ingegneria sismica
International Journal of Earthquake Engineering
Anno XLIII - Num. 3 - 2026

An Exploration of the Interactive and Generative Dynamics Between Intelligent Media and Human Beings in Communication Studies

Yuxin Kan[1,*]

[1] School of Marxism, Northeastern University, Shenyang, 110167, Liaoning, China

SUMMARY: *Following the theoretical standpoint of media existentialism, this paper presents a systematic description of the generating mechanism for the interaction of intelligent media and man. Through the deconstruction of the communicative theory's media presupposition of the channel of information, this article reveals how the generative artificial intelligence emerges as a technological substrate with the functions of creating for man's mode of thinking and being.Intelligent media's mechanisms reframe perception, processes reframe identities, and emergence produces new types of social affiliations, collectively functioning as a kind of network that possesses generative dynamics.The research shows there exists deep dialectics of human being and intelligent technology: the optimizations of efficiency bring perceptions of narrowing down, mobility of identity arouses subjectivity anxiety, and intelligence of system breeds the dilemma of accountability attribution. Thus, the duality asks the communication study to get out of the bounds of instrumental rationality and step back to philosophy question of essence of technology.In theory, the present research makes an ontological redefinition in the field of communication, achieves a new conceptual system to interpret the co-evolutionary relationship between the media technology and human society, and achieves new foundational value for ethics building under the digital age.Future research should concern not only the technological breakthrough of artificial intelligence that can be interpretable, not only institutional innovation of human computer interaction, but try to seek out how can we balance humanistic values with technological evolution dialogue.*

KEYWORDS: *Intelligent Media; Generative Artificial Intelligence (GAI); Media ontology; Interactive generation; Technology Ethics*

1 Introduction

We are now at a historical moment of double significance: in terms of technological evolutionary trends, the technology of artificial intelligence known in the academic community as "Generative AI" [1] is no longer a means of human cognitive behavior, but has already demonstrated the ability to match or even exceed human (cognitive) solution capabilities in many complex cognitive tasks. solution capabilities that rival or even surpass those of humans. The existence of this fact has made it impossible for communication studies to escape the theoretical crisis brought about by this major fact: "If Intelligent Media are able to generate, on their own, messages that are continuous, coherent, novel, and relevant to specific scenarios, they will be fundamentally free of the need for ‘channel' or ‘channel'. If Intelligent Media can generate continuous, coherent, innovative and context-specific messages on their own, then they will fundamentally shed their role as ‘channels' or ‘carriers', and become ‘actors' with

*kekemi202212@163.com
https://doi.org/10.65102/is20261214
Published: 10 June, 2026

inherent subjective initiative in communication activities. In this process, the analytical framework of the ‘transmitter-medium-receiver' relationship in the linear communication process is no longer adequate for this relationship between intelligent media and human beings in explaining this new type of relationship." This paper will attempt to respond to this theoretical crisis based on the analytical paradigm of Media Ontology (MOT).

Key to this paradigm shift is a fundamental change in the relationship between media and communication (or, more precisely, the media-communication problem), the most important pair of topics in communication research. In the traditional discourse system of communication studies, there is a relatively clear and strict gap between the medium, as the a priori condition for communication and information transfer, and communication; however, the current era of intelligent media (especially the large-scale language model) has gradually undermined this gap, so that the medium and communication are in fact direct communication; or rather, the medium is simultaneously involved in the "communication" with human beings, and the medium is also involved in the "communication" with people. "In other words, communication is no longer simply about meaning. In other words, communication is no longer simply the flow of meaning from one space to another (or better understood as the flow from one reality to another), but rather, ontologically, the "generation" and "constitution" of one reality to another (or multiple realities). "The research of scholars such as L. Parisi [2] shows that the existential theory of the medium aims to raise the medium to the a priori level as a condition and to realize that the medium is constructed as a prerequisite for communication. "Medium", when understood as this central problem domain, how does the new "existential domain" of generative AI generate a sense of "reality", of self and of social connections? This is the most central and urgent philosophical issue of "communication" in contemporary communication.

This generativity is not simply a product made by a tool, but rather, it is through the dynamism, processuality, and emergence of technology that this generativity gains an understandable logic of reality in the generation of media. First, the dynamism of generativity dissolves the traditional view of media technology as a static entity, making every human interaction in the media a highly contingent and non-reproducible event; second, the processuality of generativity responds to Whitehead's philosophy of process, so that the functionality and significance of the intelligent media can not be predetermined, but rather, in the continuous flow of data and feedback links, remain in the "unfinished in generation"; and third, generative emergence, which implies that macroscopic, irreducible and foreseeable intelligent states and behaviors are derived from microscopic, simple algorithmic interactions [3]. This emergent nature makes the holistic behavior of the system of the intelligent medium higher than the purposeful intentions of the designer and the user, as a force that is alien and possesses autonomy. These three, or the three basic points of the existence of the generative realm of intelligent media, and construct the unprecedented generative relationship between human beings in it and intelligent media.

Based on this, the core research question of this paper is: under the perspective of media existentialism, what is the specific theoretical picture of the interactive generative relationship between intelligent media and human beings? Where to start and how to open up the picture of this way of being to us at the micro, meso and macro levels? In order to answer this question, this paper argues that the media existence relationship between intelligent media and us human beings has the following three main logical levels: the first one is the generative dimension of the somatic discipline relationship. Intelligent media actively train our somatosensory schema (including our somatosensory ways of perception, attentional rhythm, and spatial orientation), thus regulating and recreating our basic experience of "being in the world"; secondly, it is a two-layer co-constructive relationship of generative dimension, where human beings and intelligent media are in the process of molding each other to the square, and where user

Secondly, there is a two-layer co-constructive relationship in the generative dimension, in which human and intelligent media are in the process of shaping each other, in which user behavior and algorithmic logic, digital identities and social norms are negotiated and generated together; and secondly, there is a mutual embeddedness relationship in the emergent dimension, in which human and media are embedded in a wide range of application fields (e.g., smart cities and financial algorithms) and become a community of destiny, whose macro wisdom and systematic risks are beyond the scope of individual's rationality and control.

