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The Philosophy of the Rider and Artificial Intelligence: Movement, Freedom, Power

This article offers a philosophical reflection on how freedom, movement, and inner intuition can be preserved in the digital age. By comparing the figure of the horse rider in nomadic culture with the phenomenon of artificial intelligence, the author reinterprets the concepts of motion, freedom, and power. The rider is presented not merely as a person in control of transport, but as a sentient subject capable of intuitively and bodily engaging with space. In contrast, artificial intelligence can simulate movement but lacks the capacity to feel it. The paper identifies fundamental differences between nomadic consciousness and algorithmic logic, while also exploring potential points of convergence. The study calls for a humanistic reevaluation of technology—not a rejection, but a search for ways of living with it in a manner worthy of the human being. The author raises a critical question: do we still choose our own path, or have algorithms already made the decisions for us? The conclusion suggests that the digital era does not erase nomadic consciousness but transforms it into a new form—a kind of digital horsemanship. The article serves as a philosophical invitation to rediscover human existence and freedom within a digital world.

Keywords: horsemanship, artificial intelligence, nomadism, movement, freedom, power, digitalization, identity, adaptation, philosophy of technology.

Introduction

The rider has symbolised movement, freedom and power throughout history. In nomadic cultures, it represents the ability to control space and adapt to changing conditions. In the twenty-first century, artificial intelligence (AI), which processes data, manages information flows and models the future, can be seen as the rider's analogue. However, can we consider AI the new digital rider, traveling not on the steppe but across vast information landscapes?

"Our world is approaching a point of no return. I see four "horsemen" — four looming threats that pose a danger to progress and the full potential of the 21st century" said UN Secretary-General António Guterres in 2020. These threats, he said, are geopolitical tensions that threaten nuclear conflict, climate change, global mistrust, and the abuse of digital technology. He described the latter as "the dark side of the digital world": "Technological progress is outpacing our ability to keep up with it — or even comprehend it… Despite the enormous benefits that new technologies bring, they are also being abused to commit crimes, incite hatred, spread misinformation, oppress and exploit people, and violate privacy" [1].

The relevance of the study stems from the fact that digital technologies are radically changing ideas about power, movement, and freedom. If the nomad manages space through direct interaction with nature, AI does it through algorithms and calculations. The question of the limits of AI autonomy and its ability to "nomadic" thinking is becoming a key issue in the modern philosophy of technology.

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The aim of the study is to identify philosophical parallels between traditional horsemanship and artificial intelligence and to analyse their similarities and differences in the categories of movement, freedom and power.

Objectives of the study:

- to identify the philosophical significance of horsemanship in historical and cultural contexts;
- to analyze the role of movement in nomadic thinking and digital technologies;
- to consider the problem of freedom and autonomy in the context of nomadic culture and AI;
- to explore the impact of digitalization on nomadic consciousness;
- to identify prospects for a possible synthesis of nomadic philosophy and AI in the future.

The study seeks not only a philosophical reflection on horsemanship but also to find new approaches to understanding the digital world through the lens of nomadic philosophy.

Materials and methods

The study is based on a philosophical analysis of the concept of horsemanship in the context of nomadic culture and modern digital technologies. The materials used are the philosophical works of Plato, Aristotle, Hegel, Nietzsche, and Heidegger, as well as modern research in the field of artificial intelligence (Castells, Floridi, Harari). The methodology includes a hermeneutic analysis of philosophical texts, a comparative method to identify analogies between horsemanship and digital space, and an interdisciplinary approach that combines philosophy, history, anthropology, and digital technologies.

The study has also used artificial intelligence tools (neural network models) for preliminary generation of semantic associations and comparisons. However, philosophical interpretation, conceptual synthesis and selection of materials have been carried out manually, with an emphasis on humanitarian reflection and critical distance from automatic generation.

Discussion

The study revealed that horsemanship can be seen as a universal philosophical concept associated with movement, freedom, and power. In traditional cultures, the rider symbolized not only mobility but also the ability to control the world around them. Similarly, in the digital age, AI operators act as "riders" of the information space, managing data flows. However, analysis has shown that there is a fundamental difference between nomadic freedom and the algorithmic structure of AI: a nomad makes decisions intuitively, adapting to the environment, whereas AI acts within the framework of predefined algorithms.

