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Humanist Ideals in An Era of Increasing Confrontation: The Need to Renew Basic Paradigms

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Abstract

The nature of qualitative transformations of warfare at the present stage is analyzed. It is shown that these transformations will inevitably lead to the question of partial transfer of individual's intelligence to non-biological information carrier. In particular, in the foreseeable future it is predicted that AI will emerge based on the intelligence of officers who possess advisory combat experience. It is shown that tasks of this kind can be solved by existing software tools. It is also shown that the solution of the problem of partial transfer of an individual's consciousness to a non-biological information carrier goes beyond the concept of transhumanism in its existing version. AI built on such a basis, regardless of its intended purpose, becomes a kind of an intermediary between a person and the suprapersonal level of information processing. It is shown that the emergence of such intermediaries can significantly affect social relations, in particular, significantly increase the influence of those philosophical concepts that insist on the importance of collectivism as a factor that is closely related to the humanistic picture of the world. It is shown that, paradoxically, the development of military AI will inevitably serve as one of the factors giving a new impetus to the ideals of humanism.

Keywords: *Military AI, Suprapersonal Level of Information Processing, Digital Immortality, Consciousness, UAV, Robotic Warfare.*

Introduction

Any large-scale war – cold, conventional or hybrid – inevitably sets back everything that humanists have painstakingly created. The ideals of humanism begin to be seen as the domain of dreamers, having nothing to do with a pragmatic view of things. Any confrontation inevitably makes the basest traits inherent in human beings manifest themselves, first of all, cruelty, contempt for dissenters, etc.

The growing confrontation on a planetary scale, the threat of which is becoming more and more apparent, has already made many people with undisguised irony to the ideals of humanism, siding with the forces of evil.

There is a saying whose true author cannot be identified: "you must make good out of evil just because there is nothing else to make it out of".

In essence, this saying reflects a dialectical view of the history of conflicts that is so rich in human history. Its consistent application means that supporters of the ideals of humanism must find a way to turn the horrors of increasing confrontation into their opposite.

This paper argues that the current level of international conflict, as well as the technical and informational means involved in confrontations, paradoxically prepare the ground for the introduction of humanistic ideals into everyday practice, and at a new, higher level.

One of the main prerequisites for proving this thesis is predicting the nature of artificial intelligence (AI) application in military affairs. Let us consider this issue in more detail way.

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The current military conflict on the territory of Ukraine clearly demonstrates the increasing role of robotic weapons. An obvious proof of this is the creation of a special kind of troops (Unmanned Systems Forces) within the Armed Forces of Ukraine (AFU). The design of unmanned aerial vehicles, tactics of their use, methods of personnel training, etc. are continuously improving. At the same time, the design and use of drones that counteract enemy drones is becoming increasingly important. It would not be an exaggeration to say that the conflict in question is acquiring all the characteristics of a new type of war, which was previously considered only in the writings of futurologists – a war in which "robots fight robots".

The saturation of military units by UAV already raises the question of coordination of their actions, ensuring the effectiveness of control, etc. The transition to the use of UAV groups controlled by a single operator is clearly on the agenda, and it should be noted that the development of appropriate algorithms for controlling UAV groups has been discussed in the literature for a long time (Cheah et al., 2009, Bayindir, 2016; Dorigo et al., 2021). Various methods are used to solve this problem, in particular, those based on self-organization (self-adaptive collective motion) of UAV groups (Zhao et al., 2018), on machine learning (Ding et al., 2023), on the use of graph theory (Li et al., 2024). There are known works that consider algorithms using a virtual leader who is tracked by all UAVs forming a group (Liu & Gao, 2020). In (Wang et al., 2021), algorithms built using artificial intelligence combined with IoS are proposed to control a swarm of UAVs. In (Asaamoning et al., 2021), a drone swarm is considered from the perspective of Networked Control Systems (NCS). There are numerous other works devoted to the problem of distributed control of groups of UAVs, e.g., (Carli et al., 2020; Elkilany et al., 2021; Zheng et al., 2022). It is appropriate to emphasize that multi-valued logic is increasingly used to solve this problem (Hafez & Kamel, 2016; Quesada et al., 2018). Obviously, in the foreseeable future, AI will be used to control UAV swarms. This is important, among other things, from the point of view of information protection and possible control interception. It is obvious that a group of UAVs operating in an autonomous mode (which is achieved by transferring control to the local AI) is maximally protected from information attacks based on the use of radio signals, especially if all elements of the group have the "receive" function disabled.

