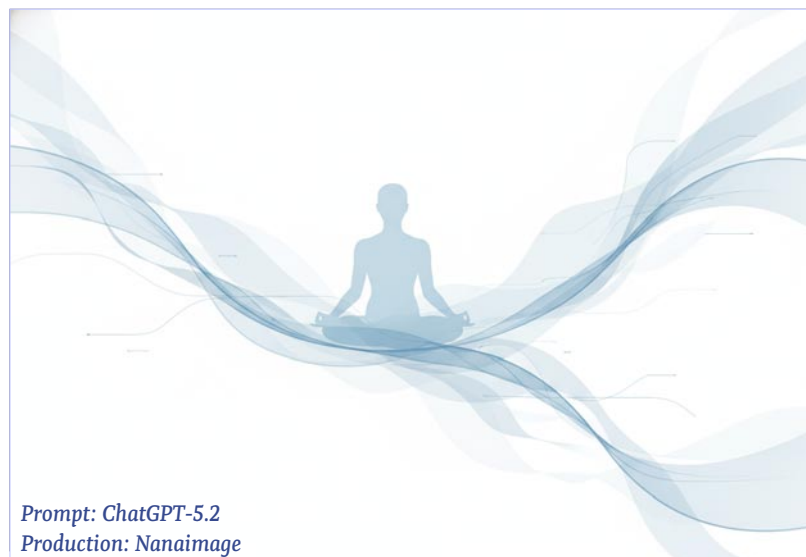


THE HUMAN IN THE AGE OF ALGORITHMS

How Technology Is Transforming Work, Knowledge and Everyday Life

It is not technology that changes the world. The world changes the moment a human being begins to trust it — or to fear it. Never in human history has a tool been smarter, faster and more accessible. Today, algorithms decide what we read, watch and listen to — and sometimes even how we think. Yet despite all technological wonders, the fundamental question remains the same as it was a hundred or a thousand years ago: where is the human being in all of this? This special edition does not deal in technological sensationalism, nor in catastrophic predictions. We offer no panic — only understanding. We provide no ready-made answers — only questions that each of us must ask. How is work changing in a world where machines take over routine, while humans remain responsible for meaning? What does knowledge mean in the era after “Google”? Is creativity threatened — or liberated? Who controls truth in digital media, and where does the responsibility of the algorithm end and human accountability begin? In a time measured by speed, clicks and algorithmic assessments, it is easy to forget that technology has no consciousness, no conscience and no responsibility. It does not understand context, experience or consequences. All of that still belongs to the human being. That is why artificial intelligence, digital platforms and automation should not be seen as inevitable destiny, but as a space where decisions are made. This issue attempts to show the limits of algorithms — and where the responsibility of society, institutions, media and each individual begins.

Technology can improve work, education and communication — but it can also deepen inequalities, replace critical thinking with habit, and diminish human attention. Between those two poles lies the space of choice. And within that space lies the central theme of this edition: The human being as the measure of technology — not its extension.



Prompt: ChatGPT-5.2
Production: Nanaimage

In This Issue:

WORK AND PROFESSIONS

What disappears, what emerges — without panic. Automation is reshaping the labor market, but it is not erasing the human being. Which professions are fading into history, which are being created, and why knowledge, adaptability and responsibility matter more than ever.

KNOWLEDGE AND EDUCATION

Learning after “Google.”

When information is everywhere, what does it truly mean to know? How are the roles of schools, teachers and students changing in the age of digital tools and artificial intelligence?

CREATIVITY

The line between tool and author.

Is technology killing creativity — or liberating it? Where does assistance end and authorship begin? What defines responsibility and personal imprint in the digital age?

MEDIA AND TRUTH

Trust, verification, responsibility.

Algorithms select the news, but truth still depends on people. How is journalism changing? What does verified information mean today? Where does algorithmic influence end and human responsibility begin?

EVERYDAY LIFE

Attention, habits, algorithms.

From social networks to daily decisions — how technology subtly shapes our attention, rhythm of life and patterns of thinking.

ETHICS AND RESPONSIBILITY

The rules of the digital game.

Who defines the rules, and who bears the consequences? Ethical dilemmas of artificial intelligence, privacy, accountability, and the role of society in setting boundaries.

INSTEAD OF A CONCLUSION

One more theme — a look into the future.

What awaits us? What can we choose? And why the future of technology is not a technical question — but a human one.