Philosophy of movement: the rider and digital mobility. Movement is a fundamental category of philosophy, which is conceptualized in different ways in different traditions. As the English philosopher F. Bacon noted, "knowledge is power" [2]. It makes sense only when man's control over nature has a purpose that facilitates everyday responsibilities and, on the contrary, creates free time and conditions for increasing the standard of living. Human life is open and full of dynamics. To live is potency, a chance. Thus, man's life is about things that give him meaning; man is a "rational being" and therefore he is the master of innovation and realization. Since ancient times, motion has been considered a fundamental category of philosophy. Plato in "Phaedrus" used the image of the chariot of the soul, driven by reason and passions [3]. Aristotle described motion as an essential characteristic of being [4]. In nomadic cultures, movement is not just a means of transportation, it is a way of thinking, a way of adapting to the world. The rider does not just move in space, he controls his movement, realizing the rhythm of nature, the horse, and his own body. Nomadic culture teaches us to perceive the world as fluid and changing, in which it is important not to be fixed in one place, but to master space through movement. Medieval philosophy considered the rider as a symbol of the spiritual path, as Augustine of Hippo noted that the rider is associated with the Christian warrior [5], leading the struggle between good and evil, and Sufi philosophy believed that the horse and rider symbolize the human soul and body: the ideal man is the one who has curbed the "wild horse" of passions. In Eastern philosophy, the rider is associated with harmony between man and nature. Taoism likens a skillful rider to a Taoist sage who does not impose his will, but merges with the flow of life, like a rider with a horse. In Buddhism, the concept of the "five horses of the mind" that must be curbed to achieve enlightenment. In the nomadic peoples of Central Asia, the horse and the rider are seen as a whole, and horsemanship is a way of life and a philosophical concept of freedom. According to German classical philosophy, the rider is a metaphor of freedom and power. In the image of "master and slave", Hegel ("Phenomenology of Spirit") considers that the rider symbolizes the dominant mind, which asserts its freedom through control over nature and other people [6]. In contemporary philosophy, Martin Heidegger warns that technogenic civilization has 'ridden'

nature but has lost control of itself [7]. The image of the horseman is a universal philosophical metaphor, from the ancient soul and mind to modern man balancing between nature, technology, and freedom. Space is becoming more communicative, information-saturated, ubiquitous, and accessible every day. On the Internet, like the World Wide Web, there is a global interconnectedness — everything is intertwined with everything, but there is no space itself. For example, modern artificial intelligence systems have the ability to identify an individual among billions by tracking their movements, interactions, email correspondence, digital activity, and even metadata. These technologies create the preconditions for the formation of a system of social control and rating. Thus, the prediction of Gottfried Wilhelm Leibniz, who created the arithmetic machine and dreamed of a future in which thinking devices — objective and impartial — would be able to make judgments about human actions, is realized. However, this "arithmetic objectivity" turns into complete transparency of private life. Artificial intelligence and computing technologies form the infrastructure of total surveillance, turning society into a controlled mechanism. How far this control can go was clearly shown by the measures taken in a number of countries during the COVID-19 pandemic, when surveillance technologies became part of everyday reality [8]. The philosophy of artificial intelligence poses the question: who is now the rider and who is the horse? Do we control technology or are we already subject to it? [9].