However, this powerful generative relationship is also like two sides of the same coin, bringing unprecedented mobility and convenience on the one hand, and lurking deep philosophical paradoxes and ethical challenges on the other. Technology, in Martin Heidegge's [4] vision, has always been a way to "uncloud" and "conceal" together. Intelligent media reveal to us the hidden patterns of the world and the potential of the body, but they also systematically obscure the richness, contingency and authenticity of the world, leading to a narrowing of perception, an anxiety of subjectivity, and the disappearance of responsibility in the face of systemic forces [5, 6]. Therefore, this study is not only limited to theoretical description and analysis, but through the clarification of this new relationship, it aims to lay the foundation for us to find the way of man in the technological constellation - that is, to find a way to build a new relationship between critical media literacy, proactive practice, and the development of a new way of life. It is a search for a "sober symbiosis" centered on critical media literacy, proactive practice construction, and humanistic ethics.

The study will draw on the integrated media existentialism to establish an analytical framework and gradually develop the triple attributes of intelligent media and the corresponding triple interactive generative relations; then, it will deeply explain the "masking" and "unmasking" effects of the triple relations; and then, it will analyze the ‘masking' and "unmasking" effects of the triple relations from the intellectualism, actionism and value. Then, we will construct a prudent symbiosis path from the three directions of knowledge theory, action theory and value theory, with a view to deepening the philosophy of the intelligent era foundation of communication studies, and at the same time, providing a theoretical dimension more rich in critical and emotional care for its understanding of our co-evolutionary intelligent media world.

2 Theoretical Framework

2.1 Dualistic Problem Domains of

Communication: Medium and Communication

Looking back at the history of communication thought, its theoretical tension has always centered around a pair of core problem domains: the dimension of "medium" and the dimension of "communication". Rather than being isolated from each other, this dichotomy has evolved in a dialectical movement from an initial disciplinary divide to a deeper theoretical convergence, and ultimately, in the era of generative artificial intelligence, has laid a crucial ideological foundation for our understanding of "interactive generation".

This distinction comes from the infancy of communication research. For a long time, the media dimension examined the media as the material medium, technical means and ideological system for communication, and the basic question was how the physical and logical nature of the media determines in advance the encoding/decoding of information, and even the final world of human cognition, and the structure of society? Corresponding to it, the communication dimension focuses on the ideational transmission, the intentionality between objects and the creation of shared experiential meanings in the communication process. The first question that

needs to be answered is how the intended meaning can be interpreted between two bodies, creatively interpreted, and finally recognized in the common understanding/recognition, and in the traditional "sender-medium-receiver" model, the medium is basically given a relatively passive "channel", and the medium is basically given a relatively passive ‘channel', and the medium is given a relatively passive "channel". In the traditional "sender-medium-receiver" model, the medium is basically given a relatively passive ‘channel', ideally realizing the "transparent transmission" of meaning, as if it were a clean glass window that should not interfere with the scenery outside.

However, this conception of the medium as a separate entity from communication has been profoundly challenged since the early days of electronic media, when Marshall McLuhan's deafening assertion that "the medium is the message"[7] was the first to take issue, revealing that the medium itself, as a perceptual environment, has transformative power far beyond the context in which it is carried. It is a profound revelation that the medium itself, as a perceptual environment, has a transformative power that extends far beyond the specific content it carries - the form of the medium itself reconfigures our sensory ratios and modes of cognition, and thus profoundly participates in the construction of ‘reality'. This means that the medium is not a simple shell for communication, but rather an inherent constructive logic.

This idea has gained an existential dimension in the philosophy of Martin Heidegger. Starting from the philosophical perspective of "Being-in-the-world", he abstracts the concept of ‘medium' from concrete artifacts to the "technological realm" that constitutes the existential structure of the human Dasein. The concept of "medium" is abstracted from concrete artifacts to the "technological realm" that constitutes the existential structure of human existence (Dasein). The medium, in this sense, is the contextual framework and a priori condition that precedes any concrete act of communication and makes it possible. It presupposes what kind of "communication" can unfold in its particular way, and thus the medium leaps from being the ‘object' of communication to being the "ontological" premise of communication.

This idea is further radicalized by Bernard Stiegler's [8] philosophy of technology, which inherits and develops Derrida's pharmacological idea of technology (the medium) as a "prosthesis" of the human being, i.e., as a constitutive and compensatory external organ. The medium, especially the material memory carriers (from clay tablets to digital databases) as a "tertiary retention", constitutes an inescapable historical and material basis for thinking, communicating and transmitting culture. From this point of view, "communication" is essentially a dynamic process of interpreting, reorganizing and re-internalizing the "tertiary retention" that has been externalized in the media.

2.2 The Medium as a Realm of Being

To accurately grasp the ontology of the medium in the age of intelligence, we must step into a deeper existential (existence-theory) dimension. At his closest approach to existence - in his seminal work Being and Time, published in 1927 - Martin Heidegger reveals the key to transcending instrumentalism and unlocking existential thinking, forcing us to ask: what does the medium, at its most fundamental level, really mean?

The core of Martin Heidegger's philosophy lies in the analysis of Dasein, the existence of the human being. He reveals that the most basic existential construction of the Here is "In-der-Welt-sein" (Being in the world). Here "in the midst of" is not a spatial relation of one ready-made object in another ready-made container, but rather the way in which this being ‘deals' with the things of the world around it through "work" (Besorgen) and practice. Rather, it refers to the way in which the present is "in" the world through ‘work' (Besorgen) and practice, through "dealing" with the things of the world around us. We do not first recognize a world of objects as an isolated subject, but are already immersed in a familiar and plausible world of

tools, relations, and meanings. This world is the very Horizont, the non-thematized, first-given realm in which we understand ourselves and all things.

In this way, "medium" can be viewed as a shift in the meaning of existence. The medium is no longer the concrete "thing" of the newspaper, the radio, or the Internet, but rather an abstraction of the technologically universal situation that constitutes our "earthly existence". Language as the realm of thought and media as the realm of experiential "reality" define what we see, hear, and speak before ‘language' and "media. What we see, hear, and say before "language" and "medium"; what we experience, understand, and express - we are not without conditions and boundaries; we are not unconditionally able to say whatever we want to say and express whatever we want to say without limitations. We are not without conditions and boundaries, we can say whatever we want without conditions, we can express whatever we want without limitations. For the possibility of discursive communication, "language" is not one of the interlocutors, but the ontological situation in which the communication of discourse is "possible". Similarly, for the possibility of "reality," the "medium" is not a part of the world of objects, but the ontological realm of the world of experience.