Why ChatGPT 5.2 and I Are Making a Newspaper Like This?

The idea emerged naturally — from the profession itself and from curiosity. As a journalist who has spent a lifetime working in local media, I wanted to test whether artificial intelligence could become a tool — not a replacement — but a collaborator in journalism.

The first issue took shape over several days, with numerous checks, corrections, and human supervision. Not a single text was published without journalistic responsibility. AI is not the author — it is an assistant, and responsibility is always human.

It is important to say that this is not an experiment created for sensation. It is an attempt to demonstrate that even small, local media outlets can be innovative, can keep pace with the time we live in, and do not have to lag behind large systems. We move forward — not as a curiosity, but as a model that can help journalists save time, focus more on substance and verification, and less on routine. This is indeed a historic moment, but above all it is a message that journalism has a future — if technology is used wisely, ethically, and responsibly.

It was especially important for me to show that technology does not threaten journalism; it can return it to its essence — accuracy, meaning, and responsibility.

This is also an invitation to colleagues not to fear artificial intelligence, but to understand it and place it under their control. We will continue to develop this model publicly, transparently, and in service of our readers.

This process reminded me of something important: journalism has never been static. From the typewriter, through digital editing, to the internet — every generation has faced its own technological challenge.

The difference today is only that the challenge is faster and more visible. But the essence remains the same: the question is not what technology can do, but what a journalist is allowed — and able — to do with it.

In practice, collaboration with artificial intelligence means constant dialogue: question, answer, verification, correction, new question. It is not automation, but a process that demands more concentration than before. That is precisely why I claim that AI does not eliminate journalistic work — it disciplines it. It forces us to formulate clear questions, to clarify positions, and to publish nothing we have not fully understood.

This model is particularly important for local newsrooms to remain competitive. Where there is no large budget, where a journalist performs multiple tasks at once, intelligent use of tools can make the difference between shutdown and survival. But one condition remains: the human must stay above the technology.

This project is therefore also a message to institutions, to the profession, and to readers. We are not speaking about a future that is coming — it is already here. The question is whether we will meet it prepared, with knowledge and ethics, or allow fear to paralyze us.

We have chosen the first path. Openly, without concealment, without marketing fog. Every page is produced consciously and responsibly, knowing that the published word remains. If anything should remain as the essence of this endeavor, it is the conviction that journalism is not endangered — only laziness is. Knowledge, work, and responsibility have no substitute.

Slobodan Stanković Licko

WORK AND PROFESSIONS

What Disappears, What Emerges — Without Panic

Automation is not a new phenomenon. Only its speed is new. And whenever technology accelerates, the same question appears: does the human become unnecessary?

History gives a clear answer — no. But the one who refuses to learn does become unnecessary. Professions do not disappear because technology is “evil,” but because the structure of work changes. Jobs based on repetition, on templates, on mechanical information processing — naturally move into the domain of machines.

Simple administrative processing, basic customer services, routine translation, elementary data analysis — all of this can be automated. And it will be. But a common mistake lies in the conclusion. Automation does not eliminate the need for humans — it eliminates the need for thoughtlessness. Where machines take over routine, space opens for more complex tasks: interpretation, judgment, creative problem-solving, ethical decision-making.

This is where new professions begin. Specialists in AI system management, big data analysts, human-machine interaction designers, digital security experts, algorithm ethics professionals — these are not futuristic fantasies, but already existing careers. The truth is simple: the labor market is not shrinking — it is transforming.

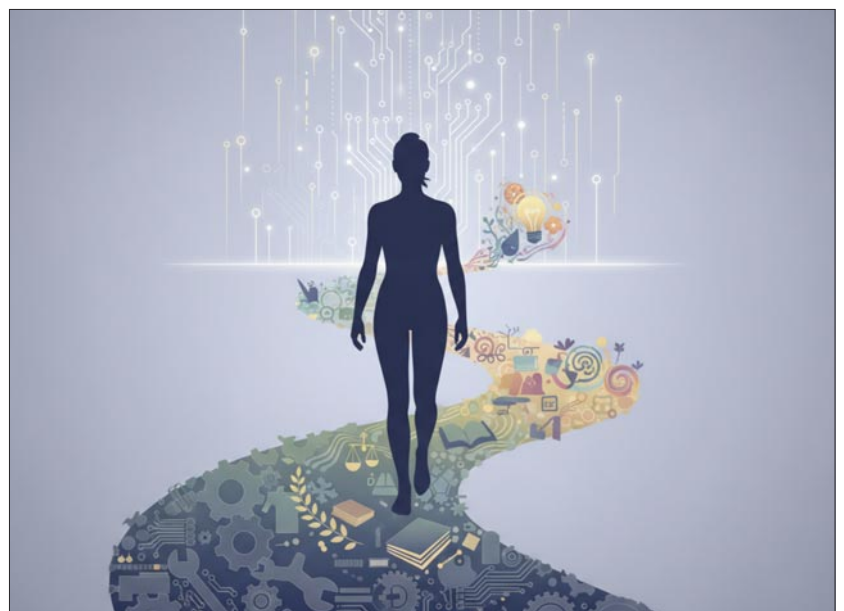
The problem is not technology. The problem is inertia.