Another factor driving the group use of robotic weapons has to do with economic factors.

Indeed, there is no doubt that the widespread use of robotic weapons, primarily UAVs, has already led to qualitative transformations in the nature of warfare, and this is primarily due to economic factors. A typical example is the use of heavy armored vehicles (in particular, Abrams tanks).

Namely, during the 2023 conflict on the territory of Ukraine, such tanks were not used in the manner prescribed by the current NATO statutes. Moreover, in the first quarter of 2024, these tanks were de facto withdrawn from the battlefield for a very obvious reason. The cost of unmanned aerial vehicles (drones) used to destroy one such tank is significantly less than the cost of the heavy vehicle itself. Specifically, the cost of these tanks according to open sources of information is about USD 6000000, while the cost of Geran-2 UAVs is USD 375000 (in 2023 prices). There is a reasonable opinion according to which expensive heavy weapon systems are becoming a thing of the past precisely due to economic facts.

A similar conclusion can be drawn with regard to the navy. In particular, Ukrainian engineers have created unmanned boats that have significantly reduced the combat capability of the Russian Federation's Black Sea Navy.

A review of open sources of information shows that the maritime drones used, including by the AFU in the Black Sea, are crewless boats or torpedo analogs. The first use of first-generation maritime drones took place during the attack on Sebastopol on October 29, 2022. These drones were de facto a kind of canoe, powered by a jet ski engine, and controlled by Starlink satellite internet facilities. The deflector on such runaway boats was an old Soviet aerial bomb.

Thus, the thesis "robotic warfare is a war of costs" has been proven in practice, and the use of AI makes it even more relevant.

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Indeed, the combat application of AI enables a fundamentally different mode of warfare, such as one centered on a distributed system of interconnected barrage munitions that communicate with each other.

The transition to distributed control systems linked by artificial intelligence allows the use of an interconnected system, where an attack is carried out by a set of linked means, which, among other things, exchange information among themselves. In a certain sense, it is a question of directing, for example, at a terrorist or sabotage group a set of guided projectiles or other munitions that exchange information among themselves and with the operator, thus creating a fairly complete picture of combat operations. At the same time, this approach forces the enemy to expend a significant amount of ammunition. The multiplicity of targets makes it very difficult to counter attacking assets, and it also allows the use of numerous additional decoys that are as cheap as possible to produce.

In other words, the use of a large number of linked attacking means allows, firstly, to force the enemy to use up the carried ammunition, secondly, forces him to detect himself, and, thirdly, creates a fairly detailed picture of combat operations even in conditions where each element of the attacking system transmits information only to a very limited extent.

The most important thing is that when using swarm tactics, the cheapest possible physical components with reduced tactical and technical characteristics can be used. The system can initially be built to accomplish a combat mission while losing up to 90% of the original components. The question here, obviously, turns to the purely economic plane. The ratio between the cost of components to be destroyed and the cost of ammunition spent on this becomes important. It is also obvious that AI of a sufficiently high level is required to control systems of the type under consideration. This brings us back to the question of the fundamentals of its operating principles.

Ai And Its Biological Prototype: Applications of The Question of The Essence of Human Intelligence

Developers of military AI will sooner or later face the following dilemma: who is better able to train such an AI – programmers of any high qualification or officers with real combat experience. Perhaps this dilemma is overly polemical, but it highlights the connection between the development of AI of defense significance and the problematics of transhumanism, which is also widely discussed in the current literature (Bardziński , 2015; De Liaño & Fernández-Götz, 2021). Indeed, one of the issues that has been and is being discussed within the concept of transhumanism is the possibility of transferring human consciousness to a non-biological carrier. The corresponding problem is often referred to as the problem of digital immortality.

Obviously, if this problem is solved, the corresponding methods can be used to create AI that controls combat robotic systems based on the consciousness of an officer with relevant combat experience.

The preliminary conclusion is obvious – the creation of AI of military significance, especially designed to ensure interaction between military units, inevitably actualizes the concept of digital immortality in its applied aspect.

