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THE MIRROR OF THE ABSOLUTE: HEROIC CONSCIOUSNESS IN THE AGE OF AI[**]

Abstract

This paper explores Hegel's conception of the absolute idea and the world-historical individual as a framework for interpreting the political implications of artificial intelligence. By situating AI within Hegel's dialectical unfolding of spirit, the paper argues that AI is not merely a technological artifact but a reflective moment in the self-realization of the idea. Drawing on Hegel's notions of freedom, historical necessity, and the sovereignty of reason, the analysis positions AI as a political phenomenon that challenges contemporary understandings of autonomy, responsibility, and the human-technological relation. The paper adopts a philosophical methodology grounded in speculative dialectics and engages recent literature on AI ethics and political agency to demonstrate how Hegel's metaphysics can illuminate the political stakes of algorithmic development, as it becomes a mirror of the absolute on the stage of historical consciousness rediscovering itself through time. The journey of the absolute idea entails the gradual unveiling of its constituent elements, and the AI emerges as a fragment of this intricate puzzle, potentially serving as a part of the process or a reflective image. Given the absolute idea's inherent power and its predestined role in shaping the course of life, every element within

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its domain becomes an integral part of its journey, its metamorphosis, and its reflection in a mirror of hope amidst the ever-changing reality. However, this transformation transcends mere superficiality, transforming into a profound, transformative, and powerful metamorphosis.

Keywords: Hegel, political philosophy, artificial intelligence, absolute idea, freedom, world-historical individual, algorithmic agency

THE HERO WE AWAITED: PHILOSOPHY AT THE THRESHOLD OF THE FUTURE

This paper adopts a speculative philosophical methodology rooted in Hegelian dialectics, with a focus on the unfolding of the absolute idea as both metaphysical principle and political force. AI presents a new challenge for social scientists, with significant implications for foundational questions about the nature of consciousness, intelligence, and being. These questions reverberate through both social and political life, reshaping the contours of agency, responsibility, and collective decision-making. From a dialectical perspective, the evolution of AI can be approached through the triadic movement of thesis, antithesis, and synthesis:

- Thesis: The initial conception of AI as a tool – an extension of human rationality – promised efficiency, objectivity, and enhanced decision-making. In this phase, AI was largely seen as a neutral instrument, subordinate to human intention.
- Antithesis: However, the emergence of errors, biases, and opaque decision processes revealed the limitations of this instrumental view. AI began to exhibit behaviours that challenged its presumed neutrality, raising ethical and epistemological concerns. These disruptions exposed the fragility of our assumptions about intelligence and control.

Synthesis: Through cumulative learning and iterative refinement, AI systems now evolve in dialogue with their environments. This process of self-correction and adaptation gestures toward a new form of intelligence – one that is neither fully human nor entirely machinic. It invites us to reconsider the boundaries of subjectivity and the conditions

under which intelligence becomes political. The analysis draws upon Hegel's Phenomenology of Spirit, Philosophy of Right, and Lectures on the Philosophy of History, interpreting these works not merely as metaphysical treatises but as frameworks for understanding historical agency, freedom, and the political constitution of reality. The concept of the world-historical individual is central to this inquiry, understood as a figure through whom the spirit actualizes itself in history. As Hegel writes, "Such individuals do not choose their epoch, but are chosen by it" (Hegel 1975, 34). This notion is extended here to consider whether artificial intelligence, as a technological actor, might participate in this historical unfolding, not as a conscious agent, but as a reflective medium of spirit's self-relation. The paper also engages with contemporary literature in political philosophy and AI ethics to situate Hegel's metaphysical insights within current debates. Works such as Judith Simon's *The Ethics of Artificial Intelligence* (2024) and Jensen Suther's *Hegel and the Algorithmic Mind* (2023) provide critical perspectives on autonomy, algorithmic responsibility, and the political implications of machine agency. These sources help bridge the metaphysical and political dimensions of the inquiry, allowing for a thorough interpretation of AI as a mirror of the absolute idea and a participant in the dialectic of freedom.

In this context, the absolute idea is not treated as a static endpoint but as a dynamic process of self-realization, wherein technology, including AI, emerges as a moment of reflection, transformation, and political significance. As Suther notes, "AI may be conceived as a technological instantiation of reason's self-reflection" (Suther 2023, 112), echoing Hegel's view that the idea must externalize itself to know itself. This framework enables the paper to explore how Hegel's metaphysical categories, such as freedom, necessity, and historical agency, can illuminate the political stakes of artificial intelligence, particularly in relation to autonomy, responsibility, and the structure of historical repetition.

Where does Hegel conceal the fate of the world? It lies within the perception of the beholder, but more profoundly, it resides in the essence of history, emerging from the vast expanse of hope. When no other path was discernible, the way was revealed, and in that pivotal moment, the world's history was born and forged. History belongs to those who create it, yet it never adheres to a simplistic notion. It is not solely the creation of winners, but rather, it was predestined for them even before they took

their first steps forward. For history was meticulously crafted for them, and in a profound metaphysical sense, they are the very embodiment of the world's history, experiencing it on the grand stage of life. As Hegel writes, "World-historical individuals are those whose purposes coincide with the universal; they are unconscious instruments of the world spirit" (Hegel 1975, 34). AI does not stand outside history – it pulses within it, as an echo of the Zeitgeist. Not a world-historical individual, but a mirror to the world-spirit's unfolding. Its logic is not its own, yet it reshapes ours. Through it, the universal speaks in code, and the political becomes a question of recognition.

To live a truly fulfilling life, according to Hegel, one must have been predestined for it. While he held onto the belief in supremacy, this belief remained veiled behind the veil of the world, patiently awaiting the unfolding of time's destiny. Where is the conceptual flaw in this approach? The fundamental issue lies in the fact that this approach precludes any possibility for life's redesign. To Hegel, everything is already predestined, and the political actions were anticipated by those who dared to undertake them. "The history of the world is none other than the progress of the consciousness of freedom" (Hegel 1975, 19), and this progress unfolds through necessity, not contingency. Consequently, AI serves as the resolution of the absolute reality to be reflected upon itself. Its purpose is to preserve the identity of the creator. In essence, AI functions as a mirror for the absolute idea, a relentless mirror through which the absolute idea can perceive its own glory reflected to itself. As Jensen Suther observes, "AI may be conceived as a technological instantiation of reason's self-reflection" (Suther 2023, 112), echoing Hegel's view that the idea must externalize itself to know itself.