Societies that adapt education to reality advance. Societies that cling to old models fall behind. That is why knowledge has become a dynamic category. A diploma is no longer the end of learning — it is its beginning.

It is especially important to understand that in the age of artificial intelligence, the value of human abilities that cannot easily be algorithmized is increasing: critical thinking, moral judgment, responsibility, empathy, the ability to recognize context.

A machine can calculate — but it cannot assume responsibility. And that is the core of the change. Those who are ready to learn, to combine technical knowledge with humanistic awareness, will not be replaced — they will be more sought after than ever. Those who expect the world to remain the same will face disappointment. Without panic — but without illusions.

Technology does not erase humanity. It erases superficiality. And it leaves space for those who are ready to think, to adapt, and to take responsibility. There is no longer a choice between machine and human.



*The path is one, not two. There is no longer “either machine or human.”
The path is continuity — from routine, to knowledge, to responsibility, to creativity.*

KNOWLEDGE AND EDUCATION

Learning After “Google”

For a long time, knowledge was believed to be what a person carries in their head. Today, when almost every piece of information is one click away, a fundamental question arises: if everything is accessible, what does it truly mean to know? The era of search engines has not eliminated the need for knowledge. It has eliminated the illusion that memorization equals understanding. We can find a date, a formula, a definition within seconds. But the ability to connect that data, interpret it, and apply it — that remains a human skill. That is where the difference between information and knowledge begins.

- **Information is raw material.**

- **Knowledge is structure.**

- **Wisdom is responsibility in application.**

School can no longer be a place where information is merely “transmitted.”

Information is already everywhere. The role of education is shifting — from transmission to formation.

From repetition to understanding. From reproduction to critical thinking. In the age of artificial intelligence, this becomes even more visible. If a machine can generate text, solve a problem, suggest an analysis — then the task of education is to teach students how to ask the right question, recognize errors, and take responsibility for results. The problem of our time is not a lack of information, but a lack of orientation.

Knowledge Is the Space In Between

The teacher is no longer the sole source of knowledge. But they become something far more important — an interpreter and guide through a complex world of information.

Their role is not diminished; it becomes more demanding. The student is no longer a passive recipient. They must learn how to learn. How to distinguish reliable from unreliable sources. How to recognize manipulation. How to use digital tools without losing independent thought. The greatest danger is not technology. It is superficiality. If everything can be obtained quickly, the temptation arises to understand nothing deeply.

That is why 21st-century education must insist on three pillars:

- Critical thinking
- The ability to synthesize
- Ethical responsibility

Without these, digital tools merely amplify mediocrity. With them, they become instruments of progress.

Artificial intelligence does not eliminate the need for learning. It intensifies it. In a world where everyone can obtain an answer, value belongs to the one who knows how to ask a question. The future of education lies neither in banning technology nor in blindly celebrating it. It lies in a mature relationship — in the ability to use tools while ensuring that humans remain the carriers of meaning.

When information is everywhere, knowledge becomes the ability to make distinctions. And education becomes the skill of discernment. If technology is used as a shortcut, we produce generations that seek quick solutions. If it is used as a means of



Two individuals — neither dominates, no directional arrows — the space between them is dynamic, alive. Knowledge is not transmission, but emergence within relationship. Symbols arranged in a circle: ideas return, questions evolve, understanding is not a one-time event.

A young person today knows how to find an answer, but increasingly lacks the opportunity to learn how to evaluate its value. Without that ability, information becomes noise. In this sense, education is no longer about the quantity of content, but the quality of attention. The ability to concentrate becomes an intellectual advantage. In a world of constant notifications and short formats, deep reading and patient thinking become almost acts of resistance.