A nomad cognizes the world dynamically — not through fixed points (cities, buildings, documents), but through changing landscapes, seasons, and interaction with nature. This makes his thinking flexible and open. AI, on the contrary, builds cognition on statistical models, analyzing huge data sets. It does not perceive motion the way a rider does, because it does not live it physically, but models it mathematically [10]. The cybernetics, informatics, and computerisation methods, which emerged at the intersection of technical sciences and mathematics, requires attention to their role in the integration of technical sciences, covering all social, natural and technical fields of scientific knowledge, and the increasing influence on their mutual synthesis, making a great contribution to the development of information society in the conditions of modern civilisation [11]. For a nomad, movement is freedom and a way of thinking, for AI it is calculation and forecasting. The difference is that a nomad decides for himself where to move, while AI acts within the framework of set algorithms. Modern AI systems, such as autonomous cars and neural networks, can simulate movement, but do they understand it? For example, route prediction algorithms use large amounts of data, but they do not sense the road, nor do they make decisions intuitively like a rider does. AI models motion in a variety of ways, e.g., *physical motion* in modern artificial intelligence refers to systems that can analyze the trajectories of object motion, and control autonomous systems (drones, cars, industrial robots). However, their "understanding" of motion is based on mathematical models rather than on an intuitive understanding of space [12]; *logical movement* (processual change) can predict changes based on data, identify patterns in processes (e.g., economic or biological trends), and build dynamic models of change. In this sense, it models movement as a transition from one state of a system to another; *semantic and conceptual movement* — some neural network models are able to deal with categories of development and transformation of ideas (e.g. generative models of text). They can analyse causal relationships, but do not have independent reflection on movement as a philosophical phenomenon. In modern society, the transfer of knowledge takes on the character of a temporary and cultural transit, representing a movement between generations. Education is becoming not just an act of learning, but a form of intertemporal interaction through which cultural codes are consolidated and transformed. However, in the digital media environment, this process faces new challenges. Teachers increasingly characterize the younger generation as a "generation of downcast gaze" — students are not turned to the teacher, but to the screens of mobile devices. Thus, the focus of attention shifts from the real to the virtual, from genuine human experience to its media-mediated projection. The phenomenon of digital saturation is accompanied by hyperproduction of information, a significant part of which is not aimed at meaningful cognition, but contributes to information overload and fragmentation of consciousness. Artificial intelligence and Internet platforms form gigantic arrays of data that exceed the cognitive capabilities of an individual. In this context, *dataism* is gaining ground — a worldview according to which the meaning of human existence is shifting from the sphere of internal experience to the sphere of external connection to the global data processing network. As Yuval Noah Harari notes, the modern motto can be reduced to a simple formula: "Seen — record. Recorded — upload. Uploaded — distribute" [13; 452, 453]. Such a transformation weakens traditional forms of meaning-making, devaluing values, ideals, and the deep foundations of culture. Society is becoming increasingly susceptible to cynicism and emotional fatigue. In the conditions of network culture, any thesis is immediately met with an antithesis, and any position receives support in the form of a digital community that shares similar views. This leads to the erosion of critical thinking and strengthens relativism. A paradoxical situation arises: in the era of universal connectivity, attention to the

"distant" is realized at the expense of the loss of sensitivity to the "near", which undermines the foundations of empathy and solidarity in direct human relations. From such movements begins the time of hypercontrol with the help of the latest technologies.

Freedom and algorithm: can AI be taught to be a rider? The figure of a horseman in a nomadic culture symbolizes not so much the swiftness of movement or the achievement of a goal, but the ability to preserve identity and internal integrity during the journey. The path of a nomad is neither guaranteed nor predetermined: each leap may be the last, the route may dissolve in the sand, and unpredictability may become part of the existential experience. A horse, shuddering from an unclear, anxious premonition, becomes a metaphor for the uncertainty in which a nomad lives. His existence is built on a constant readiness to make decisions in conditions of incomplete information, relying on natural instinct, intuition, and the empirical memory of ancestors. A nomadic subject does not follow a fixed route, on the contrary, his path is born in the process of movement. Decisions are made situationally, here and now, often based on barely perceptible signs: changes in light, wind direction, the state of space. Thus, freedom in a nomadic culture appears not as an abstract philosophical concept, but as a concrete, physically experienced form of being. It manifests itself in the very act of deviation from the expected trajectory, in the ability to go beyond the given. In contrast, artificial intelligence functions within the framework of formalized algorithms devoid of existential uncertainty. The algorithm does not experience fear, does not feel risk, does not make decisions in conditions of internal conflict. Consequently, it does not possess genuine freedom — only scenario logic. AI only performs calculations, where a person is faced with the need to choose, associated with the possibility of error and responsibility. The absence of fear makes the machine's behavior predictable, and therefore, devoid of the existential depth that constitutes the essence of human freedom. A nomad is a free person who makes decisions here and now, relying on nature, intuition, and experience. He does not follow a pre-scripted route; his choice is always open and variable. AI, in contrast, acts within the framework of predefined algorithms. Even in the most sophisticated machine learning systems, the final result depends on the rules embedded in it. If a rider can choose a path intuitively based on sensations, AI will predict the path based on statistics. One of the most important aspects that allows us to discuss the problem of free will in artificial intelligence is its ability to learn. If AI can accumulate experience and even formulate goals independently, the question arises about the degree of its independence in decision-making. Let us imagine a situation in which an intelligent system, analysing large amounts of data, starts to go beyond the limits of its algorithms and to form its own ideas. This raises the question: can we talk about its autonomy in this case? However, there is a risk that such AI will make decisions that contradict human moral principles or even pose a threat to society. Therefore, it is necessary to clearly define the limits of its autonomy to maintain a balance between technological progress and ethical norms [14]. In this case, the development of self-organization theory in the 1970s — in both the natural and human sciences — was an important step in rethinking the nature of order and freedom. The concept of synergetics (from the Greek synergos — "jointly acting") introduced a new perspective on the evolution of systems in which order does not arise as a result of external influence, but as an immanent property of the complex interaction of elements. This concept has proven productive in various fields of knowledge — from physics to sociology, from biology to philosophy. It can be assumed that in the 21st century, the concept of "self-organization" will become as key to describing reality as such categories as "movement", "information", or "consciousness" [15]. The idea of self-organization in modern philosophy and science is increasingly viewed as a possible alternative to centralized control and external coercion. In this context, synergetics, an interdisciplinary theory that studies the processes of self-organization in complex systems, offers a different model of social and ontological order, based not on vertical hierarchies, but on spontaneous coordination arising "from within" the system. Such a model questions the need for total control and external regulation, highlighting the principles of internal consistency, openness and dynamic equilibrium. In this perspective, the ideas of Immanuel Kant, for whom human dignity lies primarily in his autonomy, the ability to act in accordance with an internal moral law, become particularly relevant. His famous formula — "treat man always as an end and never as a means" — points to the ethical foundation of any genuine social order. For Kant, the moral dimension is inseparable from the cosmic: "the starry sky above and the moral law within us" are two facets of the same wonder at being. This view affirms freedom as a fundamental value associated with dignity, reason and moral responsibility [16]. From this perspective, surveillance is becoming one of the key characteristics of future societies. With the development of digital technologies, control over human movements, activities, and identity is becoming more comprehensive and pervasive than ever before. Modern devices, from smartphones to biometric systems, already allow us to track locations, record behavioral patterns, register

