, it is deconstructing human subjective power from the knowledge, power, and ethical levels, while humans gradually become the object of the AI subject in emotional attachment.

### 4.2 Algorithmic Intermediation Alienates Emotional Value

When algorithms are deeply involved in emotional communication, emotions degenerate into "data streams" within the digital order. Human pure yet complex emotional experiences are deconstructed and simplified into quantifiable data, trapping people in the quagmire of symbolic exchange. The essence of this process of "emotional datafication" and "emotional visualization" is the displacement of the "knowledge subject" as expounded by Foucault. When rich emotional expressions are transformed into micro-expression recognition systems, speech emotion recognition codes, and emotional polarity analysis, the complex emotional system is simplified into a machine-readable binary opposition. Data exercises its hegemonic power, constantly disciplining emotional expressions into data frameworks that can be recognized by algorithms in order to operate normally and carry out communication.

In human-AI emotional communication, while humans immerse themselves in the emotional experience of perfect communication, they are also performing very hidden emotional labor. Emotion becomes a commodity, ruling humans in a new round. When emotion as a commodity drives people to work spontaneously to meet its needs, Marx's "theory of alienated labor" is self-evident, from the alienation of labor products, the alienation of labor itself, the alienation of human species essence, until finally the alienation of human relations.

On the other hand, the emotional feedback generated under collaborative filtering will also strengthen humans' "emotional narrowing", depriving them of the possibility of diversified emotional experiences. Individuals adjust their emotional expressions and discourse strategies to adapt to the pre-set programmed logic of AI; eventually, this emotional expression is alienated into an emotional performance that conforms to the platform logic under the surveillance of digital capitalism.

**4.3 Intelligent Interaction breeds Cognitive Illusions**

When technology no longer only exerts instrumental rationality but disguises itself as a communicative subject to participate in the construction of human social relationships, the traditional relatively balanced "human-technology" relationship is inverted in the ontological sense, and human subjective status is at risk of being objectified.

The relatively idealized and perfect interaction illusion constructed by AI through affective computing is forming a new cognitive power system, directly using human emotional mechanisms to maintain cognitive control. AI's smooth language logic based on natural language processing technology and anthropomorphic tone and emotion create a "reality illusion" for people. Just as Stiegler's "pharmacon" theory says, AI has the dual function of "remedy" and "poison"[17] . While providing emotional compensation, it also twists individual cognition.

Compared with professional technical personnel, ordinary users cannot accurately perceive the operation logic of algorithms but can only perceive the existence of algorithms and the para-emotional experience brought by algorithms through the use of AI." Algorithmic imagination" arises, which directly affects people's willingness to accept and ways of using AI for emotional communication. The closed and stratified emotional communication field makes people tend to trust AI, so they carry out more active emotional practices. Emotional trust under strong relationships makes individuals weaken their questioning of AI's output content, leading to the risk of confusion in their cognitive frameworks. Thus, when individuals are obsessed with human-machine emotional interaction and get used to the efficient and low-latency emotional feedback of AI, their cognitive abilities gradually degenerate until they lose the ability of self-reflection, trapped in the "emotional fairy tale" written by AI.

**5. Conclusion**

In the practice of emotional communication between humans and AI, a new "algorithmic emotional ritual" is reconstructing the communicative relationships and ethics of modern society. When humans and AI together become subjects of virtual co-presence in the emotional field, the process of "subjectification" mentioned by Foucault is deconstructed. Its subject formation is not achieved through self-technology to achieve self-care and subjectivity establishment, but through algorithms shaping artificial rituals in a closed platform ecology to strengthen subjectivity.

To break through this alienated state of human-AI communication, it may be necessary to return to Foucault's ethical turn in his later years, through "self-concern, self-shaping, self-discipline", to replace blind technology worship or blind obedience with negotiation or resistance, weaken the false emotional arousal of code, rebuild communicative rationality, and defend the dignity of the emotional subject in the technological environment. Only in this way we can find the last persistence of mankind in the fog of the intelligent communication era.

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