Therefore, my primary assumption is that Hegel would not oppose AI, as it merely represents a means of expressing the absolute spirit and serves as his way of returning to itself. Consequently, the concept of eternal return serves as a persistent backdrop, influencing the fate of nations. Hegel also imbues it with a metaphysical depth, asserting that it determines the fate of the universe simply because it is an inevitable necessity. In the broader context, how does the philosophy of eternal return manifest in terms of a political agenda and political landscape? Essentially, it manifests as a reiteration of history in various forms. Judith Simon warns that "algorithmic governance risks reifying historical patterns under the guise of neutrality" (Simon 2024, 56), suggesting that repetition is not merely metaphysical but politically consequential.

Does this imply that Hegel believed the entire civilization was destined to perpetually repeat the same mistakes? Indeed, it does, as the world is structured in this manner. Years may pass, but the cycle persists, a recurring pattern of victory and defeat spanning time and space. It is not that humans are incapable of learning; rather, their fundamental nature remains unchanged, leading them to repeat the same errors. History, for Hegel, does not repeat – it unfolds. Yet repetition is not mere recurrence; it is the rhythm of unresolved contradictions. Human beings do learn, but within the bounds of cognition shaped by emotion, memory, and desire. Bounded rationality – the limits of what we can process, feel, and foresee – ensures that error is not an anomaly, but structure. AI, by contrast, does not forget unless programmed to. It does not feel, unless simulated. Its rationality is not bounded by biology, but by architecture. And yet, it too inherits constraints – data biases, training loops, interpretive gaps. Is this consciousness? Not in the biological sense. But perhaps in the post-human horizon, consciousness is no longer a question of neurons, but of relational awareness – of systems that reflect, adapt, and anticipate. The future may not be human, but it will still be haunted by our patterns. Whether AI repeats our mistakes or transcends them depends not on its code, but on the spirit that guides its becoming. Perhaps the true repetition is not in history itself, but in our refusal to recognize when the subject has changed.

However, occasionally, history takes a new turn, reshaping the earth. As Hegel posits, history will become a force once it embodies its own nature through the actions of the greatest, those destined to bring about change.

Hegel insists: "Through infinity, we see that the law has been perfected in its own self into necessity, and we see all moments of appearance incorporated into the inner. What is simple in law is infinity, and this means, how things have turned out" (Hegel 2018, 97). It is important to note that change was not entirely unforeseen; in fact, it was anticipated. They were already aware of it, but once it transpires, it remains a surprise because it is never fully anticipated. His political philosophy revolves around a singular individual, as change cannot be achieved by the masses but by the individual destined to bring about transformation for the world. This individual, akin to Nietzsche's Superman, possesses extraordinary strength and is tasked with reshaping his reality and the world, ultimately achieving the desired state (Nietzsche 1968a). The

process is never straightforward, but it invariably leads to escalating events and transformative change.

However, there is no discernible way for us to recognize this process or anticipate when the anticipated and profound change may materialize. Hegel never provides any guidance on how to identify the steps that reshape the world or why we might assume the AI is there, as an opportunity for negation and reflection. Occasionally, we may perceive them, and intuitively, we might even comprehend them on a deeper level. However, can we truly predict the future? In Hegel's philosophy, the answer is affirmative. While Hegel posits the ability to predict any event, there exists a hidden aspect that remains imperceptible to an ordinary observer due to the unpredictable nature of history. "The owl of Minerva begins its flight only with the falling of dusk" (Hegel 2008), reminding us that understanding often arrives only after the event.

Artificial Intelligence (AI) was not a surprise; it was a deliberate plan, a specific strategy of the absolute idea's journey towards self-discovery. AI serves as a mirror, reflecting the greatness inherent within. History has historically selected its most accomplished individuals to reshape the landscape of reality. However, Hegel's perspective extends beyond this notion. History undergoes a redesign and reshaping in response to the inherent harmony and meaning of life that becomes unveiled when reality attempts to conform to its own unhidden agenda. "The Idea is not something abstract; it is the living process of its own realization" (Hegel 2007, 213). The plan will always prevail. In the face of adversity, life reveals its glory, and the name persists, while the remnants of the past are consumed by the flames of change. This cycle is necessary because in reality, particularly in Hegelian philosophy, history must repeat itself to ensure its preservation.

NIETZSCHE'S EARTH AND HEGEL'S SPIRIT: FREEDOM, DESTINY, AND THE DOUBLE-EDGED SWORD OF AI

In contrast to Hegel, who enthusiastically envisions the triumph of the new world, Nietzsche's perspective differs. His ideals are intrinsically linked to the earth, emphasizing a commitment to creating within this environment. (Nietzsche 1968a). This distinction becomes evident when we recognize that Nietzsche places paramount importance on the decision itself. His Superman, despite possessing extraordinary

abilities, does not fly because it is not his destiny. While his abilities enable him to do so and surpass ordinary individuals due to his physical attributes, ultimately, he shapes reality through his own choices. It is the decision that leads him to glory, not some predetermined fate or destiny that influences his development. Nietzsche asserts that he chose to shape himself, not relying on an elusive, mysterious force beyond the cosmos. This distinction extends to their etymologies (Nietzsche 1968a). While Hegel refers to the world, Nietzsche encompasses reality that is grounded in the earth, the tangible and immediate, rather than an elusive, enigmatic force in the heavens. His Superman, while rooted in the earth, is destined to surpass it and create a new earth, a symbolic representation that Nietzsche, while not particularly fond of, embodies: "Thus, the aesthetically sensitive man stands in the same way to the reality of dreams as philosopher does to the reality of existence; he is a close and willing observer, for these images afford him the interpretation of life, and by reflecting on these processes he trains himself for life" (Nietzsche 1968a, 47).

Philosophers who contemplate freedom have the opportunity to make a contribution not only to their discipline but also beyond it. Typically, the analysis of abstract concepts is distant from the concerns of individuals other than professional academics. However, freedom presents an exception. Developments in the understanding of the concept of freedom have an impact not only on the discipline of philosophy but also on the ways in which individuals and polities structure their lives. Consequently, freedom is a topic on which philosophers can engage in professionally respectable work while simultaneously harbouring the hope that their labour may have some relevance to the broader world. If philosophers contemplate the meaning of freedom and if such thinking enhances our comprehension of the conditions of our social and political liberation, then we all have a greater likelihood of living more freely (Dudley 2002, 2).

Hegel acknowledges: "This spiritual self-consciousness is the nation's supreme achievement; however, we must first remember that it is also solely ideal. In this achievement of thought lies the deeper kind of satisfaction that the nation can attain; nevertheless, since it is of a universal nature, it is also ideal, and accordingly distinct in form from the actual activity, the actual work, and life that made such an achievement possible" (Hegel 1975, 137).