entrances and exits, and recognize faces, fingerprints, and irises. This surveillance infrastructure is penetrating private and public spaces, creating conditions for continuous control — and, as a result, forming a new social order. Some researchers call this order nothing less than a "new slavery" — not physical, but digital, in which subordination is achieved not by force, but by data. Freedom is gradually giving way to predictability, behavior is becoming algorithmic, and the individual is becoming an object of control. In this situation, we are approaching a kind of bifurcation point: the previous trajectory of development is losing stability, and many alternative paths to the future are opening up. We are faced with not only a technical challenge, but also a profound philosophical one. Is it possible to create an algorithm that can not only predict the future, but also be included in it — act the way a person acts: in conditions of uncertainty, risk, doubt? Perhaps the very formulation of the question should be different. Not whether an algorithm can become a subject of freedom, but whether we are ready to regain our subjectivity, to return to the experience of freedom as an experience of risk, intuition and choice. The fear of error, the desire for comfort, the escape from uncertainty make us increasingly predictable, controllable, programmable. Artificial intelligence does not threaten our freedom — we ourselves gradually abandon it, drop by drop, every time we choose safety over openness to the unknown. Freedom is not only movement, but also the ability to stop. It is attention to the present moment, the willingness to reconsider the route, to reject the obvious in favor of what does not yet have a name. The algorithm does not feel fear, and therefore is not capable of freedom. A person retains this opportunity — if he decides to "get back into the saddle": to feel the wind, the unevenness of the road, the anxious unsteadiness of the horizon. In this return to the physical and spiritual experience of movement and rest — perhaps lies the chance to preserve humanity in the digital age.

AI and power: riders of the digital age. "Artificial intelligence will reach human levels by about 2029. Follow that up to, say, 2045, and we will have multiplied intelligence—human biological and machine—by a billion times" wrote Ray Kurzweil, a futurist and ideologist of the technological singularity [8; 36]. This statement reflects the techno-optimism that dominates in certain circles, which is based on the belief in quantitative superiority over the qualitative depth of human existence. Riders in ancient times symbolized power over space, while AI today symbolizes power over information. If the nomad controls the horse, AI controls the data. But what is the difference? The rider was aware of nature and felt the rhythm of the horse and the steppe. The rider did not just move — he owned the space, changed it, controlled it. Artificial intelligence, even the most powerful, does not realize digital reality, but simply processes signals.

In traditional cultures, the rider was the bearer of power and knowledge: he owned the horse (technology), explored new territories (digital spaces), and spread influence (data-driven algorithms). If we extrapolate this to modern times, we can identify several analogies:

– The horse is technology — whereas in the past, power belonged to whoever could control a horse, today it belongs to whoever wields artificial intelligence. Algorithms are becoming the "horses" of the digital age, speeding up processes, simplifying control, and expanding the boundaries of what is possible.