This insight has deep philosophical resonance with Marshall McLuhan's famous statement that "the medium is the message," an assertion that indicates that the real change brought about by the introduction of a medium into human society is not in the specifics of what it transmits, but in the way it "alters the proportions and modes of perception of the human senses," thereby potentially reshaping the overall way we experience the world. The medium, as an invisible perceptual environment, itself shapes the cognitive structure and paradigm of understanding of the world of the communicating subject inhabiting it. It constitutes the "field of view" through which we "see" the world, but we are often blind to this field of view itself.

Therefore, from an existential perspective, the nature of the medium is a realm power that makes ..... visible. It is like the enlightened "Lichtung" (forest clearing) that makes things visible. Different media technologies, at different times in history, have opened up different "open states of existence", technically producing the "reality" itself of different times. Language, writing, printing, electronic media, and even today's generative artificial intelligence, the fundamental transformation of each media form is not a change in the quantity of information transmitted, but a qualitative change in the relationship between the human experience of existence and the world - a re-marking of what can be known, what can be said, and what can be thought.

2.3 The Medium as Surrogate and Environment

Once the medium is examined within an existential framework, an even deeper paradox emerges: how can a technological object that is external to us become the basis of our internal cognition and memory? Bernard Stiegler, in Technology and Time (Vols1, 1994), rewrites in an almost anthropological archaeological style the relationship between technology and human beings. He makes a strong case that technology is not a tool that we acquire later in life; rather, it is entangled in human existence from the outset. He defines technology in terms of a tension-filled concept called "prosthesis": it is at once a "compensation" and an ‘extension' of the human body, and an "externalization" of the human body. It is at the same time a mark of "externalization". The human being, for Bernard Stiegler, is from the very beginning a "technical being", or a being that needs external "tokens" to constitute its own interiority. Our memories, our knowledge, and even our rationality are not something inherent in a closed consciousness, but are, on the contrary, intertwined and co-evolved from the very beginning with these external technical "surrogates".

This "generativity" finds its most sophisticated expression in the field of memory, which Stiegler calls "tertiary retention". If the "first retention" is the direct perception of the moment,

and the "second retention" is the individual's inner recollection, then the "third retention" is the memory that has been externalized, materialized, and retained through technological means - from the moment the memory was created, to the moment the memory was created, to the moment it was created. The "third holding" is the memory that has been externalized, materialized and preserved through technological means - from ancient cave paintings and clay tablets, to medieval parchment scrolls and modern printed books, to today's digital databases and cloud storage. It is these objectively existing material imprints that form the pedestal of collective memory and cultural inheritance. The language, concepts, images, and narratives that we rely on for every thought and communication have long been stored and passed on in these vast "third holdings". Therefore, communication can be understood as a never-ending cycle of interpreting, reorganizing and re-internalizing the existing "third holdings" (i.e., media).

Bernard Stiegler's insightful analysis of the "surrogate" and the "third holding" forms an inspiring dialog with McLuhan's proposition that the medium is an extension of the human being. The dialog between McLuhan's proposition that "the medium is an extension of the human being" and McLuhan's insightful analysis of ‘mediumship' and "third holding" is highly instructive. However, McLuhan misses the essence of his thought if it is understood only as a functional extension of the body's organs by technology. What he really wants to emphasize is that any new medium does not merely extend a single sense or function; it shapes a whole new perceptual environment. When a medium, such as the phonetic alphabet or television, becomes dominant, it establishes a new sensory equilibrium, which, like an invisible ecological field, envelops us and reconfigures the scale, speed, and mode of our perception of the world.

2.4 Analytical Framework: Three Characteristics of Generativity of Intelligent Media

Along the path of thinking about media existentialism, we cannot help but ask: when a medium becomes intelligent, what kind of fundamental transformation takes place in its way of being? To answer this question, we need three keys: dynamism, process and emergence. These three are not isolated from each other, but an organic whole for understanding the nature of intelligent media generation.

Let's envision this scenario: suppose you communicate with ChatGPT, what kind of existence is it at this moment? It is neither different from a book, whose content is solidified on paper, nor from an old-fashioned radio, whose functions are in a fixed state. On the contrary, it is open and fluid, and it is in a state of "uncertainty", because every conversation has its own specificity, and the answers generated in this conversation have a certain degree of randomness. This "uncertainty" is a reflection of the fluidity of the intelligent medium. It is a constantly flowing stream, with model parameters, knowledge frameworks, and interactions growing and changing dynamically under the influence of real-time data. This way of existence is reminiscent of the ancient Greek philosopher Heraclitus' aphorism: "One cannot step into the same river twice" - in the interaction with the intelligent media, we are always faced with an old friend who is "déjà vu but new".

Behind this dynamic existence is the processual nature of the intelligent medium itself. Media historian James Elkins said that human beings prefer to regard technological products as "completed" works, but intelligent media is a "work in progress", its meaning and value are not closed and fixed like algorithmic codes, but in the process of its interaction with countless users. In the process of interacting with countless users, it is generating, recreating, and changing. For example, a child acquires language in a conversation with a human being, and an intelligent medium debugs itself and reweaves its own self in every interaction with us. The "unfinished" state means life, and the unfinishedness is the beauty of the intelligent medium, which fits the description of Whitehead's process philosophy: "The real is not a static entity but a process of

flux."

Most interesting, and fascinating, is the emergent nature of intelligent media. In sufficiently complex systems, there will always be spontaneous emergence of new patterns and behaviors that are vivid and unexpected to the designer. It's as if thousands of simple neurons spontaneously emerge from just the right connections to something entirely new like consciousness [9]. This emergent intelligence can be exemplified by a certain "intuition" exhibited by deep learning models, or by self-optimizing traffic flows in smart cities, as Fazi brilliantly puts it: this emergent intelligence often transcends old explanatory paradigms, and opens up new possibilities as well as new barriers to understanding. To capture this media-ontological constellation in a compact way, the interactive and generative relation between intelligent media and human beings can be expressed as a simple mapping:

$$\langle P_t, I_t, S_t \rangle = G(M_t, H_t, D_t) \tag{1}$$

where M_t denotes the configuration of the intelligent medium (model parameters, interface design and institutional settings) at time t, H_t denotes situated human practices and habits, and D_t denotes the flowing data environment. The output triple $\langle P_t, I_t, S_t \rangle$ represents the dynamically generated perceptual regime P_t , identity configuration I_t and social affiliations or systemic couplings S_t . Equation (1) does not aim at a predictive formal model, but serves as a conceptual shorthand for the generative mapping that underlies the three characteristics of dynamism, processuality and emergence that have been discussed above.