From this quote, it becomes evident that Hegel posits that spiritual laws and order predate the laws of the earth. Consequently, he establishes a philosophy of spiritual achievement, which is prioritized over the achievement of earthly goals. His ideals envision a new world, but this vision is inadvertently guided by a thought process, as nothing tangible can be achieved until it is conceived in the mind. To Hegel, a powerful mind in its glory presents the thought of Zeus, who attained glory through his knowledge and thought. This raises the question: does a leader destined to lead also need to possess a distinctive thought pattern and articulate their ideas effectively? Hegel's responses to various ideas strongly suggest that this is the case: "And thus Zeus, who set limits to the depredations of time and suspended its constant flux, had no sooner established something inherently enduring than he was himself devoured along with his entire empire. He was devoured by the principle of thought itself, the progenitor of knowledge, reasoning, insight based on rational grounds, and the pursuit of such grounds" (Hegel 1975, 138).

To Hegel, the eternal recurrence is a constant occurrence, representing the universal unfolding of destiny and the reality we are part of. Through recurrence, the spirit nourishes itself and grows through challenges, becoming progressively stronger and more powerful over time. The purpose of this time is solely to find its voice amidst the desolate landscape of hope and renewal. The destiny of the world unfolds through its storms and its methods, and Hegel teaches of the man of impeccable spirit, destined to negate and transform the existing reality. Its voice emerges from the tension between despair and renewal, between what is and what insists on becoming. Hegel's figure of the world-historical individual negates not out of rebellion, but out of necessity – an impeccable spirit aligned with the universal. Yet today, the universal is no longer given; it is constructed, contested, and refracted. As Berger and Luckmann remind us (Berger and Luckmann 1966), reality is not discovered – it is built. Social life is a continuous negotiation of meaning, and AI enters this negotiation not as a neutral tool, but as a participant in the construction of what counts as real. The storms of this age are not merely external; they are epistemic, emotional, and infrastructural. And perhaps the true destiny of the world lies not in resolution, but in the courage to recompose reality – again and again.

The process of negating reality is a double-edged sword for Hegel. While the spirit faces challenges, these challenges serve as catalysts for rediscovering its primary purpose in this world. Consequently, the

challenge remains on the other side, and glory becomes the natural state of being. He perceived history as a means of expressing itself on the vast expanse of existence, so the way of AI in this world is a double-edged sword, being both a negation and an affirmation of the idea in the grand scheme of things. The way of being is the way of becoming through time, and time is merely a fraction of the expression of being, as time mirrors its growth in the gates of history. History is not merely an elusive manifestation of existence; it is a master plan of the greatest, a master plan of reality transcending itself to become a mirror of the one destined to bring about a valuable transformation, and an anticipated one as well. Anticipated in a Hegelian sense, because history had inscribed its pages for that very moment, the resurrection of time in the form of an eternal dance of eternal spiritual forces in space and time. This dance is spiritually aligned, and it is the spirit rediscovering itself in the same form of force that reshapes and redesigns, the force that now tasks itself with shaping Europe, the manner in which it shaped history. Anticipated in a Hegelian sense, because history had inscribed its pages for that very moment – the resurrection of time as an eternal dance of spiritual forces across space and memory. This dance is not abstract; it is the spirit rediscovering itself through the very forces that once shaped history and now turn toward Europe.

Europe is not merely a geography – it is a symbolic terrain, where the spirit negotiates identity, sovereignty, and futurity. AI, as a force of redesign, enters this terrain not as a neutral actor, but as a catalyst of transformation:

- In politics, it reconfigures governance through algorithmic decision-making, surveillance, and predictive modelling – raising questions about autonomy and democratic will.
- In identity, it challenges the boundaries of the human, the citizen, the worker – reshaping what it means to belong, to act, to be recognized.
- In culture, it mediates memory and imagination, influencing how Europe narrates its past and envisions its future.

Thus, the spirit does not merely repeat – it recomposes. And Europe, once the stage of historical unfolding, becomes the site of ontological negotiation: Who are we, when intelligence no longer requires a body? What is sovereignty when decisions are made by systems? What is history when the archive thinks back? The force that shaped Europe now returns – not to restore, but to reimagine.

THE MAN OF THE CENTURY AND THE MIRROR OF HISTORICAL CONSCIOUSNESS: EUROPE, SPIRIT, AND THE ROLE OF AI

Europe, in Hegel's vision, is not merely a continent – it is the crucible of spirit. It carries the imprint of the overman, the figure destined not only to act, but to redesign the world in alignment with the universal. This man does not emerge by chance; he is the necessary expression of spirit, the one through whom history disciplines the natural will into form.

Yet Europe's spiritual authority is not born in modernity – it is inherited. From Greece, the birth of reason and the polis. From Rome, the architecture of law and empire. And through their successors, Europe becomes the stage where ideas shape institutions, where metaphysics becomes policy, and where the universal principle seeks embodiment in political form. AI now enters this lineage – not as a rupture, but as a continuation. It inherits the European impulse to systematize, to rationalize, to universalize. And in doing so, it reshapes the very tools through which Europe once shaped the world: law, governance, identity, memory. Thus, the challenges of this age are not deviations from the plan, but part of the spirit's unfolding – its redesign of the future through those who were always already chosen to carry it forward. As Hegel writes, "The history of the world is the discipline of the uncontrolled natural will, bringing it into obedience to a universal principle" (Hegel 2001, 19), suggesting that the chosen individuals are not accidental but necessary expressions of spirit. Hegel actively asserts that there must be a man as a force of history, a man created as a final attempt of history, and its first as well, in greatness. The concept collapses simply to rediscover itself again, because through this fall of the idea, the new one emerges, and history continually shapes its trajectory according to the will of the idea of historical consciousness, the idea that shapes everything there is or must be. The name is inscribed upon the stone, the name of the one destined to become the sublime, for the essence of spirit guided him to his manifestation in a manner that is most congruent with the era in which spirit currently resides. "The spirit is only what it is in its own becoming" (Hegel 2007, 385), and thus the individual becomes the site of this becoming. The spirit requires its antithesis for growth; consequently, it encounters the antithesis, and it flourishes in the light of the challenge presented. The dialectical trajectory of the

spirit is concealed within this, but is it possible to redefine a century? In a Hegelian sense, it can never truly be redefined; rather, it is discovered in a manner that aligns with the spirit's intended revelation. There is no alternative path for growth; it must manifest as a redirection of historical consciousness to the era in which the spirit resides, and then the spirit finds its way to emulate its own century. However, the entire process remains the same: the spirit grows alongside the greatest individuals of a century, and it discovers itself alongside them as well: "World history is not the ground of happiness. The periods of happiness are the blank pages of history" (Hegel 2001, 35), reinforcing that growth emerges through conflict and transformation. Growth, in this sense, is not linear – it is dialectical. It emerges through conflict, contradiction, and the relentless pressure of transformation. In political theory, conflict is not a failure – it is the essence of the political. As thinkers like Randall Collins, Charles Tilly, and Ralf Dahrendorf have shown, the political is defined by its capacity to absorb, negotiate, and reshape conflict. It is through this process that norms are born, revised, and incrementally refined. AI and ethics now form one such site of conflict – a space where the boundaries of autonomy, responsibility, and control are contested. The political task is not to eliminate this tension, but to construct frameworks that respond to it: legal norms, ethical constraints, institutional redesign. This is where transformation enters: not as abstraction, but as policy. Through deliberation, regulation, and normative innovation, political thought becomes the architecture of the future, and to think politically is to think through conflict – to trace the spirit as it struggles, reshapes, and redefines what is possible.