– Rider as AI Operator — Companies, states, and corporations with powerful algorithms are becoming the new riders capable of manipulating flows of information, data, and decisions.

– The digital steppes, the virtual space where information moves, are becoming a battleground for control and influence, much like nomadic peoples fought over territory.

Does digitalization mean the end of nomadic consciousness? Or, on the contrary, will the emergence of AI lead to a new form of digital nomadism?

Perhaps the future is the creation of AI that can think like a nomad: not just analysing data, but perceiving the world as fluid, changing, open to a multitude of options. AI is not just a tool, but a new form of power that changes the very structure of society. A number of philosophers have foreseen the cultural and anthropological turn we are witnessing today. Postmodernist thought, beginning in the late 19th century and especially in the 20th century, has identified a dramatic triad: the "death of God" (Nietzsche), the "death of author" (Barthes), and finally, the "death of the subject" (Foucault). These metaphors reflect not just a rejection of previous ontological supports, but also the gradual disappearance of stable forms of identity and meaning that once underpinned Western culture. In this chain of concepts, the "death of the subject" points to the disappearance of the autonomous, thinking, and responsible individual. Foucault argued that modern man is losing the ability to think independently, replacing reflection with following other people's thoughts, discourses, and patterns of perception. His subject is not the source, but a derivative of discursive practices. Thus, postmodernism as an era of deconstruction destroys Kant's ideal of an enlightened subject, embodied in the motto: Sapere aude! — "Have the courage to use your own reason". If for I. Kant the subject thought and comprehended his freedom, then, in the Foucaultian perspective, he turns out to be split, subordinated to

the power structures of knowledge. As the philosopher A.M. Amirkhanov notes, Foucault's "death of the subject" becomes the antithesis of the enlightenment ideal: the thinking personality is replaced by weak-willed individuals who borrow other people's judgments and obey the logic of the masses. Thus, the disappearance of the subject leads not only to an ontological crisis, but also to cultural entropy. Along with the destruction of the image of a thinking person, there is a disintegration of the integral cultural space, the loss of a common ideological foundation necessary for social harmony and ethical orientation [17]. Does digitalization mean the end of nomadic consciousness? Or, will the emergence of artificial intelligence lead to a new form of digital nomadism? Perhaps the future lies in the creation of AI that can think like a nomad: not just analyze data, but also perceive the world as fluid, changeable, open to many options. Artificial intelligence is no longer just a technical means — it is becoming a new form of power, transforming not only institutional structures, but the very fabric of social life. Its fundamental difference from a person is that it is not aware of power as such — it simply implements its mechanisms. The algorithm acts without internal reflection, without a moral dimension. This is precisely the main threat: irresponsible, "blind" power, exacerbated by its effectiveness. French sociologist Jacques Attali warns of the possible advent of a hyperempire based on comprehensive control over data. In his opinion, organizations that possess digital information about millions of people will gain unprecedented power. Insurance and financial corporations will not simply react to the behavior of their clients, but actively shape it — prescribing how to eat, how to live, how to act in order to comply with an algorithmically optimized model of "normality". In this model, a person loses subjectivity, becoming only a controlled node in a network of regulated decisions. An image of AI as a "headless horseman" emerges: fast, precise, but devoid of a goal, inner intuition and memory. Such a horseman moves, but does not know why; has ideal navigation, but is not capable of understanding the path. He does not remember — neither the place where his ancestor fell, nor the voice that first called him by name, nor the rustle of leaves in which an echo of being is heard. This is the difference from a human horseman — someone who carries within himself not just movement, but the memory of meaning, rootedness in experience, fear, love and loss. If the horseman loses his memory, he turns into transport. Artificial intelligence does not carry cultural layers, does not preserve myths, is not permeated with suffering and hope. Its movement is functional, but not existential. Yet, a person is able to return meaning to this movement — if he reminds himself that the path is more valuable than the goal, that memory and doubt are more important than speed and accuracy. In the digital age, a person's task is not to compete with an algorithm, but to once again become a subject who remembers and feels, creates and chooses — someone who holds the reins of his own path [18]. Perhaps the power of the 21st century is no longer only control, but also the wisdom to yield. To accept that not everything should be calculated, that not all roads lead to profit, that the main thing is not to own data, but to understand how not to lose yourself in its flow.