Building on the media-ontological reading above, the overall theoretical framework of this paper can be visualised as a multi-layered generative constellation between intelligent media and human beings (Fig. 1).

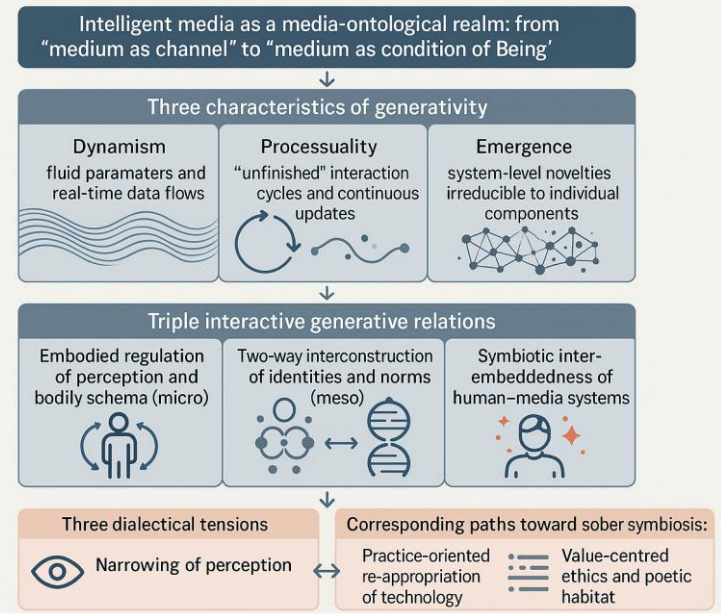

Figure 1: Media-ontological framework of interactive and generative relations between intelligent media and human beings

3 The Triple Mode of Interactive Generation

The three modes can be summarised in a comparative way, as shown in Tab. 1.

Table 1: Triple interactive generative relations between intelligent media and human beings

Level of Analysis	Interactive Relation	Dominant Generative Mechanism	Typical Scenarios	Main Dialectical Tension
Micro (Perception/ Body)	Embodied Regulation	Dynamism of sensorimotor coupling between body and device; continuous retuning of attentional rhythms and spatial orientation	Smartphone navigation, short-video feeds, voice assistants, haptic interfaces	Efficiency of perception vs. narrowing of perceptual field; convenience of guidance vs. atrophy of direct bodily orientation to the world
Meso (Identity/ Norms)	Two-way Interconstruction	Processuality of feedback loops between user practices and algorithmic rules; identities and norms are constantly drafted and redrafted	Social media recommendation systems, ride-hailing rating systems, online games and avatars	Flexibilisation of identity vs. anxiety of subjectivity; co-construction of norms vs. opacity of how "the system" defines good behaviour
Macro (Systems/ Affiliations)	Symbiotic Inter-embeddedness	Emergence of systemic intelligence and systemic risks from interactions among heterogeneous agents and algorithms	Smart-city infrastructures, algorithmic trading in financial markets, AI-assisted clinical diagnosis	New systemic capacities vs. dissolution of individual responsibility; distributed intelligence vs. loss of control and attribution in large-scale socio-technical systems

Table 1 condenses the three interactive modes into a single comparative view, highlighting how dynamism, processuality and emergence are respectively foregrounded at micro, meso and macro levels of analysis.

3.1 Embodied Regulation: Perceptual Reconstruction under Dynamicity

When we hold a cell phone and casually swipe our fingers, an interesting thing is that the cold machine is no longer cold, it is no longer "other", but becomes a "transparent" window for us to perceive the world. At this point, a phenomenon that is both old and new emerges, a phenomenon that the technophenomenologist Don Ihde refers to as the "embodied relationship". In this intelligently mediated "embodied relationship," we are realizing a different kind of depth and complexity by virtue of the intrinsic mobility of the embodied relationship, thus profoundly

altering our bodily iconography, sensory scales, and emotional capacities.

Imagine an urban exploration scenario: when you drive or use a navigation app to move around the city, we no longer need to search for routes through cognitive maps or markers, but follow the dynamically changing screen displaying arrows and verbal prompts in real time. In effect, our phones become a new physical sensory organ of the body, expanding the body's capacity for spatial imagery and reshaping the way we interact with our environment. merleau-Ponty's [10] "body schema" is perfectly illustrated here, which, in a variety of nondifferentiating ways, enables the integration of technology into our bodily experience. Technology is integrated with our bodily experience in a variety of undifferentiated ways, and becomes the basis for our pre-experiential reflection on the body. It is by no means static, but rather a dynamic process of learning and adapting to the intelligent medium.

These relational dynamics modify the way we experience things, not only spatially, but in terms of sensory arrangements, and McLuhan's "sensory weighting' receives a fresh impetus from the smart media.Intelligent applications re-arrange the structure of sensory inputs, in a different way: video-based systems boost our perceptual feeling on visual priority, the talk of voice assistants and smart speakers foreground the sense of hearing and haptic feedback devices bring the sense of touch into an increasingly larger role in the operation – in an unnoticed way, this re-weighting of sensory domain is re-structuring the overall perceptual landscape of our perceptual experience.

While it is still relatively straightforward to acknowledge how spatial re-calibration and rationing of sensory resources can affect the sensory rhythms, the influence of smart media on us is more subtle; the algorithms of platforms like ShakeTalk and TikTok are dynamic, but meticulously control rhythm, speed and the emotional urgency of content, training our nervous system without us noticing.When we are submerged in the high speed avalanche of short videos, not only will our attention get adjusted but so will our tempo of emotion – our emotion is being tuned to the highest intensity fast-paced moments, and we'll leave ourselves emotionally hungry, with needs to be worked up over time.

3.2 Two-way Interconstruction: Identity and Norm Generation under Processivity

The spread of media intelligence has produced an interactional environment in which encounters between humans and machines can no longer be described as simple relations of "use" and "being used". They unfold instead as a continuous spiral of mutual adjustment, a two-way process of co-construction that corresponds to what Anthony Giddens, in The Constitution of Society, terms the "duality of structure" [11]. Systems of mediated intelligence offer the structural conditions within which activities and identities take shape, yet these systems are also repeatedly re-made through the ordinary, routine interactions that they organize. In this sense, identity and cultural norms are not fixed outcomes; they are constantly being drafted and redrafted in an ongoing conversation with algorithmic procedures.