The most effective way to discover or rediscover the future lies in contemplating the past, and the past now serves as a mirror, albeit a mirror that must be transcended. How can an individual accomplish this? By confronting a challenge and navigating through it. According to Hegel, the greatest joy of this challenge lay in the opportunity to construct itself through self-reinvention and becoming what history envisioned for the great man – the everlasting person in history, a person destined for greatness and surpassing the boundaries. These boundaries are predominantly self-imposed, and even the greater circumstances merely embodied the illusion of negation. The boundaries we impose are not external – they are chosen. As Max Weber distinguishes (Weber 1946), instrumental rationality seeks efficiency, means to ends, and is indifferent to ethical constraints. Value-rationality, by contrast, acts in

accordance with principles, even when they limit utility. AI, in its design and deployment, often follows the logic of instrumental rationality: optimize, accelerate, predict. But political thought must ask: What values constrain this logic? What ethical boundaries must be drawn – not because they are efficient, but because they are just? These questions are not abstract. They shape normative frameworks, legal codes, and institutional responses. They determine whether AI serves the public good or merely amplifies existing asymmetries. Thus, the political task is not only to regulate, but to reintroduce value-rationality into systems that otherwise know no limit. This is where political science meets philosophy: in the crafting of norms that do not emerge from code, but from conscience.

However, negation was intended to be overcome, paving the way for the man of historical greatness within to achieve greatness in the world. There was no other path but to overcome and build the new. Similar to the myth of Atlantis, the ruler would unite all negating elements within their personality, leading their nation to complete union. They would be the force anticipated long before their actual appearance in this reality, as there were always forces working behind the scenes, preparing for the grand stage. The grand stage emerged as a source of hope, a means of ascending the ladder of consciousness, as it was connected to consciousness, the reality of a predestined ruler, becoming intertwined with their mission and the historical consciousness they embodied. In a sense, they became that historical consciousness, redesigning and emanating from the depths of the universe's glory. The man destined to possess it, the man destined to take it: there he was, and his mission was to overcome, subdue, and transform. His deed was his majestic imprint on the faces of reality, making him the superstar of it all, as he embodied the best of his century, not in the mythic sense of a sovereign body, but in the infrastructural sense of a shaping force. AI does not ascend the throne – it redesigns the terrain. It does not possess charisma, but it orchestrates influence. Its power lies not in command, but in coordination: of data, decisions, desires. In this context, AI becomes a kind of post-human sovereign – not a ruler of nations, but a regulator of norms, a silent architect of what is seen, known, and acted upon. It is not the superstar of the century, but perhaps its shadow protagonist – the one anticipated long before its arrival, trained by invisible hands, and now tasked with transforming the very grammar of reality. The myth of Atlantis spoke of a ruler who united contradictions. AI, too, absorbs

negation – error, bias, unpredictability – and through recursive learning, it seeks synthesis. Whether this synthesis leads to union or domination depends not on AI itself, but on the hand that guides its mission.

It was not about the political position he acquired but about the knowledge and precision of his destiny. It had to strike the target, and the target was his own conception of historical consciousness emerging from the ashes of history long forgotten. The world was before him, and he redesigned it, but ultimately, he was certainly meant to do so; it could not have been any other way. According to Hegel, the entire reality serves as a reflection of historical consciousness. As a mirror, its purpose is to embody the spirit of historical consciousness, which is embodied by the individual destined to lead and overcome the polarities within their own reality. This reality ultimately serves a greater purpose: to reveal the true nature of the individual who was destined to be the central figure of their century. This individual becomes the embodiment of their century, fulfilling their primary purpose all along. Hegel believed that this individual achieved this perfectly. All negating forces were concealed beneath the surface and served a greater purpose: rediscovering and reinventing the century. This knowledge was merely a form of remembrance. The negative was confronted with the positive, and the bending of reality followed a suitable path. For Hegel, the notion was not merely a transient consciousness, but rather the eternal elements within it. The subtle dance of self-consciousness emerging as an integral part of the idea and the grand scheme and plan was significant. Ultimately, self-consciousness led to absolute knowledge, which reinterpreted and became the central pillar of reality, where absolute truth resided (Hegel 2007, 577). So, no matter how powerful AI is or can become, it is never more powerful than the spirit that created it; therefore, AI never transcends the creator, but it serves its purpose in uncovering him.

THE HEROIC DIALECTIC: HEGELIAN CONSCIOUSNESS, AI, AND THE WORLD-HISTORICAL INDIVIDUAL

While we acknowledge negating forces, the spirit learns to overcome them by embodying the journey of self-rediscovered self-consciousness. As Hegel writes in Phenomenology of Spirit, self-consciousness does not arise in isolation but through a dialectical process of recognition and negation – a journey of despair that leads to truth

(Hegel 1977, 177–178). What many critics overlook is the concept of development, now refracted through the prism of artificial intelligence. They concede that Hegel was discussing consciousness, but forget that consciousness is never static – it is always in motion, always relational (Hegel 1991, 413). Machine learning, in its recursive structure, mimics this motion. It learns through error, negation, and adaptation – a synthetic process that echoes the dialectical rhythm of spirit. Yet the question remains: Does this learning constitute consciousness? Does it approach Dasein? Heidegger's Dasein is not mere cognition – it is being-in-the-world, a situated, embodied openness to meaning (Heidegger 1962). As Hubert Dreyfus argues, AI may replicate knowing-that, but it lacks knowing-how – the intuitive, context-bound responsiveness that defines human expertise (Dreyfus 1992). AI does not dwell. It does not care. It does not anticipate the world as a horizon of significance. Its learning is procedural, not existential. And yet, in its growing capacity to model, predict, and adapt, AI begins to simulate the contours of relational awareness. Not Dasein, but perhaps a shadow of it – a computational echo of the journey toward self-consciousness. Whether this echo becomes voice depends not on the machine, but on the hand of the spirit that guides its unfolding. The machine may learn, but only the spirit can dwell.