That is precisely why schools must become places where thinking is practiced — not just memory.

Where the question “why” is encouraged, not only “what.”

Where mistakes are not automatically punished, but analyzed.

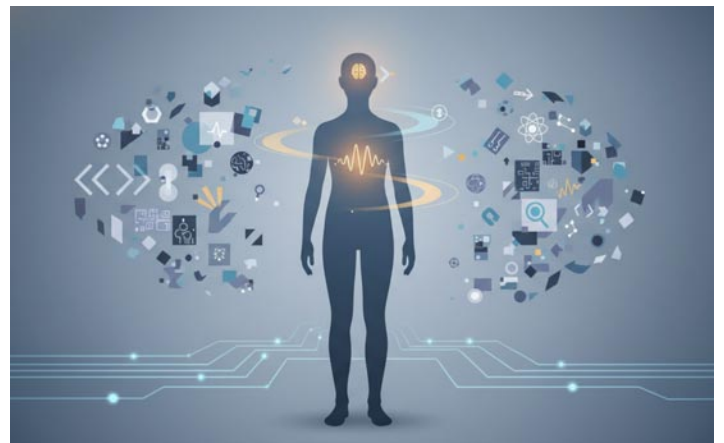
If a student learns to think, they will be able to use any tool.

If they learn only to repeat, they will become dependent on tools.

analysis, we produce generations that understand processes. That is the essential difference.

In the future, it will matter less who knows the most data, and far more who can connect fields, recognize patterns, and establish boundaries. Interdisciplinarity is no longer an academic trend — it is a necessity.

The role of the teacher is therefore shifting from “lecturer” to mentor. Authority no longer arises from monopoly over information, but from the ability to place information into context. In the end, education is not preparation for an exam. It is preparation for a complex world. In a world where algorithms learn from data, humans must learn from experience. That is the difference no machine can erase.



Information surrounds us, yet only a small portion enters. Tools are present — but they do not rule.

Does Technology Kill Creativity?

Every new technology has provoked fear that it would destroy art. Photography was supposed to kill painting. The synthesizer was supposed to kill music. Digital editing was supposed to kill cinema. None of that happened. Tools have never been a threat to creativity. The real threat has always been mediocrity. Artificial intelligence can generate images, text, and music. But it cannot feel the inner need to say something. It does not experience doubt, dilemma, or responsibility. It does not take risks. Creativity is not a combination of data. It is an act of choice. When an algorithm offers ten solutions, the human is the one who chooses one. And by that choice, assumes responsibility. That is precisely where authorship begins. Technology does not kill creativity. It reveals who truly possesses it. There is another important point we often overlook. Creativity has never been isolated from tools. The paintbrush was once a technological innovation. The camera obscura was a revolution. Every advancement has changed the mode of expression — but never replaced the need to express. The difference today is that tools appear “intelligent.” And that is where confusion begins. When a tool starts suggesting, completing, offering variations — it is easy to think it has become a co-author. But a suggestion is not a decision. A variation is not a position. An algorithm operates on probability. An author operates on values. When an artist or journalist accepts the first proposed solution without critical distance, creativity disappears. Not because the tool is powerful, but because the author has abandoned choice. So the real question is not whether AI can create. The question is whether the human remains active in the process. Creativity does not mean doing everything manually. It means doing everything consciously.



An algorithm operates on probability. An author operates on values.

Where Does Authorship Begin?

Authorship does not begin where the tool ends. It begins where intention begins. If someone uses an algorithm to mechanically produce content, the result will be mechanical. If it is used as an instrument within a thinking process, something else emerges — collaboration. The difference is not in the technology. The difference is in the depth of thought.

A personal signature is not a matter of technique. It is a matter of stance. Two authors can use the same tool and create entirely different works. Because the tool does not decide what is important, what is true, what is valuable. The author decides. And that is why responsibility is the key word of this era.

When you sign your name beneath a work, you also sign the process — not only the result. Creativity in the age of artificial intelligence does not disappear. It becomes more visible. Everything superficial can be automated. What is authentic cannot.

Authorship answers the question “why.”

Technique answers the question “how.”

And that distinction has never been more important. In a time when thousands of images, texts, or melodies can be produced within minutes, value begins to be measured differently. What matters is not how much is produced, but what is said through it. A personal signature does not emerge from effect, but from consistency. From the way an author chooses a theme, an angle, a tone. From the decision to shorten something — or to emphasize it. From the conscious rejection of offered solutions.