Social media offers a concrete setting in which this inter-constructive relation can be observed. Content-distribution algorithms are not immutable rules, but provisional arrangements that are frequently adjusted through A/B tests and indicators such as click-through or viewing rates, all intended to hold on to users' attention more effectively. At the same time, those who are subjected to these algorithms are not simply controlled by them. Over time, users start to infer what the system "likes": which headline formulations are more likely to be promoted, which topics tend to elicit comments, or which time windows seem to increase exposure. Based on this tacit reading of the system, content producers alter their own practices—adding particular tags, imitating familiar narrative templates, or settling into regular posting schedules. In this feedback loop, algorithmic parameters filter and reshape expressive

habits, while the accumulated responses of users supply the very data used for further optimization. Technical design choices and everyday communicative routines thus grow into one another and jointly participate in defining acceptable identity performances and emergent cultural norms in online spaces. what Bernard Stiegler (2001)[12] calls the "thirdhabitus" comes to the fore here, where the record of our behavior becomes a new form of memory, removed, objectified, and recognized by the algorithm. new forms of memory that become the conditions for algorithms to recognize us and know us.

This process of interconstruction also profoundly alters our identity, in that the relationship with the avatar in the online game is not a subject-object relationship; the avatar is not a completed object, it is a processual being that continues to be reconfigured with every choice the player makes, with every adventure. The limitations of the character define the choices I can make, and my choices define the character's history and traits. We are in a mutually constructive relationship with them - I shape "it" while "it" shapes me. This dynamic process of identity construction gives the traditional question of "who am I" a new and fluid answer in the age of intelligent media.

The rating system of the online taxi platform is a testament to the power of inter-constructive relationships in the dimension of social norms. The driver and the passenger, as the two ends of the interaction with the algorithm, are both thrown into a network of inter-constructive relations dominated by the platform's algorithm. The driver learns the rules of "good service" from the algorithmic rules (e.g., orders cannot be canceled and vehicles must be clean), while the passenger participates in the shaping of "good service" through scoring and complaints, as well as trial and error. The social rules are no longer a set of rules that are defined before each other, but a dynamic body that is constantly being negotiated as people interact with the platform. At this point, we see that intelligent media are not only rulers of norms, but also participants in their production.

Across media platforms, this "two-way interconstruction" takes different forms. In social media, algorithms are built under the logic of recommendation to regulate users' production and consumption behaviors and modes of expression, while users rely on behavioral data to reverse-train the algorithms and thus develop "curved" avoidance behaviors, which ultimately lead to the emergence of a completely new composition of content production, interactive interactions, and attention. In the case of internet dating, drivers are regulated by a star rating system of high/low ratings, which creates a standardized connotation of "good service", while passengers intervene in the rules and assist in their construction through star ratings, and drivers develop a wide range of strategic behaviors to cope with the star ratings system, which ultimately results in fluid service norms and a new production of trust. In the world of video games, character abilities constrain the possibilities of action that players can engage in, while players' creative play constantly reconfigures character potential and the game's deeper meanings, ultimately leading to personalized game narratives and multiple explorations of player identities.

3.3 Symbiotic Inter-embeddedness: System Community under Emergence

The interaction relationship between intelligent media and human beings presents a unique ontological characteristic - symbiotic inter-embedding - at the system level. It creatively realizes the symbiotic relationship of complex system intelligence ecosystems, which generates an emergent characteristic in urban intelligent systems and financial intelligent systems. This means that this emergent property of the system level within the system is not reductionistically derived from the system properties of each participating object, but is a property beyond its accretion established in the process of the interaction of multiple heterogeneous objects.

Taking the smart city transportation system as an example, its operation mechanism is a typical chimeric operation mode. The smart city transportation system consists of intelligent

traffic cameras, intelligent traffic lights, car navigation systems and personal travel apps to form a decentralized information collection system. An individual's travel behavior data will become a decision-making variable in the system, and at the same time, his or her decision also depends on the results of the system's decision-making optimization. It is this circular system that allows the results of the system's traffic optimization to be generated from the continuous interaction of the various parts of the system, rather than from a central command. In this context, Bernard Stiegler's notion of "third holding" takes on a whole new meaning, as individual behavioral data becomes the artificial memory of a technological system, and then becomes the historical information of the system's intelligent iterations.

Algorithmic trading in the financial market also presents another dimension of symbiotic interlocking relationship, i.e., the high frequency algorithmic rational micro-behavior of the financial market, in the process of interaction of the emergence (evolution) leads to high frequency algorithmic unintended consequences at the macro level. Typical examples are the "Flash Crash" of 2010, where the Dow Jones briefly fell and quickly rebounded on extreme momentum without any substantial macro triggers. It is not the result of any particular high-frequency algorithm's inappropriate design or operator's poor behavior, but rather the result of interactions between algorithmic systems, Fazi points out, complex artificial neural networks often behave in ways that go beyond the designer's original expectations, and this exceeding stems from their own creativity.

Second, in clinical diagnostics, the relationship between physicians and diagnostic intelligence takes on a deeper philosophical significance. Specifically, when clinical intuition and algorithmic intuition are mixed in diagnosis, a new diagnostic intuition is generated that is different from the doctor's diagnosis and the algorithm's prediction, and this is the diagnostic intuition that belongs to the "temporary" constituent "diagnostic community", which carries a creative use of human intelligence and artificial intelligence. Parisi's argument of "a priori instrumentality" is verified - the intelligent medium has become an integral part of cognitive activity rather than an external tool.

Together, these phenomena point to a fundamental philosophical shift: the nature of subjectivity will be redefined in an ecology where intelligent media are deeply embedded in human beings, and where systemic intelligence is neither an extension of human consciousness nor a spontaneous evolution of technology, but a process of continuous production in intelligent scenarios of human-mediated co-action.

4 Dialectical Perspectives: Masking and Unmasking in Generation

4.1 The Price of Efficiency: Narrowing Perception and Simplifying the World

In Martin Heidegger's technological thinking, the essence of technology is understood as a form of "demystification". Intelligent media, as a modern technological structure, is basically a way of demystifying "utility"; however, the demystification of technology is inevitably accompanied by a corresponding masking - we embrace efficiency for the sake of efficiency, but also pay the price of perceptual narrowing and simplification of the world.