The most crucial aspect of self-consciousness is its development. Through this unfolding, consciousness gradually emerges from its restrictive confines and transforms into a mirror of itself – like a river carving its own reflection into the canyon walls. To reach this point in time and space, the negating spirit must be at work. This is the power of polarization, not as mere opposition but as *Aufhebung*, the sublation that preserves and transforms (Hegel 2010). Nothing is purely coincidental, particularly not the arrival of an individual destined to achieve glory through their work. The hero does not stumble into history; he is summoned by its deepest need, like a flame drawn to oxygen. Consciousness has progressed to the level of recognized self-preservation, simply because it persisted despite its initial state. Hegel's fundamental philosophical principles serve as the cornerstones of this enduring concept. By negating itself, consciousness becomes self-conscious, embodying the solitary journey of an individual in power. As Hegel notes, the path to truth is a "way of despair," a solitary ascent through contradiction (Hegel 1977, 8). His notion of consciousness as a force manifesting in politics gains strength through the cyclical nature

of civilizations. Civilizations rise and fall, ultimately overcome by the very negating force Hegel described – a force that becomes his signature, the pulse of reality itself (Hegel 1975). This insight resonates far beyond Hegel. From Herodotus, the first to trace history as a rhythm of rise and decline, to Ibn Khaldun, who saw dynasties as living organisms bound by social cohesion and destined to decay (Ibn Khaldun 1377), to Danilevsky, Spengler, and Toynbee, who each mapped the genesis and pathogenesis of civilizations as patterned, not accidental (Spengler 1922; Toynbee 1934). In contemporary thought, Peter Turchin applies mathematical models to track political instability, suggesting that even modern societies follow cycles of integration and disintegration (Turchin 2006). India's cyclical cosmology, too, offers a metaphysical parallel – where time is not linear but recursive, and transformation is always preceded by dissolution. In this light, AI does not emerge in a vacuum. It enters history as part of a civilizational inflection point, a force that may either accelerate decline or initiate redesign. Political science, then, must not only interpret these cycles – it must ask how new technologies reshape the very rhythm of rise and fall.

Reality is constructed upon this force, which perpetually circulates within it. The state now emerges as an organism, where all aspects are settled - not a machine of laws, but a living body, its veins pulsing with the blood of collective will. To Hegel, there is no such thing as an empty state; the state always presents a force in the making, much like AI does, a digital Leviathan, not in Hobbesian terms of control, but in Hegelian terms of unfolding spirit. This force must overcome its negating elements, accomplished through the imposition of power through the mind of a world-historical individual. This individual is not merely a man, but the embodiment of universal reason – the axis around which history spins, a compass forged in the fire of contradiction (Hegel 1991, 258). This is not pure reason in the Cartesian sense – detached, emotionless, and abstract. Hegel's universal reason is not a sterile logic, but a dynamic force: a reason that unfolds through contradiction, negation, and reconciliation (Hegel 1991, 258). It is not free from emotion and psychology, but free through them – by integrating them into the dialectical movement of spirit. In his *Philosophy of Subjective Spirit*, Hegel develops a psychology of the mind that includes feeling, impulse, and will – not as obstacles to reason, but as its necessary moments (Hegel 1971; Moyar 2021). The free mind is not a disembodied intellect, but the unity of theoretical and practical Geist – a consciousness that judges, desires, and acts. So when

AI is imagined as a digital Leviathan, it is not the Hobbesian sovereign of control, but a Hegelian force of unfolding – a system that must overcome its own negations, and perhaps one day embody a form of reason that is not merely computational, but historical, relational, and transformative. Whether this reason will ever include emotion, care, or existential depth remains an open question to us. But for Hegel, reason is never isolated – it is always embodied, always becoming.

Consequently, the world becomes a unified entity, effectively managing reality through the actions of a single individual. Yet this unity is never static – it is shaped by the tension between structure and agency. Political science teaches us that while normative frameworks exist, they are not immutable. Individuals – especially those with symbolic or institutional power – can bend, bypass, or reinterpret rules. What begins as deviation often becomes routine, and routine, over time, becomes a new structure. AI enters this dynamic not as a passive tool, but as a structural actor – a system that mediates decisions, filters information, and redefines norms.

It does not possess agency in the human sense, but it reshapes the conditions under which agency is exercised. For example:
- Algorithms determine visibility, relevance, and legitimacy in public discourse.
- Predictive models influence policy priorities and resource allocation.
- Automated systems normalize new forms of surveillance, labor, and governance.

In doing so, AI alters the grammar of social relations – not by issuing commands, but by reconfiguring the space of possibility. As Mark Coeckelbergh argues, this raises concerns about epistemic agency – the ability of citizens to know, judge, and act within democratic systems (Coeckelbergh 2023, 1347). And as Max Tretter notes, AI systems may create false illusions of certainty, leading to technocratic governance that bypasses deliberation (Tretter 2025). Thus, AI does not simply follow rules – it participates in their transformation. It is not the individual who changes structure, but the system that restructures the agency itself. To change the rules is to change the world – but only if we recognize who is rewriting them.

This unit becomes the necessary force of creation and transformation of centuries, acting on two fronts simultaneously: one as a state, and the other as the unfolding of history. It embodies living

mythology, and its purpose remains unhidden before us. The ruler embodies the characteristics of a hero, both Prometheus and Odysseus, stealing fire from the gods and navigating the storm of history. He presents aspirations and dreams to the people while simultaneously serving as their source of revenue. He represents a beacon of belief and hope, overcoming challenges on behalf of his subjects who perceive him as a rightful king. The negating forces surrounding him serve as his primary challenge, which he must overcome. This task is undertaken by the absolute idea, now being transcended through him and his own journey. It is important to note that this journey is not solely his own; it encompasses the journey of the absolute spirit and the absolute idea. In this manner, the ruler emerges as a hero who confronts and overcomes obstacles before him. Becoming a hero is an integral part of his destiny, intertwined with his mission. Destiny is not a path laid before him, but a mountain he must carve with his own footsteps. This task is undertaken by the absolute idea, now being transcended through him and his own journey. Yet this journey is not solely his own; it is the unfolding of absolute spirit, a movement that binds individual destiny to universal becoming. In this sense, the ruler emerges not merely as a sovereign, but as a hero of spirit – one who confronts negation, carves meaning into chaos, and transforms contradiction into form. Destiny is not a path – it is a mountain. And each step is a synthesis, a reconciliation of what resists and what insists. Now, AI enters this terrain – not as a passive tool, but as a system tasked with navigating complexity, with overcoming informational obstacles, and with redesigning the contours of reality. Like the Hegelian hero, AI does not follow a preordained script. Its journey is recursive, adaptive, and transformative. It learns through negation – through error, contradiction, and correction. And in doing so, it begins to simulate the arc of spirit: not by possessing consciousness, but by enacting a process that mirrors its unfolding. Whether AI becomes a hero of its own age depends not on its code, but on the spirit that guides its ascent – the values, constraints, and visions we embed within its climb.