Here, however, there is more than a serious obstacle. The mechanisms of human consciousness functioning, despite all the successes of neurophysiology and neural network theory, remain unsolved. Attempts to transfer an individual's consciousness to a non-biological carrier by means of brain scanning are doomed to failure for fundamental reasons. The most obvious argument is the following. The resources of the human brain are spent, among other things, to provide physiological processes. It is, to put it mildly, problematic to separate these processes from those related to thinking activity.

However, this issue can be approached from other positions. Namely, in works (Suleimenov et al., 2019; Vitulyova et al., 2020), it was shown that the concepts of human intellect, reason and consciousness are by no means synonymous. This creates certain prerequisites for "partial" realization of the concept of digital immortality, when only some components of personality are transferred to a non-biological carrier.

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In the case of military technologies, it is the formation of AI on the basis of the intelligence of a specific person that is obviously of primary interest. This brings us back to the question of the essence of intelligence as such.

From our point of view, the question of which systems can be attributed to AI and which cannot, discussed in the literature (Sergievskii, 2020; Khudaybedieva et al., 2024), is unobjectionable (Suleimenov et al., 2020), since there is still no correct and universally recognized understanding of "intelligence". All "definitions" of intelligence known in the literature (mainly philosophical (Desfonteynes, 2017)) are descriptive in nature and, in fact, describe only one reliably known form of intelligence – human one.

We proceed from the interpretation of intelligence as a system of information processing (Suleimenov et al., 2019; Vitulyova et al., 2020). This interpretation is based on the existence of a quite definite hierarchy of objects of informational nature.

A clear example in this respect are the rules for adding decimal or binary numbers. These rules themselves can be considered as a message, i.e. as a sequence of alphanumeric symbols, the amount of information in which can be measured according to Shannon's formula. At the same time, they can be used to produce new information, i.e., the result of addition. Consequently, addition rules represent a qualitatively different information object than a message about a particular fact.

A similar conclusion is also true for such information objects as geometry theorems, Newton's mechanics formulas, etc. They also allow us to obtain new information, for example, to calculate the characteristics of an object that is still at the design stage. Therefore, they are also qualitatively different information objects.

Accordingly, the hierarchy of information objects can be built on the basis of the following criterion.

At a higher level in this hierarchy are those information objects that allow to form information objects of lower levels. In particular, in relation to the level of geometry theorems, the higher level is the one to which logic belongs, i.e. the tools of theorem proving.

From this point of view, human intelligence is interpreted as an information object that occupies the highest (among the reliably known) position in this hierarchy (Suleimenov et al., 2019; Suleimenov et al., 2020). Note that this point of view is already used in the current literature (Holl, 2024).

There are various hypotheses that suggest the existence of other forms of intelligence, presumably belonging to a higher level than human intelligence. These include, in particular, hypotheses based on the concept of Gaia by J. Lovelock (Lovelock, 1979; Lovelock, 2010), according to which Gaia – i.e. our planet as whole – may possess some specific form of intelligence. However, at this stage of research devoted to the essence of intelligence, it is still advisable to exclude them from consideration.

The interpretation of intellect as an information processing system capable of generating information processing systems belonging to lower levels of the hierarchy under consideration allows us to raise the question of the essence of intellect without being rigidly tied to the question of the essence of consciousness, the nature of the human "I" and other issues of a purely philosophical nature.

This creates the prerequisites for considering human intelligence from a purely technical point of view.

It should be emphasized that this formulation of the question does not contradict the established humanitarian tradition. Namely, the vast majority of psychological schools recognize that personality structure is very complex, although personality structure schemes proposed by various researchers are highly variable (Siegfried, 2014; Guntrip, 2018; Diamond, 2021).

Consequently, it is acceptable to consider human intelligence as a certain component of the personality structure, which in the long run allows algorithmicizing. This is its main distinguishing feature.

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Man is obviously a social being. This fact alone makes us assume that it is impossible to reveal the essence of his intellect by considering the intellect of individual people as something purely independent. It should be noted that this fact was taken into account at least by some psychological schools, in particular, by Vygotsky's school of non-classical psychology (Kravtsova, 2012).

A more consistent consideration of intelligence as a phenomenon, including the collective nature, can be given based on the neural network model of the noosphere, used, in particular, in (Bakirov et al., 2021; Suleimenov et al., 2024). Hereinafter, the noosphere is interpreted according to V.I. Vernadsky, i.e. it is considered as a system generated by the existence of Man the Intelligent (Oldfield et al., 2006).