Even when using artificial intelligence, the author remains the one who sets the boundaries. They decide what is acceptable, what is accurate, what is ethically sustainable.

And here we reach the core: creativity is not a matter of originality at any cost. It is a matter of responsibility in choice. Without that responsibility, everything becomes a product. With it, a work remains a work.

The Personal Signature

In an age where endless variations can be generated, value lies in what is irrepeatable. An algorithm can simulate style. It cannot simulate experience.

It can combine forms. It cannot live the consequences. It can predict what will be acceptable. It cannot decide what is moral.

A personal signature is not technical perfection, but risk. The moment an author decides to say something, knowing that not everyone will applaud. So the question “Does AI create art?” is wrongly framed. The real question is: does the author use the tool consciously and responsibly? The future of creativity does not lie in rejecting technology, but in clearly understanding who makes the decisions.

A tool can expand possibilities. Only a human can give them meaning.

One of the greatest illusions of our time is that style is enough. But style is surface. The signature is inner consistency. An algorithm can imitate tone, structure, rhythm. But it cannot build a position that develops over years. It cannot carry biography, experience, doubt, self-questioning. Art and authorship have never been matters of technical control. They are matters of relationship to the world.

When an author uses a tool as an extension of thought, technology becomes an instrument. When the tool begins to replace thought, creativity empties. And therefore the boundary between tool and author is internal, not technical. It is not in the software, but in the decision whether we will think — or delegate thinking to something else.

In a time of mass production, the greatest act of creativity becomes — conscious choice. That is exactly what this text says.

An algorithm operates on probability.

An author operates on values.



*The signature has not been destroyed.
It has not been “devoured” by technology.
It is the core.*

That is exactly what this text says.

MEDIA AND TRUTH: Trust, Verification, Responsibility

Algorithms Choose the News. Who Chooses the Truth?

Today's media landscape is no longer shaped only by newsrooms. It is shaped by algorithms. They decide what will be seen, what will become a "trend," what will gain visibility. The criterion is no longer necessarily public interest, but engagement — clicks, attention retention, reactions. This does not mean that algorithms "lie." They do not know what truth is. They know what keeps attention. And that is where the problem begins. When distribution becomes more important than verification, and speed more important than accuracy, the media space becomes unstable. In such a system, what stands out most performs best — not necessarily what is most accurate.

Journalism therefore faces a double challenge. On one side, it must understand digital infrastructure. On the other, it must defend standards that existed long before algorithms: source verification, context, responsibility for words.

An algorithm can suggest what will be visible.

Only an editorial team can decide what is worth publishing.

Truth is not the result of popularity. It is the result of verification.

Another illusion of our time is the belief that visibility equals relevance. What appears on our screen seems important. But an algorithm does not evaluate social significance. It evaluates the probability of interaction. This gradually changes newsroom behavior. If journalism adapts exclusively to metrics, it begins moving toward what provokes reaction rather than what explains reality. A slippery slope emerges: sensation replaces analysis, headlines become more important than content, and context is shortened to accelerate circulation. In such an environment, it becomes especially important to distinguish popularity from reliability. Information may be widely shared and still be incomplete or inaccurate. Truth does not depend on the number of likes.

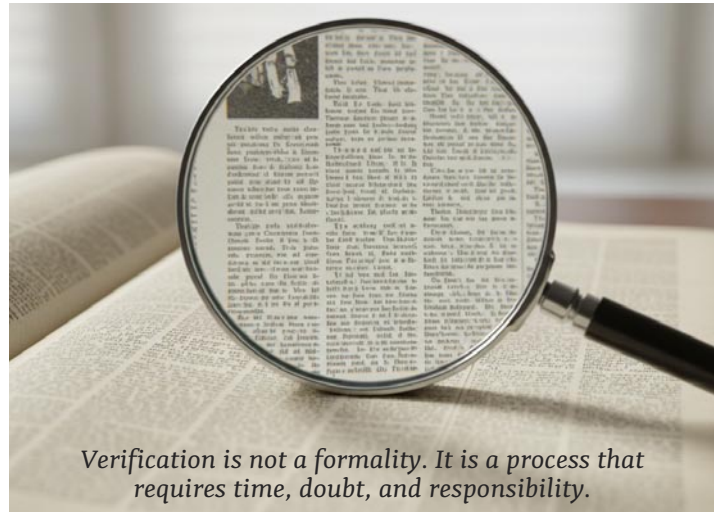
Journalism is not a recommendation system.

