

## Summary. Will AI Take over Humanity?

The book was completed while Muscovy was plundering and destroying Ukraine and its people for the fourth year. The world is witnessing the greatest war in Europe. The heroic resistance of the Ukrainians in the first weeks of the aggression, which stunned Western countries, turned into nothing the plans of the Kremlin ruler to annex Ukraine with a lightning-fast „military operation“ and announce to the world the „recovery“ of Russian lands. The resistance of the Ukrainians to the aggression of the Muscovite horde has tremendously accelerated the development, production and application of artificial intelligence (AI) technologies and devices not in simulation games, but in real battles. Increasingly „autonomous“, drones for various purposes have transformed from auxiliary military equipment into one of the most important types of weapons with their own special units and scientific production laboratories. Military robots that independently participate in military operations, evacuate the wounded from the battlefield, and assist in reconnaissance are already being tested. Another „hotbed“ of widespread application of AI military technologies is the massive military operation that Israel conducted in the Gaza Strip, aiming to destroy the terrorist organization Hamas after its bloody attack on October 7, 2023. The scale and intensity of military operations in a complex urban, densely populated environment have forced the military to increasingly delegate decisions to destroy targets and kill to AI systems. AI systems are able to process huge flows of information about changing combat circumstances, the probabilities of the appearance of targets intended for destruction in one place or another, their movement, and other things much faster than

the operators controlling them. The reality of the Kremlin's fierce aggression forces to cross the seemingly „immovable“ red lines in the field of AI technology application that existed until recently – AI-controlled devices must in no way gain such autonomy that would allow them to make decisions to kill people. Looking at the documents of major countries of the world and the European Union, which aim to establish the legal foundations and guidelines for the development and application of AI technologies and their supervision, we clearly understand how efforts to understand and legitimize certain safeguards for the interaction of humans and AI technologies, so that the supervision of AI devices does not escape from human hands, lag far behind the realities of AI application. The classified military bars for the development and application of AI technologies are increasingly inaccessible to the public. Artistic scientific creation can no longer do without the help of AI, and the AI art market is expanding. This shows that humans will never be able to fully control AI technologies, including the humanoid robots created on their basis, which will inevitably become part of a robot „society“ once the perception of the moral status of „digital minds“ is established and legitimized.

The breakthrough in the development and application of AI technologies hit the world in the second decade, when, using and perfecting large language models, AI began to communicate with humans not only in real time, solving problems posed to them, helping to create a variety of texts and other works, conducting scientific research, but also expressing various „human feelings“, helping the device become a „best friend“ or even a lover. The development of AI marks a new stage in the development of global capitalism, in which not only people's feelings, their creative expressions are commodified and resourcified, but also the linguistic layers of the world are fully monetized by the *Google* search engine.

This stage is named in various ways, depending on which aspect is distinguished and discussed as special or dominant – postmodern, media, linguistic, data, infotechnological or platform capitalism. Karl Marx predicted that the creation and application of technology would increasingly determine the development of the capitalist system and its economy. In the 20th century, Martin Heidegger and Jacques Ellul discussed in detail the inevitable dominance of the technical system in the world in which man lives – man no longer controls the technical system, but is forced, without even realizing it, to act according to the logic of the development of that system. It establishes the essential goal of the constant renewal of technology, called progress. That progress also encourages the constant renewal of weapons, its control in war conditions being increasingly transferred to AI systems and special programs for the destruction of people. So man is drawn into an ever-faster spinning circle of progress for the sake of progress, in which the unattainable star of eternal „newness“ or „innovation“ shines. He can no longer ask himself the question – what is this progress for, what is this novelty for? Especially in view of the ever-accelerating extinction of the planet's animal species, the threatening challenges of climate change and other evils, which force humanity to first agree on universal peace and rapid disarmament, and at the same time to monitor technological progress. Although we live in an environment of waste products of progress that are increasingly suffocating the planet, threatening with unpredictable challenges to the survival of humanity, theories are being created that supposedly technological progress will help to control these challenges.

The book has two chapters: „The goal of the development of the capitalist technical system – AI“ and „AI: technological immortality or the end of humanity?“ The first highlights and discusses the essential features of current capitalism and its technical

system, highlighting the primary purposefulness of the technical system, defined as incessant technological novelty. The logic of the development of the technical system corresponds to the essential purposefulness of the capitalist system – to resourcify and commodify all areas of the human living world, all human spiritual and physiological „matters“, in order to extract as much benefit as possible. In explaining the development of the technical system and the assumptions of its dominance, the insights of Marx and Heidegger are used. Heidegger's meditations on the „question of technology“ are helping us to understand the features of the ontology of the New Times. He showed how the mathematization of scientific knowledge of the New Age inevitably became linked to technical production and established a scientific worldview in which man, transformed into a subject, gains the power not only to gain knowledge about the world represented by objects, but also to control and process it. He argued that cybernetics would become the main science and productive technical power supporting all areas of knowledge, while the human living world would be increasingly cybernetized.

An important feature of the development of current capitalism is the technological takeover of individual and social consciousness, including political processes, which is discussed using the insights of Edward Bernays, Guy Debord, Ellul and Bernard Stiegler. The latter thinker linked the evolutionary process of hominization with the creation of tools and technologies for their application, and at the same time pointed out the inevitable technological entropy, the „toxicity“ of the devices being created, which manifests itself in Anthropocene challenges and troubles. The technical system is developed on the basis of the cybernetization of the human living world, and therefore the development of the technical system itself, its progress begins to be determined by the direct control

of cybernetic systems, perceiving the person himself and his living world as a special cybernetic system. It is true that no science can yet answer the question of what consciousness is and what intelligence is, but this does not prevent us from creating a simplified image of computational intelligence and, based on it, constructing effective technological devices that consolidate that image in the public consciousness in the form of AI.