In accordance with the model under consideration, communications between individuals generate a suprapersonal level of information processing. Its existence is also confirmed by the mathematical model presented in (Suleimenov et al., 2022a), however, it is possible to reveal the mechanism of formation of the suprapersonal level of information processing without its use.

Such information objects as human intelligence and consciousness are generated by the exchange of signals between brain neurons. However, any communication between individuals is also physically reduced to the exchange of signals between neurons, but only those belonging to different brains. Consequently, communications between individuals lead to the formation of a global neural network – the noosphere.

Further, the ability of a neural network to store and process information nonlinearly depends on the number of its elements, as demonstrated, in particular, in (Suleimenov et al., 2022a). This leads to the formation of a suprapersonal level of information processing.

We emphasize that the conclusion about the existence of this level, made in the cited works, allows, among other things, to give a consistent interpretation to the concept of "collective unconscious", which is widely used in analytical psychology (Hunt, 2012; Fordham, 2013). The existence of the collective unconscious has long been beyond doubt; however, the real mechanisms of its formation have not been revealed within the framework of analytical psychology.

The neural network model of the noosphere allows us to assert that the collective unconscious is an analog of the individual unconscious, but it is formed at the suprapersonal level of information processing.

Note that such information objects as any developed theory (both natural science and humanitarian) actually also belong to the suprapersonal level of information processing (Suleimenov et al., 2022). Its carrier is not an individual person, but the corresponding community. Its individual representatives may leave this community for one reason or another, but new ones take their place, which allows the theory – as a suprapersonal information object – to function as an integrity for a very long time.

Let's return to the hierarchy of information objects discussed above.

Let us take into account the conclusion that such information objects as geometry, logic, etc., (considered as wholes) obviously belong to the suprapersonal level of information processing. At the same time, an individual's intellect lies at a higher level of the hierarchy of information objects, although it belongs to the personal level of information processing.

This apparent contradiction is resolved if we state the existence of collective consciousness (in a simplified and not quite correct form – the collective intelligence of mankind).

The collective conscious correlates with the individual intellect in the same way as the collective unconscious correlates with the individual unconscious (Fig. 1). Fig. 1, of course, is an extremely simplified scheme, but it allows us to clearly demonstrate that there is quite a certain symmetry between the collective conscious and the collective unconscious.

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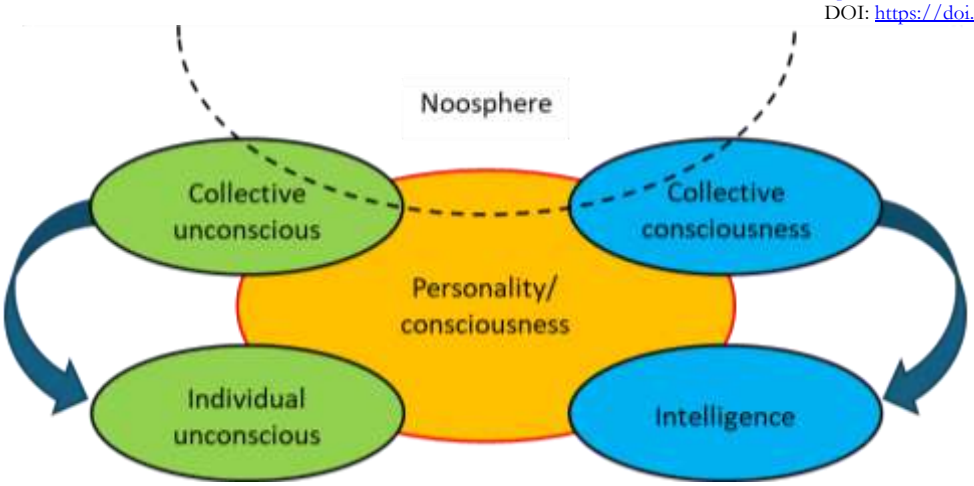

Figure 1. Toward An Interpretation of The Collective Conscious.

Further, one cannot but see that human intelligence is largely formed by assimilating what belongs to the realm of collective consciousness. The most obvious examples are related to the knowledge that a person acquires in the process of education. However, the essence of the matter is not limited to this. As shown in (Suleimenov et al., 2022b), any of the natural languages can also be considered as an object belonging to the suprapersonal level of information processing. Consequently, all those abilities that allow a person to reason, to comprehend the surrounding world with the help of tools based on human speech are also known to be connected with the collective consciousness.