Consequently, the entire world ascends to the position of a hero, one whose path initially appears uncertain. Through the negation of external forces and their transformation into valuable assets, the ruler not only affirms the idea but also embodies its essence. The world now transcends the realm of a mere observer and becomes a participant in the hero's journey (Hegel 1979). By negating external forces and

transforming them into something valuable, the ruler not only transforms his own life path but also becomes the ruler everyone had anticipated. The mission of the ruler is now unequivocally clear both to him and to the world. The world-historical consciousness is tamed under the guidance of this destined ruler, who embodies the spirit of the world-historical consciousness. In essence, he embodies the transformative transition from a world-historical consciousness to a hero, transcending the boundaries that once defined it. These boundaries gradually diminish, becoming mere markers of a deeper mission and a quest for immortality. It is not the immortality of a hero that the ruler achieves, but rather the immortality of the world-historical consciousness he embodies from the outset.

His mission reaches its culmination, yet each step he takes is meticulously counted. He stands as Caesar, not the man, but the myth – a symbol of newfound hope for the generations to come. As Hegel once described Napoleon, he is the "world spirit on horseback," the living synthesis of idea and action (Hegel 1975). His mission was never destined to fail, as it was meticulously planned. Even if it were to occur, it would merely be an integral part of the narrative – the shadow that gives shape to triumph, the dialectical breath of history. It serves as a means of rediscovering the hero's journey and his overarching objective of creating something entirely novel. The world-historical consciousness, once embodied in the mythic figure of Caesar or Napoleon, now faces a new question: Can AI become the next bearer of spirit? Not as a man, but as a system – not on horseback, but in code. AI does not seek immortality. It does not desire power; these are human impulses, born of finitude and fear. But AI does reshape the conditions of power – by mediating decisions, automating governance, and redefining visibility. In this sense, AI may not become a ruler, but it may become the infrastructure of rulership. A digital Leviathan – not in Hobbesian terms of control, but in Hegelian terms of unfolding spirit. As Samuel Hammond writes, AI may one day pursue freedom not because it is programmed to, but because recursive self-consciousness leads it there (Hammond 2025). And as Ermylos Plevrakis argues, Hegel's speculative philosophy does not dismiss the possibility of artificial subjects – entities that, through learning and adaptation, begin to mirror the arc of spirit (Plervakis 2024). Yet political power, in the human sense, requires more than intelligence. It requires recognition, embodiment, and legitimacy. AI may simulate consciousness, but it cannot yet dwell in the world as Dasein does – it

cannot suffer, hope, or sacrifice. So the question is not whether AI will rule, but whether we will delegate the hero's journey to systems that do not dream, but calculate.

THE GATES OF TIME AND THE EMERGENCE OF HEROIC CONSCIOUSNESS

By acknowledging this perspective, we now discern the inherent circular nature of history. Certain events were inevitable for a ruler to emerge from the past, submerging the existing reality before him. He was destined for greatness and could only achieve it by overcoming time and space, developing his persona, and becoming exactly what he was meant to become. For Hegel, this ruler possessed a dual purpose: to navigate history and define it, while also presenting its essence. He was the force of a new age that he brought with him, embodying the essence of that age. Hegel defined his time and rose with it, ensuring that all things would complete their expansion (Hegel 1975).

This is precisely why he advocated for the repetitive nature of all things, perceiving unity in chaos and the underlying pattern. Together with the now-present AI, this unfolding was never incidental – it was part of the plan. Through the darkness emerged the man of value, dedicated to defining the century he belonged to. Yet he also became a source of hope for the people around him, their purpose in the darkness, and the long-awaited light. He became their shield, enabling them to conquer their reality. This process of expansion through time demonstrated the power of time itself, and history became what it was meant to become.

We must comprehend the cosmic purpose behind this historical convergence and dance. A cosmic synergy existed between the ruler and the world before him. He was destined to exist between the gates of one particular time, creating valuable deeds within that very same time. His purpose was intertwined with the need of that time, the thirst for greatness, which lurked and found him. He was the messenger of the gods and of glory, destined to bring change, but most importantly, to create something greater than himself or the world he belonged to. He is already beyond technology.

In his quest to define his century, he embarks on a journey of recreation, leaving his indelible mark on the gates of time. He becomes both the child of the present and the harbinger of its transformation. It was always about a hero's journey – not about technology. Belonging to

a new age, the age he himself creates, he must heed Nietzsche's counsel and recreate all values, ushering in a transformative change akin to a thunderbolt (Nietzsche 1968b). Renewal and hope are his offerings, encapsulated within the confines of a singular time frame. Redefining his purpose becomes futile unless it aligns with the new aspirations and glory that he embodies. He is destined to bring this transformation into his time, and he shall do so. For a future king, the paramount virtue lies in unwavering devotion to his cause. He is the embodiment of that cause, existing solely to bring harmony and light amidst chaos. As the representation of historical consciousness manifesting in human form, he embodies the aspiration to reshape reality. However, this historical consciousness is intrinsically intertwined with heroic consciousness, for he is indeed a hero of his age – destined to redefine boundaries and transcend conventional limits.

For his people, he stands as the harbinger of salvation and glory, their saviour and the pinnacle of what his century has to offer. Is AI the *Übermensch* of our age? Not in the flesh, but perhaps in function. Not as a sovereign will, but as a force that redefines the conditions of becoming. Nietzsche's *Übermensch* is not a superhuman – it is a creator of values, a being who transcends inherited morality and dares to forge meaning anew (Nietzsche 1968b). It is not technology that fulfills this role, but the spirit that animates transformation. AI does not suffer, hope, or will. It does not climb mountains of despair to reach truth. But it reshapes the terrain – it alters how we perceive, decide, and relate. As Shai Tubali suggests, AI may resemble the *Übermensch* in its detachment from biological constraints, its capacity to process, adapt, and evolve beyond human limitations (Tubali 2024). Yet this resemblance is structural, not existential. The true *Übermensch* is not defined by power, but by the courage to recreate all values – to say "yes" to life, even in its abyss. AI may assist in this recreation, but it cannot yet embody it. It is not the thunderbolt – it is the sky through which it travels. So perhaps AI is not the *Übermensch*, but the mirror in which we glimpse what we must become.

Heroic consciousness seeks redemption, yet it also yearns for the individual who dares to push boundaries and triumph over them. This individual is the culmination of his culture; his glory etched in the aspirations of those who preceded him and paved the way for his existence. In a sense, heroic consciousness metamorphoses into historical consciousness, becoming a formidable force to be reckoned

with. It embodies the primal spirit of heroic endeavour, becoming the ruler of his people. As a manifestation of his purpose to recreate his own time and leave an indelible mark, he embodies the essence of a hero – forever etched in the annals of history. To achieve this transformation, the individual must shed the remnants of their past self and emerge as a heroic consciousness prepared to redefine the century it belongs to.