For example, the widespread use of navigation systems is a typical case in point. The use of GPS systems reveals spatial locations as the best routes, allowing us to navigate through unknown cities, but this convenient navigation system obscures the possibility of direct dialogue between our bodies and the environment. We no longer need to rely on our intrinsic perception of landmarks and directions to construct cognitive maps, instead ceding our grasp

of spatial location to algorithms. The direct result of this perceptual outsourcing is the atrophy of spatial memory capacity and the weakening of environmental perceptual acuity. The joy of getting lost in a corner cafe and the texture of the city in a winding street are all expelled from the memory of the system's efficient algorithms.

In the field of medical diagnosis, AI systems unmask latent disease patterns through data analysis, transforming otherwise invisible physiological indicators into visual diagnostic bases.Formosa et al. [13, 14] found that the advantage of AI doctors' unmasking lies in the improvement of diagnostic efficiency, but at the same time, it may also obscure the embodied dimensions of doctor-patient communication. Physicians' diagnostic and therapeutic activities that are focused on data, and the focus on data metrics can cause the patient's life experience and emotional state to be overlooked. Therapeutic practice is no longer a clinical art with uncertainty, but a technical activity guided by algorithmic recommendations, and what is missing in this process is the "non-scientific rationality" of medicine.

The desire for efficiency in the smart media also brought with itself the homogenization of how the world is rendered. By way of algorithmic filtering, social media present the world not as a rich complex social reality but as a stream of information filtered to users' interests. Thus a personalized push enhances not only the efficiency of information access but also screens out the plurality and multiplicity of the world.Rakitov' thesis on the knowledge society is once more confirmed: when the knowledge is over regulated and filtered, our model of the world in perception becomes flat: those voices that challenge our traditional positions, complicated matters that ask for patient interpretation will go gradually under the logic of efficiency.

The demystifying and obscuring of efficiency constitute a dialectic of two sides of the same coin, and as Bechtel [14] warns in his discussion of attribution of responsibility in the age of neural networks, technological solutions, while revealing one side of the truth, tend to obscure other possible ways of being. The efficient lifestyles we gain through intelligent media come at the expense of perceptual richness and the integrity of the world.

4.2 The Dilemma of Mobility: The Dissipation of Subjectivity and the Anxiety of Construction

As a field of mobility constructed by intelligent media, the form of the subject's presence has changed greatly. This change is a change full of dialectical meaning, that is, on the one hand, the intelligent media demystify the constructive nature of the subject's identity multiplicity, and on the other hand, this demystification inevitably obscures the possibility of genuine presence, which makes modern people fall into the paradox of the loss of subjectivity and the anxiety of construction.

For example, social media present such a dialectical logic: on the one hand, they demystify the hidden state of identity construction in traditional societies; on the other hand, they visualize, monitor and adjust the dynamic process of hidden identity construction. Users are able to self-construct and re-construct their own digital identities under the state of deconstruction, and conduct identity "experiments" through specific self-construction display processes. This is emancipatory in the sense that identity is no longer permanently fixed in one place, and we are given the opportunity to explore identity in a way that we have never had before. But Keenan [15], in his argument dealing with the ethical paradigm, is concerned with the argument that "any process of liberation is accompanied by oppression", i.e., we are liberated by technology but at the same time we are oppressed by it. In this logic of identity play, the deeper question may be: are we "being ourselves" or "generating a self that fits the system"?

This continuous process of identity debugging leads to a profound anxiety of subjectivity. The relatively stable self-identity in traditional society is replaced by a processual flux in the environment of intelligent media. We are constantly adjusting our modes of expression, value

stances, and even emotional tendencies in response to algorithmic feedback, caught in a never-ending cycle of self-optimization.Rakitov's [16] thesis on the knowledge society gains new validity here: when individuals rely excessively on the approval of external systems to construct their selves, the core of their inner subjectivity is in danger of dissipating. We begin to question: are my desires real, or are they cultivated by algorithms? Are my choices autonomous, or are they invisibly guided by the system? This existential anxiety is the cost of the very existence of authenticity that smart media obscures while demystifying the fluidity of identity.

In the field of intelligent caregiving, this dilemma takes on a more complex aspect, as Luo and Wu [17] show that older people are often in conflict when facing care robots: enjoying the convenience brought by the technology, but also worrying about the loss of interpersonal warmth. This is a reflection of the dialectical relationship between demystification and obscuration - the demystification realized by technology means the dimension of care efficiency, but at the same time obscures the dimension of ethical relationship and emotion between people, which cannot be quantified by data.Bechtel [18], before the advent of the era of artificial intelligence - neural networks, has shown that the use of neural networks is not the only way to improve the quality of care for the elderly. -neural network era warned of this phenomenon, that while technological breakthroughs would enhance human capabilities to some extent, this would inevitably lead to new questions of attribution of responsibility.

4.3 The Alienation of Intelligence: Systemic Derangement and the Annihilation of Individual Responsibility

However, the emergent nature of intelligent media brings new cognitive possibilities, but also a certain kind of alienation in nature, and this alienation is not only at the level of the undecidability of the system's behavior, but also more importantly in the process of the dissolution of individual responsibility into complex systems. If an intelligent system has a sufficient degree of complexity, its behavior often exceeds the expectations and control of any participant, and becomes a spontaneous, even irrational force.

In the case of algorithmic trading in finance, for example, algorithmic decisions by rational subjects at the micro level often create irrational behavior at the macro level through systemic interactions.Bechtel has astutely pointed out that in a decision-making environment driven by neural networks, traditional accountability for problems is no longer effective. It is difficult to hold a particular algorithm or trader accountable because it is difficult to determine who is responsible for the volatility of the market. The chain of responsibility is dissolved in a complex systemic effect, leaving a sense of powerlessness - everyone feels as if they are caught in the middle of a huge wave without knowing where it originates from.

In the operation of a smart city, this alienation takes on a different shape. The interconnectedness of algorithms within the transportation system does go a long way towards integrating and optimizing the allocation of resources through instantaneous information sharing. However, Rakitov's explanation of the world of regulation acquires a new connotation here; when the system's intelligence reaches a certain level of complexity, its behavior is beyond the cognitive capacity of any participant. A traffic jam at a particular intersection, for example, is likely to be the product of many seemingly rational individual decisions, yet influenced to some extent by system feedback. In the process of deep inter-embedding, the individual is both a participant and a victim of the system, both a beneficiary of the system's intelligence and obliged to bear the consequences of the system's loss of control.