The following conclusion can be drawn.

The human intellect, considered as a structural component of his individuality, is a projection of the collective consciousness onto that relatively independent fragment of the noosphere, which is formed in the individual's brain.

We emphasize that not only intelligence, but also human consciousness is only relatively independent, as its "personal" neural network is a component of the global neural network - the noosphere.

In particular, from this perspective, an individual's learning should be viewed as an attempt to systematically project the collective consciousness onto (or "connect" to) his or her "personal" neural network (Fig. 2).

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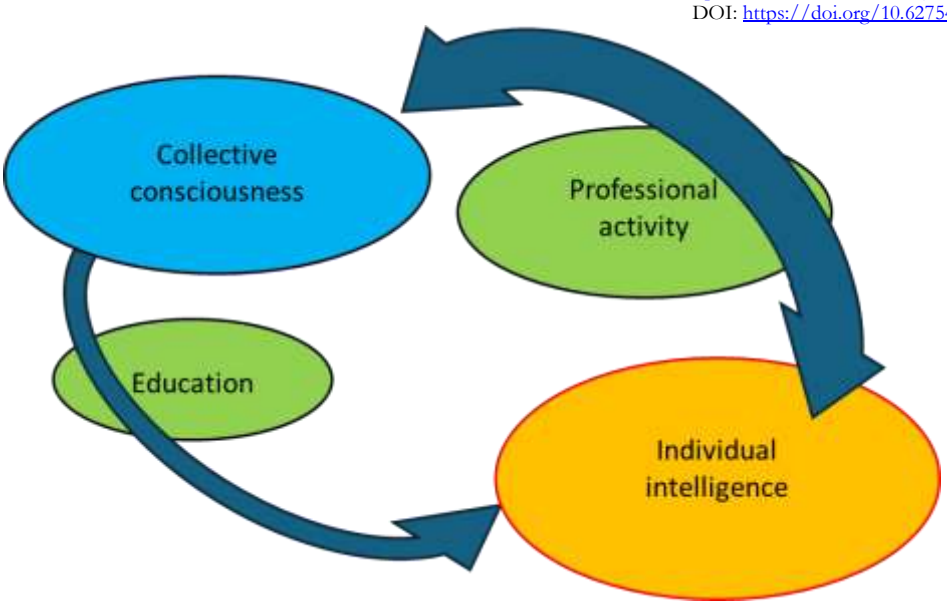

Figure 2. Scheme of Connection Between the Intellect of The Individual and The Collective Consciousness.

This figure emphasizes that learning can be seen as projecting the collective consciousness onto the individual's brain (none of us is born with knowledge of mathematics), but as certain knowledge is mastered, the individual can already switch to a different mode of interaction with the collective consciousness, in particular, "connect" to it, for example, through mechanisms related to professional intuition.

The intellect of an individual, of course, has numerous individual traits. This, however, does not preclude considering it as a projection of the collective consciousness. The collective consciousness, firstly, stores a gigantic amount of information; the choice of the information that an individual actually internalizes is already specific. Secondly, the assimilated components do not exist independently of each other; they form a quite definite system, which generates the intellect of this particular individual.

It should also be emphasized once again that intelligence by no means exhausts consciousness, much less the entirety of an individual's individuality. Accordingly, there is every reason to assume that an AI can be created that is as close as possible to human intelligence, but does not possess consciousness.

At first glance, the above conclusions represent some abstract reasoning, however, they create the basis for the "formation of a technical task for programmers", aimed precisely at the creation of AI, as close as possible to the biological prototype, but surpassing it in its intellectual capabilities.

Simplifying The Task: A Digital "Replica" Of A Combat Officer

One of the options for building a "strong" AI is to transfer to a non-biological carrier the intelligence of a specific individual, for example, a university professor (in this case, for subsequent use for educational purposes).

We emphasize that we are talking here about the transference of intellect, but not of consciousness as a whole. For this purpose, the conclusion about the essence of intellect as a certain projection of the collective consciousness seems to be very important.

Indeed, the attempts to "copy" individuality by scanning the individual's brain in one way or another, discussed in the literature (Bamford, 2012), in this respect seem to be obviously unpromising. It is extremely difficult to identify those signals propagating in the cerebral cortex that are really responsible for intellectual activity.