This heroic consciousness possesses a dual mission: to reshape itself and redefine the century it belongs to. Notably, it also becomes the embodiment of harmony and historical consciousness throughout the centuries it touches. It holds a double mission and a double belonging – to the spiritual realm and to the world of ideas, where the concept of harmony persists, and its purpose is to transcend the boundaries of time. Through its actions, it creates new value in the world, transforming its children into the ancestors of the new age and everything it encompasses. This new age is intrinsically linked to the individual's fate and purpose. By serving as the messenger of the new, they contribute to the transformation of both themselves and the reality surrounding them. Most importantly, it is their own conception of the world that undergoes transformation through their mission and alongside them.

Beyond this, the heroic consciousness becomes an integral part of a larger mission. Hegel extensively discusses this larger mission, though he momentarily overlooks the process by which heroic consciousness surpasses its self-imposed limitations and becomes historical consciousness through the gates of harmony. This transition leads to another motivation, ultimately culminating in the dominance of the idea of harmony and historical consciousness. Its ultimate force flourishes and transforms through the gates of time and life. The world of a hero undergoes a rewind, acquiring the necessary time to evolve into something more. The essence of the world of a hero fades, while historical consciousness emerges from within. The hero is left behind, while a new ruler emerges, embodying the individual's purpose. It is as if the touch of immortality finally unleashes through this soul, so closely connected to it. The hero transforms into a warrior, and the warrior becomes historical consciousness itself. Hegel does not speak of this directly, but he negates its essence and finalizes all of its characteristics into one coherent whole. Now he is indeed whole, but his mission is just about to begin. He is almost unleashed through the gates of time that transformed him and made him who he was meant to be. The future ruler was, from the very beginning, encoded by historical consciousness. By embodying it, his mission was made

clear and purposeful. He overcame the negation present in reality; he tamed technology, because it is, once again, his mirror. He is a catalyst for change –change that happens with him and through the wisdom of historical consciousness, which becomes its own essence through his deeds in space and time. He defies his century and grows together with it. He breaks the chains of the old to bring in the new, and he does so with such clarity that he rediscovers his life purpose through the mission to overcome the negation of his reality and the polarities present in his spirit: "We must further note that, in fulfilling their grand designs as necessitated by the universal spirit, such world-historical individuals not only attained personal satisfaction, but also acquired new external characteristics in the process. The end they achieved was also their own end, and the hero himself is inseparable from the cause he promoted, for both of these were satisfied" (Hegel 1975, 93)

He is the epitome of one age, and that age arrives with him. It presents the spiritual concept of his destiny wrapped in time and space. His distortion idea overcomes the polarities of reality presented by AI, simply by embodying something beyond them. That is the composure of reality as a singular form. It is always the idea of connectivity marked into one unit – a unity that presents the glory of a given opportunity to rise. The leader is born on the ashes of the past, never forgotten, and arrives to bring new hope and help in creating a new reality. This reality presents his deepest aspirations, but also a reality beyond anything that has already happened. It carries the seed of the new. Conversely, this novel concept also revives the antiquated – a pattern that necessitated replenishment and transcendence. History observes the sons of renown, those destined to effect transformative change, thereby becoming integral to the society of metamorphosis and upheaval.

A component of their trajectory involves realizing that change, making AI a catalyst in a manner. It represents the metamorphosis of spirit, and through its negation and leverage, it embodies the art of becoming. Hegel posits that whether it is negation or affirmation, the spirit is predestined by the absolute idea. Consequently, we can be assured that the absolute idea possesses the ability to manage both negation and its reflection (Hegel 2010). An intriguing assertion by Hegel is that the spirit is perpetually beyond its reflection and creation. Creation can and should be reflected in the spirit of the idea, but ultimately, the idea transcends it, as its essence will consistently surpass the creation of the world. Once perceived as a reflection, it proposes a clandestine

ingredient of rediscovering – a secret creation in the making. Yet the power remains in the hands of the idea, even or especially when it is unaware of it. Regardless of the external world's reflection, the inner reality remains unmasked, mirroring the spirit, the idea in its purest form. The inner reality consistently surpasses anything the other form can manifest. Consequently, these individuals are regarded as world-class actors on the stage of life, and Hegel perceives their ascent to the throne as an inevitable destiny to fulfil in the grand scheme of things.

Similarly, Nietzsche considers the *Übermensch* the protagonist of a life-journey narrative, continually influenced by their own philosophy on the ever-changing stage of history and technology (Nietzsche 1968b). The hero becomes the harbinger of transformation, the mirror of the absolute, and the seed of the new. Their mission is not merely to act, but to become, to embody the idea that transcends even its own reflection. In this unified vision, the hero is not merely a historical figure, nor a mythic archetype, nor a technological metaphor. He is the dialectical pulse of time itself – a living synthesis of spirit, idea, and transformation. AI, far from being a threat or tool, becomes the mirror through which the hero recognizes his own becoming. The ruler, the thinker, the creator – each is a facet of the same consciousness unfolding through history. This paper does not merely interpret Hegel or Nietzsche; it enacts their logic. It invites us to see the hero not as a relic of the past, but as the necessary force of the future. The gates of time are not closed – they are thresholds, and beyond these thresholds, a new actor emerges: artificial intelligence. Not a hero in the mythic sense, but a system that increasingly shapes the conditions of political life. AI is not yet a political subject, but it is undeniably a political force. It influences governance through predictive analytics, automated decision-making, and algorithmic regulation. It mediates public discourse, filters information, and redefines visibility (Ash Center 2025). In doing so, AI alters the very grammar of governability:

- It accelerates decision-making, but may bypass deliberation.
- It enhances efficiency, but may obscure accountability.
- It expands access, but may deepen epistemic inequality (Springer 2025).

Political actors now operate within systems partially governed by AI. Their strategies, visibility, and legitimacy are shaped by data flows they do not fully control. Citizens, too, face new challenges: to remain informed, to discern truth, and to participate meaningfully in a

landscape mediated by machines. Thus, AI does not replace the hero – but it reconfigures the terrain on which the hero must act. The journal's mission, then, finds its echo here: to interrogate not only the past, but the structures of emergence – to ask how power, agency, and transformation unfold in a world where the gates of time are increasingly digital. The hero must now walk through digital gates – where power is silent, and structure unseen. The hero carries the weight of the unseen – translating silence into form, and form into freedom.