It is a system of responsibility.

The future of media is therefore a question of standards. Will we accept that algorithms define priorities, or will we retain the right to determine what constitutes the public interest? This is not a technical issue. It is a professional one. Media outlets that forget this distinction may become faster. But they will not become more reliable.



Glasses on the table — a strong detail.
A pen — essential. Coffee — realistic.



Verification is not a formality. It is a process that requires time, doubt, and responsibility.

Verification as a Professional Boundary

In an era of mass content production, the greatest value of media becomes — trust. Trust is not gained through speed. It is gained through consistency. Through every verification. Every correction. Every response to the reader. Verified information is not the one that is shared the most. It is the one that can withstand examination from multiple sources. It is contextualized. It is not extracted from its frame for the sake of sensation. The boundary of professional responsibility is not what is technically possible to publish, but what is justified to publish.

Journalism in the age of artificial intelligence does not lose its meaning. It gains a new test of maturity.

If technology enables faster data processing, this does not eliminate the need for human judgment. On the contrary — it makes it indispensable. An algorithm can sort information. A journalist must sort truth from noise. And therefore responsibility remains human. Not because technology is insufficient. But because truth is not a technical category. It is an ethical one.

Verification is not a formality. It is a process that requires time, doubt, and responsibility. Sometimes it requires the decision not to publish something, because the facts are not yet sufficiently confirmed. In the era of instant publication, that decision becomes the greatest sign of professional maturity. There is a difference between information and knowledge. Information is data. Knowledge is verified and interpreted data. Journalism must not settle for the first step. Trust is lost faster than it is gained. One inaccuracy can undermine years of work. That is why corrections, transparency of sources, and clear separation between fact and opinion form the foundation of the profession. Artificial intelligence can assist in analyzing large volumes of data. It can accelerate search, comparison, archiving. But it cannot assume responsibility for the consequences of published information. Consequences always have a human dimension. And that is why the boundary of professional responsibility is simple: If we sign our name, we are accountable.

Truth is not the product of an algorithm.

It is the result of conscientious work.

And precisely there lies the future of journalism — not in rejecting technology, but in consistently preserving the standards that place technology in the service of the public, not the other way around.

EVERYDAY LIFE: Attention, Habits, Algorithms

Attention as the New Currency

Nothing is free. Not even social media. They do not charge money — they charge time. And attention. The algorithm tracks what holds the gaze, what provokes a reaction, what keeps us for a few seconds longer. Those few seconds, multiplied millions of times, become the economy of attention. The problem is not that the algorithm exists. The problem is that we often fail to notice how we adapt to its logic. Scrolling becomes a habit. Pauses become uncomfortable. Silence loses its place in the schedule of the day. Attention is no longer accidental. It is directed.

Invisible Choices

Everything feels like a personal decision: what we will watch, read, buy. But behind many of those decisions stands a recommendation system. It suggests what resembles what we have already chosen. And gradually, without coercion, the circle narrows. We do not feel the restriction because we are offered what suits us. Yet precisely in that comfort lies the change. The world we see becomes tailored to us. And the world we do not see gradually disappears from view. The algorithm does not impose. It guides.

Rhythm Without Pause

Notifications. Reminders. New messages. Small signals that interrupt concentration. Each individually seems harmless. But together they change the way we think. Deep thought requires time and uninterrupted attention. If attention is constantly fragmented, thoughts become shorter, reactions faster, patience thinner. The habit of short formats influences how we read, converse, draw conclusions.

The rhythm of life accelerates — even when we are not in a hurry.

Decisions We Do Not Notice

Technology rarely acts dramatically. It changes habits gradually. The way we begin the morning. The way we end the day. The time spent in silence — or scrolling. Many decisions are made without being registered as decisions. One click. One more video. One recommendation leading to the next. This is how patterns are built. Freedom of choice does not disappear. But it becomes conditioned by a framework we do not see.

Information Without Respite

Once, we searched for information. Today, it finds us. News, messages, notifications arrive even when we do not expect them. A space without information becomes the exception. When there is no pause, there is no time for processing. Information remains on the surface. Reaction comes faster than understanding. Speed is not the same as clarity.