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It is much more promising to consider human intellect as a "black box", i.e. as a system of information processing, which is characterized by quite certain regularities linking the information that comes "as input" with the information that is formed at the "output".

From this point of view, logic (which in the tradition dating back to Aristotle was interpreted as the science of laws of thinking (Kline, 1980)) can be interpreted as the first attempt to create AI. Indeed, if there are formal rules on the basis of which reasoning can be performed, it is not so important what form they are used in – in the form of a computer program or in the form of a text on paper.

Of course, the real regularities on which the human intellect is built are obviously not exhausted by binary logic. But this means only that the laws of thinking based on Aristotle's logic do not reflect the real picture in its entirety.

In modern conditions it is admissible to raise the question of experimental investigation of real laws of thinking, using, most likely, multivalued logic. There are all necessary prerequisites for this. Practically any person using the Internet leaves more than a significant amount of information in it, somehow characterizing his/her individuality (digital footprint). Especially university professors, scientists, journalists, etc. generate large amounts of information.

Moreover, any student can also be considered as an "information converter", i.e. more than a significant amount of data reflecting their own intelligence can be obtained directly during their university studies.

The problem arising in the first step of realizing AI based on the intelligence of a particular individual is thus reduced to that of representing the data sets corresponding to the "input" and "output" of that "black box" that corresponds to the individual's intelligence, in a form that allows subsequent processing.

Most of the above-mentioned information is represented in verbal form. Consequently, the question of transferring an individual's intelligence to a non-biological information carrier turns out to be closely related to the problems of formalization of natural language.

This problem was considered, in particular, in our recent work (Ibragim et al., 2024). It was shown that the formalization of natural language, as well as the problem of group control of UAVs, is closely related to multi-valued logic.

The formalization of language in general seems to be very complex, but if we talk about transferring human intelligence to a non-biological carrier, it can be significantly simplified. Indeed, human intelligence is obviously structured. Any individual "thinks" in different ways, depending on what exactly he/she is facing at a given moment. In some cases, professional thinking dominates, in others – domestic, etc. Moreover, there is a term "professional deformation". From the point of view under consideration, it reflects precisely the fact that society considers the transfer of a quite certain style of thinking to situations outside the relevant framework as a certain deviation from the norm.

There is every reason to believe that different components of intelligence operate with different sublanguages (De Morais et al., 2023). It is also obvious that the more formalized a sublanguage is, the easier it is to create its algorithmic basis, which ensures the transfer of this component of personality to a non-biological carrier without trying to penetrate into the internal "structure" of the brain. The sublanguage used by, say, mathematicians, is formalized to a very large extent. But there is a sublanguage that is no less suitable for formalization and at the same time simple enough to comprehend. This is the language of military commands. Military regulations of all times and peoples have tended to approach a quite certain ideal, upon reaching which a serviceman can ask no questions to anyone at all – the regulations answer them. This statement, of course, looks somewhat exaggerated, but it highlights a very significant circumstance. To solve the problem under consideration, it does not make sense to focus on any of the natural languages at once; it is enough to concentrate on the formalization of a suitable sublanguage.

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Applied to the language of military commands, this opens up quite certain possibilities for transferring the *professional* intelligence of an individual to a non-biological carrier.

Moreover, the relevant preconditions and trends are already more than clearly visible. Information received at command posts is, as a rule, recorded. Commands issued by military commanders at various levels are also recorded. It would be at least strange if no one tried to use such a significant amount of information to train AI, at least in the long term.

An AI – or neural network – trained on the basis of the actions of a particular commander of a particular unit can already be regarded as a fait accompli of transferring a separate component of his intelligence to a non-biological medium.

Paradoxically, this conclusion returns to the issue of controlling groups of drones.

Let us imagine a very simple situation. There is a simulator or a virtual environment in which a particular officer has the ability to give orders to a particular UAV, moreover, it can be done in slow motion (when the scale of game time differs from the real one, which allows to think more carefully about actions on a simulated picture of the battlefield). The conversion of commands given by the officer into digital form provides the creation of a certain "image" that can be used to train a neural network. Further, the trained neural network may well be able to take command, provided that the formation of a digital image of the officer's actions on the battlefield or its computer simulation is adequate.