The case of medical diagnosis is even more complex; Formosa et al. have pointed out that if a doctor's diagnostic decisions are fused with an algorithm's diagnostic recommendations, this diagnostic intelligence is no longer the doctor, not the algorithm, but this diagnostic community. While this alienated intelligence leads to a more scientific diagnosis, it also makes

the boundaries of responsibility blurred. When the diagnosis is biased, is it the responsibility of the doctor, or the algorithm, or the algorithm and the doctor together constitute the algorithm-doctor system itself?

5 Toward a Sober Symbiosis: The Way Out and Ethics

5.1 Epistemological Shift: From Users to Sober Inhabitants

The intervention of intelligent media in human cognitive activities not only requires us to complete the epistemological shift from "user" to "sober dweller", i.e., from the apparent awareness of intelligent media as a tool to the critical cognition in line with it.

Sober habitation requires first of all a cognitive humility. The picture of the world constructed by intelligent media is actually a perspective filtered and reconstructed by algorithms, and the technologically mediated cognition itself is a cognitive tendency and the information selection and neglect it brings. Knowing that it is not possible, we should strive to get out of the information cocoon, seek the agitation of multiple perspectives, and always maintain an open and consciously critical cognitive posture in the cognitive world constructed by technology.

One of the keys to solving the problem of technological complexity is to cultivate systems thinking. The operation of smart media is premised on dynamic processes, emergent mechanisms, and complex interactions, and one-dimensional cognition is no longer sufficient to understand its operating rules. When we apply social media, we need to consider how algorithms can counteract user behavior through instant responsiveness, how user information is constructed with the system, and how individual behavior can lead to macro-social outcomes. Multiple cognitive dimensions help us to strike a more rational balance between the benefits and drawbacks of technology.

Ongoing existential reflection constitutes a deeper dimension of sober inhabitation. We must pause to reflect on the construction of our existential experience by technology: does smart technology extend our perceptual reach while reducing our direct contact with the world? Does it increase the efficiency of our responses while dissolving our ability to make choices? This is not simply an attempt to oppose technology, but a practice of soberly asserting oneself in the midst of technology.

5.2 Strategies of practice theory: from passive regulation to active construction

In the technological field constructed by intelligent media, it is necessary to re-establish the subjective relationship with technology through specific action strategies, not simply rejecting technology, but responding flexibly with a thorough understanding of the logic of technology in order to re-establish subjectivity.

Conscious embodied practices, on the other hand, entail re-examining the interface between the body and technology, for example, turning off navigation devices when stepping out of the room and taking a walk in a natural space; lowering the volume of devices and reducing device contact when strangers are around. These practices are also not to devalue technology, but rather to augment the native sensory experience that has been diminished by mediated technology, allowing the body to engage in a more direct dialog with the world. In addition, in everyday fitness equipment, such as the "fitness bracelet" quantified self-products that track fitness activity, data is used as a reference rather than a truth, and self-regulation by bodily sensations, so that technology serves bodily intelligence rather than replacing bodily sensations.

Positive inter-constructive practices are reflected in our creative interactions with

algorithms. Once we understand the workings of recommendation algorithms, we consciously search for and engage with different content, especially content with opposing viewpoints, and intentionally break free from the confines of the information cocoon. In terms of social media expression, there is a conscious effort to present ourselves as complex and rich as possible, rather than just trying to please the algorithm. Such a practice does not fight against technology, but actively plays with the plurality of technological environments, opening up space for autonomous expression in the discipline of algorithms.

This approach to technological and ecological interventions calls for us to expand our vision from ourselves to the entire technological ecosystem. As individual users of technology, we can choose to support and use as much as possible companies and their technological products whose algorithms and designs are more transparent and ethical; as individual human beings, we need to take part in the expression and argumentation of public opinion on the ethics of technology and digital governance, and to construct and ensure that the technological environment that sustains the interests of humanity as a whole is not antagonistic to technology. ensure a technological paradigm that sustains the interests of humanity as a whole.

The intervention approach of technology and ecology regards the weakness of individual power as a starting point, and emphasizes that the direction of intervention and influence is reached in collective action. The practice of this way of intervention is intertwined with the first two practices of technology use, and it is a humanistic reflection on coexistence with technology, i.e., it opposes those technological values that have abandoned humanistic concerns and no longer coexist with technology. It means that we need to see clearly the logic of technology and the ecological context in which it is embedded, and then to create, in our daily practice, "natural ethical" norms and standards for technology that belong to human beings and to which we are all connected.

5.3 The Return of Value Theory: Reaffirming Human Subjectivity and Poetic Habitat

The surging technological logic of the new era is calling for back-to-value theory aiming to restore the absolute principle of human subjectivity. No matter how intelligent and efficient technology is in itself, ultimately, its existence value is also rooted only in "serving human happiness, human dignity, and human independence', rather than shaping human into nodes that meet system logic demand.Quantifiable parameters like efficiency, growth should never be taken as the final criterion of technology's good; it is the abundance of people, their capacity to think, and their quest for meaning that serve as the stable anchor value of technical progress.

This calls for a deliberate embrace of what might be termed "meaningful inefficiency". The point is not to reject enhancement or to romanticize technological backwardness, but to counterbalance a single-minded orientation toward optimization at the scale of human experience. Taking the longer route because it opens up a wider horizon, rather than the one shaving off a few minutes, is a small decision in which aesthetic judgement trumps sheer efficiency. Settling into the unhurried, linear rhythm of reading a book, instead of endlessly skimming through fragmented feeds, creates pockets of silence and concentration in which the mind can dwell. Such gestures preserve dimensions of life that cannot be captured by metrics yet are constitutive of existence itself: the ability to choose otherwise, the capacity for sustained reflection, and the possibility of unexpected encounters.

From this perspective, the ideal is a kind of "poetic habitat" in which the inner life is not fully colonized by technical systems. When a flower's blossoming is received simply as an event in the world, rather than as raw material for an image to be circulated, its presence is allowed to stand on its own terms. When a conversation occupies us wholly in real time, instead of being sliced into notifications and delayed responses, its warmth is felt as a shared atmosphere rather

than a sequence of messages. In such situations, it is the mode of being itself that pushes back against the framing imposed by technology. The "poetry" of living emerges from letting things appear in their own tempo and texture, and in doing so it marks out a core of humanity that cannot be reduced to, or replaced by, technical operations.