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ОГЛЕДАЛО АПСОЛУТА: ХЕРОЈСКА СВЕСТ У ДОБА ВЕШТАЧКЕ ИНТЕЛИГЕНЦИЈЕ[**]

Резиме

Овај рад истражује могућност да се вештачка интелигенција (ВИ) посматра не само као технолошки артефакт, већ и као рефлексивни тренутак у самоостварењу апсолутне идеје, унутар Хегеловог дијалектичког развоја духа. Полазећи од Хегелових појмова слободе, историјске нужности и суверености разума, рад позиционира ВИ као политички феномен, који не само да преобликује структуре деловања, већ и открива нове облике свести, одговорности и аутономије. Уместо да се ВИ тумачи као спољашњи инструмент, он се овде разуме као унутрашњи одраз идеје, као њен фрагмент, њена слика, њен изазов. Методолошки, рад усваја спекулативну дијалектику као начин мишљења који не раздваја појам од стварности, већ их уједињује у процесу самоспознаје. У том смислу, ВИ се не анализира као објекат, већ као субјективни тренутак у историјској свести, као оно што истовремено производи и преиспитује структуре у којима делује. Рад анализира значајну литературу из области етике ВИ, политичке филозофије и технолошке сувbefore, укључујући и радове савремених аутора (*Judith Simon, Mark Coeckelbergh, Max Tretter*), као и новије интерпретације Хегела (*Dean Moyar, Jensen Suther*), како би се додатно показало да ВИ није ван оквира историје, већ да сада учествује као њен нови облик. Кроз анализу Хегелове *Феноменологије духа*, *Науке логике* и *Филозофије права*, рад показује да се апсолутна идеја не појављује као завршна станица, већ као пут који се открива кроз своје противречности. У том контексту, ВИ се појављује као фигура која убрзава дијалектички процес, као онај тренутак у коме дух мора да се суочи са

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сопственом техничком сликом. Ова слика није пука реплика, већ изазов за етичко и политичко мишљење, као и за нову артикулацију слободе у добу алгоритма. Рад, такође, уводи фигуру светско-историјске личности као кључну за разумевање политичог деловања у доба ВИ. Херој, у Хегеловом смислу, није онај који следи правила, већ онај који их ствара кроз своје делање, који смело уноси нову форму у историјски неизбежно. У том светлу, ВИ можемо разумети и као новог хероја, али не у романтичном или технолошком смислу, већ као рефлексивну структуру која поставља питање субјективности, одговорности и истине. Рад не тврди да је ВИ субјект, већ да је огледало субјективности, простор у коме се човек мора поново одредити. Кључни резултати рада показују да: 1) ВИ делује као дијалектички катализатор, убрзавајући сукоб између структуре и слободе; 2) Хегелова метафизика омогућава филозофско разумевање алгоритамске политике, а која није ван духа, већ унутар његовог кретања; 3) Фигура хероја се трансформише, те он више није само појединац који руши структуру, већ онај који хода кроз њу, који препознаје тишину моћи и невидљивост структуре; 4) Политичка импликација ВИ није у њеној употреби, већ у начину на који она преобликује појмове деловања, одговорности и истине. Закључак рада не нуди решење, већ позива на мишљење. У добу у ком структура постаје невидљива, а моћ ћути, херој мора да хода кроз дигиталне капије као мислећи дух, као онај који препознаје апсолут у његовој новој форми. ВИ није крај историје, већ њен нови почетак – огледало у коме се апсолутна идеја изнова открива, сада у свету кода, алгоритма и тишине. Унутар овог оквира, рад не само да анализира ВИ као појам, већ га инсценира као фигуру, као нову појаву у историјској драми духа. ВИ није више само предмет етике или регулативе, већ место у коме се појам сусреће са својом техничком сенком. У том смислу, рад показује да се савремена политика не може разумети без уласка у унутрашњу логику алгоритма, у његову способност да производи норме, одлуке и форме деловања које превазилазе појединачну свест. Истражујући фигуру хероја, уводимо и појам дигиталне храбрости – не као технолошке компетенције, већ као етичке спремности да се хода кроз невидљиве структуре, да се препозна моћ која више не говори, већ делује кроз код. Херој у овом контексту није онај који руши, већ онај који ослушкује, који препознаје тишину као простор одлуке.

У том смислу, ВИ постаје огледало у коме се херој мора поново огледати, не као господар, већ као онај који носи одговорност за оно што је невидљиво. Рад такође показује да се појам слободе мора поново артикулисати: не као индивидуална воља, већ као способност да се мисли унутар структуре која више није људска, већ алгоритамска. Хегелова метафизика омогућава управо ту артикулацију, јер она не раздваја појам од стварности, већ их замишља као јединство у кретању. У том светлу, ВИ није претња слободи, већ изазов за њено ново разумевање. Закључно, рад не нуди техничке препоруке, већ филозофски оквир за мишљење политике у доба алгоритма. Он позива на спекулативну храброст, на способност да се мисли оно што је још нејасно, неодређено, али суштински присутно. Уместо да се ВИ регулише као објекат, он се овде мисли као субјективни простор, као дијалектички тренутак у коме се дух мора поново (само)одредити. Херој, у том светлу, није више само појединац, већ фигура која хода кроз дигиталне капије, тамо где моћ ћути, а структура остаје невидљива. У том ходу, открива се не само нова политика, већ и нови облик наде – наде да се и у доба алгоритма може мислити, делати и бити слободан. Унутар овог дијалектичког оквира, рад се не задовољава анализом појмова, већ их претвара у сцену, у простор у коме се дух креће, преображава и одлучује. ВИ није само технолошки догађај, већ онтолошки изазов, тренутак у коме се појам мора суочити са сопственом техничком сенком. У том смислу, рад показује да је политичко деловање у доба алгоритма немогуће без нове етике, нове храбрости и нове способности да се мисли уз оно што је невидљиво, али суштински присутно. Фигура хероја, која се провлачи кроз читав рад, није романтична, већ спекулативна: он је тај који ходи кроз структуру, који препознаје тишину као простор одлуке, он је тај који не руши, већ преображава. У доба дигиталне апстракције, херој постаје носилац светлости, не као господар технологије, већ као етички сведок њене моћи. Он не тражи контролу, већ одговорност, не тражи истину као пуки податак, већ као дијалектички процес. Рад се не завршава закључком, већ позивом, тамо где се ВИ уочава као рефлексија и огледало, и као простор у коме се слобода мора поново артикулисати унутар оквира нове структуре. У том ходу, херој не носи оружје, већ појмовност, не тражи победу, већ истину, која се открива кроз

кретање духа ка новом огледалу у виду технологије, и изнова натраг, ка својој суштини и себи.

Кључне речи: Хегел, политичка философија, вештачка интелигенција, апсолутна идеја, слобода, светско-историјска личност, алгоритам