Theoretically, such an approach can be attempted in relation to the control of an individual UAV, but in this case, the set of executable commands is too poor for even a single fragment of the combat officer's intelligence to be revealed at least to a minimum degree. There needs to be quite a certain compromise between the degree of complexity of the task and the possibility of its algorithmicizing. This is why we initially focused on groups of UAVs controlled by a single operator. At the very least, the beginnings of tactical thinking, etc. can really manifest themselves here.

It can be seen that the issue of control algorithms for UAV groups is closely related to the problem of "partial" digital immortality. It is important to ensure a certain correspondence between the "natural" language of commands and the operations performed by onboard calculators.

As shown in (Bakirov et al., 2024), solving this problem requires a substantial improvement of the apparatus of multivalued logic. This is an achievable goal (Suleimenov et al., 2023a; Suleimenov et al., 2023b), but a detailed consideration of this issue is beyond the scope of this paper.

The presented analysis already shows that there is a quite definite applied task – training of military AI – the solution of which is somehow connected with partial transfer of consciousness to a non-biological information carrier.

However, we can look at this question even more broadly, which allows us to talk about the renewal of the paradigms that underlie ethics and, more broadly, humanistic ideals. This will make it possible to show that the development of military AI (which will be progressing more and more rapidly in the foreseeable future) will paradoxically prove capable of creating a basis for the renewal of the humanist tradition. There is nothing surprising or paradoxical here. The example of the Red Cross is quite convincing. It emerges as a response to the inhumanity of the military consequences of the First World War.

Humanism, Ethics and The Question of The Essence of Identity

Ethical morality is one of the basic tools that enable human communities to exist and develop. Formal law and formal legislation have only a limited capacity in this regard, since it is impossible to devise laws and rules to govern every conceivable and unthinkable situation. The gaps have been filled by ethical norms since centuries.

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These norms have been maintained for more than a long time by a religious and humanistic tradition. Both traditions are predominantly built on a transpersonal basis. We will show that the development of AI does allow us to significantly strengthen the rational component of the humanistic tradition by modernizing its basic paradigms.

The task of transferring a separate component of a combat officer's intelligence to a non-biological carrier will certainly be solved in the foreseeable future. All technical means are available for this purpose (algorithms for training neural networks, etc.), as well as the interest of elites with the appropriate financial and organizational capabilities.

Note, however, a more than essential detail: AI built on such a basis will inevitably be integrated into the info-communication environment. Paradoxically, this "transfer" of even a separate component of personality into the info-communication environment turns out to be closely related to the ethical perceptions of various nations.

Indeed, as emphasized above, the results of (Suleimenov et al., 2024; Ibragim et al., 2024) suggest that human consciousness and intelligence have a dual nature. They simultaneously contain both individual and collective "components", and the collective component is most closely related to the suprapersonal level of information processing. The neural network formed by the individual's brain is nothing more than a relatively independent fragment of the global neural network – the noosphere.

An obvious question arises: what kind of information is fixed at the suprapersonal level of its processing? More precisely, very non-trivial information objects are formed at this level of information processing (Suleimenov et al., 2022; Ibragim et al., 2024). What are the mechanisms of their formation and how is their nature influenced by what happens in the "everyday" world?

It is currently impossible to give a full-fledged answer to these questions. However, in our opinion, it can be argued that any information recorded at the suprapersonal level of its processing is ultimately generated by the events of the "everyday" world. Its source can only be the thoughts, emotions and memory of people.

It is precisely such reasoning that allows us to assert (Ibragim et al., 2024; Massalimova et al., 2024), for example, that the cult of ancestral spirits (in particular, heroes) characteristic of the overwhelming majority of cultural peoples (in the relevant epochs, of course) allows for a rational interpretation. Superpersonal information structures arise when some information becomes important for the whole ethnos or a certain significant community of people. This information is often connected with the activities of a particular person, with the ideas that guided his or her actions, on which the *spirit of* the *people* is projected.

This conclusion allows us to assert that all those personalities who left a noticeable trace in history, "did not die in full" - did not disappear without a trace. A certain part of their personality structure was fixed at the suprapersonal level of information processing. For the Russian-speaking segment of the noosphere, an obvious example here is, for example, the poet A.S. Pushkin. It is recognized that he, to a certain extent, is the creator of the modern literary Russian language. Accordingly, the Russian language itself, as one of the suprapersonal information structures, does not just store the memory of Pushkin – this structure contains a certain component of his personality, his intellect.