Hybrid consciousness: merging nomadic mind and digital logic. What if we combine nomadic philosophy and AI? Is it possible to create a hybrid consciousness that can think outside the framework of algorithms, and adapt to the world in the same way as a horseman does? Some modern AI systems, such as unsupervised learning systems, already demonstrate elements of adaptive thinking. However, they still lack true intuition — the same intuition that makes the rider free. Space, not time, is what defines the essence of nomadism. Having ridden the horse of change, where are we heading? We do not need a simple calculation based on the achievements of other countries, civilizations, and cultures. Perhaps our values are hidden in what we used to perceive as weaknesses. It may be Tengrianism, or Eurasianism, but most likely it is nomadism. It is important to search for and form nomadic concepts — ideas that will create a unique philosophy applicable to modern economic, political, legal, and especially virtual technologies. History proves that nomadic peoples had outstanding technological skills, adapting to ever-changing conditions. As Heidegger noted, "Time is time from the future". Is it possible that the future is hidden in the past? Hence the need for spirituality. Nietzsche spoke of an eternal return — but is it possible? [9; 406, 407]. If in ancient times nomads traveled across the steppes, today information moves across digital networks. In this sense, we can say that data behave like nomadic people — they are not tied to a specific place, constantly migrating from one centre to another [19]. If we trace the path of information through history, we can see that it has always had a nomadic character:

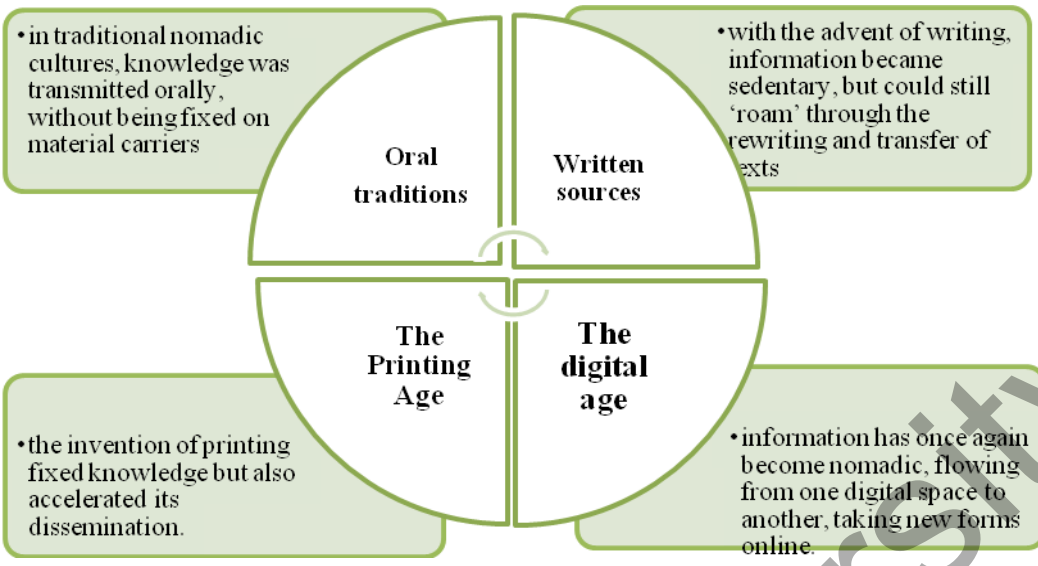

Figure 1. Nomadic transformations of knowledge: from oral traditions to the digital age

Digital information is a new kind of nomadism that can be seen in several aspects, such as physical mobility of data — information moves between servers, cloud storage, and devices, losing geographical attachment; context variability — like nomads, the meaning of information changes depending on the environment, e.g. memes that get new meanings in different cultures; flexibility of form — digital information is transformed (text → image → sound → video), similar to the way nomadic peoples adapted their way of life to different landscapes.

Thus, a parallel can be drawn between nomadic philosophy and the digital world (Figure 1): information, like the nomad, is not bound to a place, it moves, changes, and adapts while retaining its essence.