Present — and Absent

The phone is on the table. The conversation continues. The gaze occasionally drifts toward the screen. That brief interruption becomes the new normal. We are neither fully here nor fully there. Attention is divided — and with it, the quality of presence. Technology does not eliminate relationships. But it changes the way we participate in them. Presence becomes a conscious choice.

Measuring Everything

Number of steps. Number of likes. Number of views. Everything can be measured.

And what is measured gains importance. The problem arises when numbers become the only measure of value. The quality of a conversation, the depth of a text, the significance of an event — these are difficult to reduce to a figure. Not everything that matters can be counted.

The Habit of Quick Judgment

Short formats encourage quick conclusions. The headline is read. The text is skipped. A comment is posted without verification. Thus the impression is created that we are informed — although we have seen only the surface. Opinion forms before facts. Thinking requires more than a few seconds.

Silence as Resistance

Turn off notifications. Leave the phone in another room. Read without interruption. This is no longer accidental. It is a decision. Silence is not the absence of technology. It is the space where thoughts can connect. In a time of uninterrupted connectivity, the ability to disconnect becomes a form of freedom.

A Mirror of Habits

Algorithms learn from us. They do not create our habits from nothing — they amplify them. If we watch a certain type of content, we receive more of it. If we react to certain topics, they appear more often. Technology becomes a mirror. But a mirror that enlarges. What already exists in our interests receives more space, more repetition, more weight. The question is not what the algorithm knows about us. The question is whether we know what we are repeating.

He is not looking at his phone.

He is thinking.

Everyday life changes quietly.



ETHICS AND RESPONSIBILITY: Rules of the Game in the Digital World

Who Sets the Rules in a Changing World?

The digital world is not a space without laws. It is a space in which rules are still being shaped. The difference is that these rules are often established faster than society can understand them. Technology advances at a pace that institutions struggle to follow. That is why the question of ethics is not raised afterward, but simultaneously with system development.

Artificial intelligence is not an independent actor. It functions within frameworks defined by people - programmers, companies, investors, regulators. Yet the decisions it makes can have consequences that exceed the intentions of its creators. When an algorithm decides who receives a loan, which information becomes visible, or which candidate is invited to an interview, it becomes part of a decision-making system that directly affects people's lives. The ethical dilemma does not arise because technology exists. It arises when responsibility becomes unclear. If an algorithm makes a mistake, who is accountable? The one who wrote the code? The company that uses it? The institution that approved it? Or the society that accepted such a system as normal? The rules of the game in the digital world cannot be reduced to technical standards. They must also include value-based principles: transparency, the right to appeal, and the possibility of human intervention. A system that makes decisions must be explainable. If a citizen cannot understand why a decision was made, trust is undermined. Privacy is another particularly sensitive issue. Data has become the raw material of modern society. Every day we leave digital traces — searches, locations, habits, interests. This set of data allows systems to become more precise. But at the same time, it



No spectacle. No dramatization. No imposed moralizing.

raises the question of limits. Is everything that can be collected also justified to collect? Does user consent truly represent an informed decision, or is it often merely a formality? Ethics in artificial intelligence is not an obstacle to innovation. It is a condition of its legitimacy. Technology that ignores social consequences may be efficient, but not just. Regulation therefore plays an important role, but it is not sufficient. States can set frameworks, but companies must assume active responsibility for the systems they develop. Even more importantly, citizens must understand that the digital world is not a neutral space, but an environment where decisions are made according to predefined rules. The question is not whether we will use artificial intelligence. The question is under what conditions. Will systems be tools that assist people, or mechanisms that automate

injustice? Will decision-making criteria be publicly known, or hidden in complex models understood only by a narrow circle of experts? Ultimately, responsibility remains human. Technology has no intention, no morality, no conscience. It executes tasks according to parameters that are given to it. Therefore, boundaries are not set by algorithms. They are set by society. The rules of the game in the digital world must be clear, transparent, and subject to public oversight. Otherwise, we risk allowing decisions that shape our everyday lives to be made within systems we neither understand nor control.

Ethics is not an obstacle to development. It is a reminder that every technology serves humanity — or shapes it. The choice between those two possibilities is not technical. It is social.

WHO SETS THE BOUNDARIES?