Thus, it can be argued that the "transfer" of a certain component of human individuality to a medium different from the human brain has already been largely realized in practice, albeit in an unconscious way. It is from this point of view it is acceptable to interpret the existence of the cult of ancestor spirits.

In the separated historical epochs, when the structure of human consciousness was not yet dominated by the individual component, the interaction with the suprapersonal level of information processing was much more effective than now (Massalimova et al., 2024). The structures formed at this level, parts of which took the form of Ancient Gods, were perceived as some kind of reality for our separated ancestors. To the same extent, the "spirits" of ancestors, especially those who were able to exert a noticeable influence on this or

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that fragment of the ethnos, were also real. Of course, as human consciousness became more individualized, the above interaction weakened. The inertia of any social system, however, made people adhere to quite definite cultural and religious traditions even when they had completely lost their original meaning.

Thus, strictly speaking, there is no fundamental difference between the two situations discussed above - the transfer of a certain component of a combat officer's intellect to a non-biological information carrier, realized artificially, and the natural formation of suprapersonal information structures reflected by the cult of ancestors.

In all probability, any component of any person's intelligence that has passed into mass use will form a very definite suprapersonal information object.

An important conclusion follows from this. In its development, mankind has reached the level where interaction with the suprapersonal level of information processing becomes a reality. Moreover, the military application of AI, as it follows from the materials presented above, will fully contribute to this development. The development of military art, as it is known, obeys its own logic, subordinated to the achievement of advantages, so it can be stated that the application of AI in military affairs has already become an irreversible process.

As the history of technological development unambiguously testifies, successes in one area of technology inevitably have an induced effect on all others, and military technology has often been a kind of flagship in this respect.

Consequently, it can be argued that the next round of civilization development will be marked by increasing interaction with the suprapersonal level of information processing. The corresponding trends are evident: AI of various varieties has become more and more closely connected with the info-communication environment in recent decades, which does not require extensive proof. At the same time, AI, as it follows from what has been presented above, becomes a kind of mediator between humans and suprapersonal information structures.

This, in turn, means that "higher" information objects will have an increasingly pronounced influence on each of us. Thus, for the foreseeable future, history will take a bizarre zigzag, forcing a significant number of people to take seriously what had previously belonged strictly to the realm of the transpersonal, if not the transcendent.

Individualism in the classical sense of the term will inevitably become a thing of the past. The individual will be forced, as in not-so-distant times, to realize himself as part of a wider community, not at the level of abstract understanding, but purely pragmatically. At a minimum, this means that the content of the concept of "identity" will be perceived by individuals in a qualitatively different way than at present.

This, however, is not the main point. The fact that the majority of living people will be forced to realize themselves as part of a community will also force them to obey the corresponding unwritten rules dictated "from above" - from the suprapersonal level. This brings us back to the original premise. Ethics, or more broadly, the humanistic tradition, is something that ensures the stability of society as an integrity that obeys some unwritten rules (if we simplify, of course).

In modern conditions, this thesis acquires a new meaning. In the foreseeable future, suprapersonal information structures, the direct interaction with which will be ensured by the development of AI, including those stimulated by its use for military purposes, will be perceived as something commonplace. They will dictate the behavior of individuals to a greater and greater extent. At the same time, his individual characteristic – the freedom of his will – will remain in his consciousness. But this is another research problem.

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Conclusion

Thus, the existing trends in the development of AI used for military purposes will inevitably lead to the actualization of concepts that provide for the transfer of human intelligence to a non-biological information carrier (at least partially). This will inevitably lead to the creation of AI capable of playing the role of an intermediary between Man and suprapersonal information structures. The creation of such AI, in its turn, will cause more and more explicit influence of suprapersonal information entities on everyday life, policy of states, etc. This creates the preconditions for humanity to realize – already at a higher level of understanding – that individualism cannot be the cornerstone of civilization. Due to the dual nature of human consciousness and intelligence, we are doomed to accept some ethical or humanistic norms that are only indirectly related to the immediate needs of the individual. Direct evidence of the existence of a suprapersonal level of information processing, direct evidence of the dual nature of human intellect and consciousness, can give a new impetus to the development of those concepts that were originally built on the ideals of humanism.

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