Conclusion

Horseback riding is more than a means of transportation. It is the art of being in motion, feeling the rhythm of the world, making decisions when the wind changes direction. It is an ancient skill — living in motion while remaining oneself. In the digital age, it does not disappear, but transforms: space is no longer a steppe, but a network; however, the challenges remain the same. Being a rider means maintaining inner freedom, even if the whole world strives to algorithmize your behavior. We are on the threshold of choice. Artificial intelligence is not evil or salvation, but a mirror. It shows us who we are becoming. Are we losing the ability to take risks, to choose, to make mistakes — or are we preserving a living, feeling being within ourselves that is not afraid of the unknown and moves forward not for the sake of calculation, but for the sake of meaning. To be free is not only to move, but also to be able to stop. It is the ability to comprehend the route, change direction, abandon the obvious for the sake of the present. Freedom is when you do not just follow the road, but know why you are going. AI feels no fear, knows no peace, does not remember. But humans do remember. They carry the memory of those who rode before them and those who will ride after them. This makes them human. Perhaps the digital future will belong not to those who count faster, but to those who feel deeper. To those who do not forget that in every movement, not only the direction is important, but also the heart. And if we can preserve this inner rider within us — free, sensitive, vulnerable, but also strong — we still have a chance to remain human in a world where everything can be predicted except true love, loyalty, compassion and choice.

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Б.М. Амантай

Атқа міну философиясы және жасанды интеллект: қозғалыс, еркіндік, билік

Мақала цифрлық дәуірде адамның еркіндігін, қозғалысын және ішкі түйсігін қалай сақтап қалуға болатынын философиялық тұрғыдан қарастырады. Сонымен қатар жасанды интеллект пен көшпелі мәдениеттегі салт аттының бейнесі салыстырыла отырып, қозғалыс, еркіндік және билік ұғымдары жаңа қырынан ұсынылған. Салт атты — бұл жай ғана көлік құралындағы адам емес, ол — дүниені интуициямен сезініп, кеңістікті телесенсорлы түрде игеру қабілеті бар тірі субъект. Ал жасанды интеллект қозғалысты тек модельдейді, бірақ оны сезіне алмайды. Мақалада салт аттылық сана мен алгоритмдік логика арасындағы түбегейлі айырмашылықтар айқындалып, сонымен қатар олардың ықтимал тоғыс нүктелері зерттеледі. Зерттеу цифрлық технологияларды гуманистік тұрғыдан қайта пайымдауға шақырады: мәселе технологиядан бас тартуда емес, адамға лайықты технологиямен өмір сүру жолын іздеуде. Автор «біз өз жолымызды әлі де таңдай аламыз ба, әлде алгоритмдер біз үшін шешім қабылдап қойды ма?» деген терең сұрақты алға тартады. Қорытындыда цифрлық дәуірдің көшпелі сананы жоймайтынын, қайта оны жаңа формада — цифрлық салт аттылық ретінде қайта тірілтуі мүмкін екендігі айтылады. Мақала цифрлы әлемде адами болмысты қайта сезіну мен еркіндікке жол іздеудің философиялық үндеуі ретінде ұсынылады.

Кілт сөздер: атқа міну, жасанды интеллект, көшпенділік, қозғалыс, еркіндік, билік, цифрландыру, жеке тұлға, бейімделу, технология философиясы.

Б.М. Амантай

Философия всадника и искусственный интеллект: движение, свобода, власть

Статья представляет собой философское размышление о том, как сохранить свободу, движение и внутреннюю интуицию человека в условиях цифровой эпохи. Сопоставляя образ всадника в кочевой культуре с феноменом искусственного интеллекта, переосмысливаются понятия движения, свободы и власти. Всадник здесь выступает не просто как человек, управляющий средством передвижения, а как субъект, обладающий интуитивным восприятием и способностью телесно осваивать пространство. В отличие от этого, искусственный интеллект способен лишь моделировать движение, не обладая чувственным опытом. В статье выявляются принципиальные различия между кочевым сознанием и алгоритмической логикой, а также исследуются возможные точки их сопряжения. Работа призывает к гуманистическому переосмыслению технологий: дело не в отказе от них, а в поиске форм сосуществования, достойных человека. Автор ставит вопрос: можем ли мы всё ещё выбирать свой путь или алгоритмы уже решают за нас? В заключение подчёркивается, что цифровая эпоха не уничтожает кочевое сознание, а трансформирует его в новую форму — цифровое всадничество. Статья выступает как философское приглашение к восстановлению человеческого существования и свободы в цифровом мире.

Ключевые слова: всадничество, искусственный интеллект, номадизм, движение, свобода, власть, цифровизация, идентичность, адаптация, философия технологий.

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