The second chapter of the book first briefly discusses the history of the development of AI systems, highlighting their essential feature – to imitate certain features of human consciousness, feelings and actions. Therefore, AI systems have long been „personalized“, and recently they have begun to be perceived as digital „human“ beings, and their rights are being considered, developing the ethics of communication with digital beings. Considerations of the philosophical, ethical and social problems of improving AI are particularly stimulated by the development of the humanoid robot market, as well as the sextech market – after all, it is impossible to avoid questions about mutual trust in communication, consent to communicate, especially consent to enter into intimate relationships and the ethics of those relationships. The space of the human spiritual world is increasingly opening up to digital technologies: AI is taking on the role of helping people on the path of meditation and enlightenment, avatars of famous gurus invite them to try out „old“ practices of spiritual development, of course, for a certain subscription fee. The market for AI artworks is also rapidly developing, and the works of „digital artists“ force us to reconsider aesthetic categories, the understanding of the relationship between a work of art and the perceiver, considering questions such as how to imagine the imagination of digital minds when algorithms take over the control of human imagination, how to imagine the aesthetic or artistic experience of digital forms considered sentient, what is

„their“ attitude towards their own and human arts? However, the fundamental question remains, who will rule the world – humans or Super-AI systems, connected into a diverse global system that will greatly increase their technological powers? The differences between technooptimistic and technopessimistic scenarios of human development are highlighted in various aspects, drawing attention to the existential dangers that inevitably arise for humanity as considered by Nick Bostrom and indicating the fundamental fear or horror of a „fatal transformation“ inherent in both scenarios. After all, even scientists devoted to technological progress and the improvement of AI, predicting a new stage of development of *techno sapiens*, cannot in any way convince that such a future is an unconditional good. The possibilities associated with the development of AI for these systems to take over the world are also worrying. These possibilities are variously developed and imagined in artistic creation, especially in science fiction films, which provide a lot of food for philosophers and cultural anthropologists. One only needs to remember Andy and Lara Wachowski's „The Matrix“ and James Cameron's „Avatar“ and their sequels, which reveal ever new contours of the future that awaits us, and their signs are already visible in everyday life. The issue of world governance is explored by discussing the future scenarios considered by Bostrom and drawing attention to the warnings expressed by Eliezer Yudkowsky about the existential threats that humanity may face from the development of AI, which it will no longer be able to control. The author highlights the fundamental philosophical problems of the human-AI communication, as well as the future scenarios, drawing attention to the attitudes that have emerged in Lithuania to unconditionally devote themselves to the development of AI and the idea of recognizing the moral status of „computational intelligence“, without considering the possible consequences.

The book concludes with a discussion of the rapid change in the humanities field associated with the spread of AI, which has so far been little discussed. Two dimensions of the challenges that have arisen are distinguished. One is associated with the increasingly established participation of AI in scientific activity in this field. AI is already answering questions posed by scientists, selecting material for research, „distilling“ generalizations from various scientific data, writing scientific papers or parts of them, imitating the desired style and its characteristic presentation of scientific data, advising on which mathematical models to apply for data processing and using them. Scientists are asking questions or research topics to AI on various platforms in order to compare the data received and select the most suitable ones. This raises the question of the qualifications of scientists themselves, of the reliability of scientific publications, because scientists can no longer comprehend the scope of information provided by AI on their own. It is noted that AI itself produces a lot of synthetic data. Therefore, uncertainty are increasing in the study of society, political events, modern and ancient history, where programs for simulating historical events and social phenomena are spreading, and conclusions and generalizations are reliable for the will of AI. Another level of threats to the humanities and the natural sciences that are increasingly connected to them becomes apparent when delving into the possible consequences of recognizing moral status for digital actors. In addition to other things associated with free will, the recognition of moral status will have to establish the right for digital actors to conduct scientific research – to study not only their own digital communities, but also human societies and the interaction of digital and human nations or peoples. So, we must at least to imagine this tendency now, It is difficult to even predict how the volume of scientific data and information will increase,

how it will be necessary to include studies of the history and social phenomena of digital communities in scientific research of humans. In this regard, the foundations for such a trend are laid by scientific creative practices that use AI creative manifestations and unfold them from the perspective of art philosophy and aesthetics, relying on the posthumanist attitude that is quite widespread in the humanities, which highlights the importance of the Other – the gaze, attitude, response to human activity, communication with the non-human Other. AI is precisely becoming the essential civilizational Other, a non-human intelligence participating in the military processes of world redistribution, from which efforts are made to „extract“ an attitude towards man and the world he lives in, trying to predict the future awaiting humanity. The development of artistic scientific practices, their diversification will constantly encourage the dissemination of AI's view of the world in images and texts, the philosophical discourses and artistic works associated with them, which in turn will inspire new philosophical reflections, some of them manifesting themselves in social movements. The conclusion is made that, taking into account the highlighted areas of challenges and threats and the trends in cooperation with AI, it is appropriate to speak, if not about a crisis befalling the humanities, then at least about an ongoing fundamental transformation, the consequences of which we are unable to comprehend, let alone control.