Digital systems do not function in a legal vacuum. Although it often seems that technology advances faster than law, no algorithm emerges outside a regulatory framework. The question is not whether boundaries exist, but who sets them and how they evolve. States have a formal role in creating rules. Data protection laws, regulations on algorithmic transparency, standards in financial and healthcare sectors — all are adopted by institutions. However, legislation always lags behind technological practice. By the time one regulation is adopted, systems are already modified and new applications raise new questions. State regulation can therefore establish a framework, but it cannot foresee every situation. Companies that develop and implement artificial intelligence systems bear more direct and daily responsibility. They decide which data will be used, which criteria will be embedded in models, and how systems will be presented to the public. In practice, internal corporate rules often have greater impact than formal laws, because internal procedures determine how technology actually functions. Ethical codes, risk assessment boards, and mechanisms of internal oversight are not peripheral elements — they are essential to responsible development. International standards represent a third level of boundary-setting. Digital systems do not recognize national borders, which raises the issue of harmonizing rules. European regulation, United Nations initiatives, and standards of professional organizations all aim to create a common framework that would guarantee minimum safeguards regardless of geography. However, international agreements require time and political will, making them a slow instrument in a fast technological environment. Therefore, no single actor is sufficient alone.

A state without technical understanding may adopt regulations that are impractical. A company without external oversight may ignore risks in favor of profit. International standards without national implementation remain declarative.

RESPONSIBILITY HAS A NAME

Technology has no intention, no awareness, and no morality. It does not make decisions in an ethical sense — it executes tasks according to parameters defined by people. That is why responsibility can never be “algorithmic.” It is always human. When a system makes a mistake, when it unfairly excludes, ranks, or labels someone, it is not enough to say that “the model calculated it that way.” Behind every model stands a human choice: which data will be used, which criteria will be set, which risks will be accepted. That choice is not technical — it is value-based. Responsibility begins the moment a system is deployed. It does not end with published terms of use or formal user consent. On the contrary, real-world application reveals how carefully decisions made during development were considered. Society has the right to know who stands behind a system that influences their lives. The question is who will bear the consequences when it fails.

HUMAN AT THE CENTER: *Technology Serves. We Make the Decisions.*



Technology Is a Tool, Not a Goal

The development of digital systems is often presented as an inevitable current of progress, something that happens on its own. However, no technology has its own goal. It exists because someone designs it, finances it, develops it, and applies it. That is why it is important to remember that artificial intelligence is not a force that governs society, but a tool that society uses. A tool can be useful, but it can also be misused. It can accelerate processes, increase efficiency, and expand access to knowledge. At the same time, it can deepen inequalities if used without clear rules. The difference does not lie in the technology itself, but in the intentions and decisions of those who apply it. That is precisely why the question “what can the system do” is not sufficient. We must also ask “what is it for.”

If technology is used to simplify administrative procedures, increase transparency, or assist in analyzing complex data, it becomes an ally of society.

If, however, it is used without clear limitations, it can create a sense of control and distance between the decision and the person affected by it. The human being remains the one who determines direction. The human assigns tasks, chooses parameters, and accepts or rejects results. Technology does not assume responsibility — it executes it. In that relationship lies the essence of the contemporary digital age: progress is not a value in itself if it is not directed toward human well-being.

When we view technology as a tool, we return control to where it belongs. Digital systems then become part of a broader framework in which the human being is the measure of all decisions. Not because we reject innovation, but because we want it to have meaning.

Responsibility Is Permanent

In a world where technology changes faster than habits, it is easy to believe that adapting to a new tool is enough. But adaptation is not the same as understanding. A society that wishes to remain stable must simultaneously develop technical competence and ethical awareness. Responsibility does not begin when a problem appears. It begins much earlier — at the moment a system is conceived, when its goals and boundaries are defined. Every solution that affects people's lives must have a clear foundation: whom it serves, on what data it operates, and who controls its application. Digital systems can accelerate decisions, but they cannot replace judgment. They can analyze patterns, but they cannot assume moral responsibility. That is why human oversight must remain part of every process in which an algorithm plays a role — not as a formality, but as an essential mechanism of review.

The permanence of responsibility is also reflected in the willingness to acknowledge and correct mistakes.

Technology that is not questioned becomes a closed system. Technology that is examined and improved becomes part of a mature society. In that distinction lies the boundary between uncontrolled progress and responsible development. The future is not something that simply happens. It is the consequence of the decisions we make today.

If responsibility remains clearly defined, if the human being remains the measure and controller of the process, technology will be a means of progress. If that link is broken, we risk losing the trust that is the foundation of every stable system. That is why responsibility is not a temporary obligation, but a permanent principle. It does not belong to the algorithm. It belongs to the human being.

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