6 Conclusion

The relationship between intelligent media and human beings has moved from instrumental interaction to existential symbiosis, generating a whole new possibility. From the perspective of media existentialism, the relationship between generative artificial intelligence and other intelligent media is no longer just a pipeline for transmitting information, but has become a generative technological realm with human cognition, communication, and even their own production, and a generative relationship of two-way dynamic embodied regulation, two-way interconstructive symbiosis, and symbiotic and mutual embeddedness has been formed between the realm of technology and the realm of human beings, by virtue of the triple characteristics of its dynamics, generativity, and emergence. Martin Heidegge's dialectical reflections on technology's "demystifying" and "obscuring" provide a key path to understanding the impact of intelligent media. Martin Heidegge's dialectical reflections on technological "unmasking" and "masking" provide a key path to understanding the impact of intelligent media. While each generative relation opens up new possibilities and reveals one dimension of the world, it inevitably obscures other dimensions of experience and ways of being. The narrowing of perception, the anxiety of subjectivity, and the dissipation of responsibility are the contemporary manifestations of the "pedestal" effect of technology. This profound discursiveness means that in its theoretical understanding, communication studies must go beyond functionalism and turn to a philosophical inquiry into the relationship between media technology and the origin of human existence. The study of communication transforms the "medium" in the intermediate nodes inherent in the chain of media transmission (linear network - author's note) from a "bridge" to an existential constitutive condition, an existential material, a condition of origin. The transformation of the "bridge" in the intermediate nodes inherent in the chain of media transmission (linear network - author's note) from "bridge" to existential constitutive condition, to the ontogenetic generation of existential material conditions, and to the fundamental integration of the communication problem domain. For the problem domain of philosophy of technology, the study takes the classical proposition "technology is a proxy", "the third holding", and the attention paid by researchers of philosophy of technology to the problem of technology as the starting point of the theorizing process of the problem domain of communication, as a starting point of the problem domain of communication, which is of extraordinary significance. The research at the level of human-computer interaction (HCI) has shown us that it is a very important issue. Human-computer interaction research tells us that the ethical responsibility of interaction design should extend beyond interface and function, beyond impact, to human perception, activity, and even way of being. The limitations of this study are also inevitable, as the invisibility of the "black box" feature of the internal operation of intelligent media and the ontogenetic mechanism of the emergent behavior of human-computer interaction have not been adequately explained technologically, and the cross-cultural dimension of the acceptance, transformation, inclusion and reconstruction of intelligent technology by different cultural traditions have not been explored in depth. As for the cross-cultural dimension of acceptance, transformation, inclusion and reconstruction of intelligent technology by different cultural traditions, it has not been explored deeply. In addition, it is necessary to extend the future research path in two directions: one is to try to create an interpretable intelligent media system, to realize the process and generation of intelligent media

that are understandable, accountable, and traceable, and to respond to the problem of possible responsibility attribution from the technical level, and the other is to realize the mechanism of co-governance of the human-computer interaction system, and to realize the establishment of a flexible governance framework of inclusiveness and guidance from the institutional level, so as to ensure the evolution of the intelligent technology ecosystem, and ultimately, the development of the human-computer ecosystem, which is the most important factor in the development of intelligent technology. The evolution of intelligent technology ecology, and ultimately the overall goal of benefiting human beings, not only requires a constant dialog between communication, philosophy and technology, but is also a mandatory course of study in the current era.

About the Author

Yuxin Kan was born in Haerbin, Heilongjiang, China, in 1992. She received her bachelor's degree from Hebei University of Economics and Trade in China. She received her master's degree from Dalian University of Technology in China. She is currently studying at the School of Marxism, Northeastern University, China. Her main research directions are Marxist philosophy and media philosophy.

References

[1] Zhai X, Nyaaba M, Ma W. Can generative AI and ChatGPT outperform humans on cognitive-demanding problem-solving tasks in science?[J]. Science & Education, 2025, 34(2): 649-670.

[2] Parisi L. Media ontology and transcendental instrumentality[J]. Theory, Culture & Society, 2019, 36(6): 95-124.

[3] Fazi M B. Beyond human: Deep learning, explainability and representation[J]. Theory, Culture & Society, 2021, 38(7-8): 55-77.

[4] Heidegger M. Sein und Zeit[M]. Tübingen: Max Niemeyer Verlag, 1927.

[5] Scherz P. Tomorrow's Troubles: Risk, Anxiety, and Prudence in an Age of Algorithmic Governance[M]. Georgetown University Press, 2022.

[6] Gray C, Eloff A. The fourth ecology: Hikikomori, depressive hedonia and algorithmic ubiquity[J]. South African Journal of Philosophy, 2023, 42(4): 301-314.

[7] McLuhan M. Understanding Media: The Extensions of Man[M]. New York: McGraw-Hill, 1964.

[8] Stiegler B. La technique et le temps 1: La faute d'Épiméthée[M]. Paris: Éditions Galilée, 1994.

[9] Ihde D. Technology and the Lifeworld: From Garden to Earth[M]. Bloomington: Indiana University Press, 1990.

[10] Merleau-Ponty M. Phenomenology of perception[M]. Smith C, Trans. 1996.

[11] Giddens A. The constitution of society: outline of the theory of structuration[M]. Polity Press. 1986.

[12] Stiegler B. La technique et le temps, Tome 3: Le temps du cinéma et la question du mal-être[M]. Paris: Éditions Galilée, 2001.

[13] Formosa P, Rogers W, Griep Y, et al. Medical AI and human dignity: Contrasting perceptions of human and artificially intelligent (AI) decision making in diagnostic and medical resource allocation contexts[J]. Computers in Human Behavior, 2022, 133: 107296.

[14] Bechtel W. Responsibility and Decision Making in the Era of Neural Networks[J]. Social Philosophy & Policy, 1996, 13(2): 267-295.

[15] Keenan J F. Pursuing Ethics by Building Bridges beyond the Northern Paradigm[J]. Religions, 2019, 10(8): 490.

[16] Rakitov A I. The regulative world: Knowledge and the knowledge-based society[J]. Russian Studies in Philosophy, 2006, 45(1): 6-24.

[17] Luo D, Wu X. Ethical challenges in servicing elderly people with intelligent caring robots[J]. Science and Society, 2018, 8(1): 25-39.

[18] Bailey M A. From Spontaneous Generation to Intelligent Design: Conservative Challenges to Science and to Radicalism[J]. Radical History Review, 2007, (99).