SOCIAL ASPECT OF HUMAN BEING

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Humanistic Paradigm of Future Wars

Purpose. In a globalized world where technical progress and social changes are advancing at a frantic pace, the issues of war and peace are assuming new dimensions. War, a phenomenon that has accompanied humanity throughout history, remains one of the most significant challenges for civilization. In light of the imminent shifts in technology, culture, and social consciousness, the need to reconsider the nature of wars is becoming increasingly relevant. **Theoretical basis.** Traditionally, war is defined as a means to achieve political goals through violence and military force. However, scientists, philosophers, and politicians should not view future wars solely as a consequence of political or economic interests. This interpretation of "war" can only be applied to conflicts of the past. The humanistic seeing and visionary nature of future wars involves transforming the essence of conflicts – from aggression to cooperation, and from violence to forgiveness and understanding. The wars of the future should focus on addressing the root causes of conflicts through education, diplomacy, and international cooperation, instead of relying on force. In this context, the development of new technologies, particularly AI, plays a crucial role; their use should foster peace and mutual understanding rather than escalate violence. As technology continues to transform military tactics, it is essential to highlight the unacceptable human cost of conflicts. **Originality.** A humanistic rethinking of war implies a shift from a strategy of "victory at any cost" to the ideas of "global responsibility" and "global solidarity". The new vision of humanistic paradigms of future wars lies in the integration of interdisciplinary approaches combining modern technological achievements with ethical and humanistic principles. In the future, a profound reorientation of societies toward the principles of humanism, cooperation, and dialogue will underpin stability and peace on a global scale. **Conclusions.** This article presents a humanistic vision of future wars, where dialogue, mutual understanding, and violence prevention play a key role.

Keywords: human; human essence; humanistic paradigm; future wars; future of war; artificial intelligence (AI); international cooperation

Introduction

With escalating global tensions and rapid technological advances, the future of war is transforming in ways that promise to be more complex, diverse, and potentially more destructive than ever before. Traditional methods of warfare are evolving due to new technologies, geopolitical shifts, and the changing nature of conflicts. Although significant attention is given to technological advancements, it is crucial to focus on the humanitarian aspect of future wars. Wars of the future should aim not at destroying the enemy, but at eliminating the root causes of conflicts, such as inequality, injustice, cultural misunderstandings, and economic imbalances. Humanism within this paradigm prioritizes people, their rights, dignity, and freedom over military force as the primary means of achieving political goals. One key characteristic of future wars will be not only technological superiority but also their nature; from physical clashes, they are gradually transitioning into informational and cognitive conflicts. The integration of artificial intelligence (AI), robotics, cyberwarfare, and advanced weaponry poses new threats to humanity, both regarding direct violence and psychological, environmental, and social consequences. Artificial intelligence, cyberattacks, and manipulation through social networks could become primary tools for influencing societies and governments. However, a humanistic approach necessitates the development of ethical norms for using these technologies, focusing on the protection of human rights and justice rather than their application to achieve military objectives.

In circumstances where war is becoming less justified, especially regarding global humanitarian norms, the significance of diplomacy, negotiations, and nonviolent dispute resolution must increase and will continue to grow. The issues surrounding future wars are explored in the scientific works of the following researchers: S. Mariotti (2022), T. Ide, M. F. Johnson, J. Barnett, F. Krampe, P. Le Billon, L. Maertens, N. von Uexkull, and I. Vélez-Torres (2023), and M. Ryan (2022). Sergio Mariotti (2022) warns against repeating the mistakes of the past, using the modern Russian-Ukrainian war as an example. The team of researchers T. Ide, M. F. Johnson, J. Barnett, F. Krampe, P. Le Billon, L. Maertens, N. von Uexkull, and I. Vélez-Torres (2023) emphasizes the negative impact of war on the environment overall and the need to pay attention to this issue, which usually remains a third priority. Researcher M. Ryan (2022) analyzes the transformations of future wars in the context of the nearest futurological forecast for the 21st century.

The aforementioned works primarily address issues related to armed methods for resolving future wars. However, research on humanistic paradigms of future wars does not receive adequate attention. This shapes the choice of the research problem.

Purpose

The article is aimed at a theoretical analysis of future wars from a humanistic perspective, highlighting potential challenges and consequences that will arise as a result of the development of technology, strategy, and human conflicts. The research purpose is specified through the implementation of the following tasks: 1) to determine the essence of the humanistic paradigm of future wars; 2) to outline the role of AI as a peace-creating tool of facilitation in future wars.

Statement of basic materials

For centuries, war has been one of the main forms of interaction between states, cultures, and civilizations. It has led to numerous destructions, human casualties, and moral catastrophes. However, in the conditions of globalization, the rapid development of technologies and interdependence between peoples, old forms of violence, which are justified by political, economic, or cultural goals, are becoming less relevant, and the issues of war and peace are acquiring new dimensions. In the 21st century, military conflicts have become increasingly complex and multifaceted, necessitating a shift to new paradigms of thinking to understand them. The wars of the future should be focused on diplomatic and peaceful initiatives.

The humanistic approach to war involves rethinking traditional concepts of national security and defense: a transition from the strategy of "victory at any cost" to the concept of "global responsibility" and "global solidarity". Such an approach involves the development of international institutions capable of effective mediation between the parties to the conflict.

Kant's (1795) idea of perpetual peace is outlined in his famous writing "Perpetual Peace: A Philosophical Sketch". In this work, Kant sought to outline the conditions necessary for completely preventing war and allowing humanity to achieve lasting and stable peace. However, he did not believe that peace could be guaranteed solely through political or military means. His concept is rooted in the principles of moral obligation, ethics, and legal norms that should be applied in international relations. For instance, in the seventh proposition of his text, the author notes: "The problem of creating a perfect civil system depends on the problem of establishing law-like external relations between states. And the solution cannot be found without solving this issue" (Kant, 1795, p. 65).

Almost two hundred years later, F. Fukuyama (1992) also vividly discusses the ideas of democratic development, globalization, and their impact on the global order, which influences the concept of peaceful strategies. However, the researcher remains silent about the possibilities of developing humanistic paradigms in the context of future wars. The work of M. Kaldor (2006), who examines new forms of war and provides an understanding of war through the lens of humanitarian interventions and international cooperation, deserves special attention. The idea of new forms of wars, namely "the inadmissibility of organized violence in the global era" (Kaldor, 2006, p. 137), finds an echo in the author of the article. However, the British researcher, according to some scientists, does not sufficiently promote her position in scientific circles, as a result of which her works remain little noticed.

H. Bull (1977) warned the future genarations: "the danger of war will not disappear with the disappearance of war between great powers; it may reappear in new forms and at new levels, including forms that reflect a decay rather than an advance in international order". It reveals Bull's core argument: that while the traditional structure of great-power war might fade, the potential for future conflict remains – possibly in more fragmented or chaotic forms. Z. Brzezinski (1997) believed that "it is imperative that no Eurasian challenger emerges, capable of dominating Eurasia and thus of also challenging America". Brzezinski's strategic vision of geopolitical conflict reflects where control over Eurasia determines global dominance – a key theme in thinking about future conflicts.

"The choice between hegemony and survival is one we must make, with the awareness that if the former is pursued relentlessly, the latter may not be an option", said N. Chomsky (2003). This statement encapsulates Chomsky's central warning: that the pursuit of global military and political dominance – particularly by the United States – risks catastrophic future wars, potentially even nuclear conflict, endangering the survival of humanity itself.

In turn, Y. N. Harari (2016) considers the future of humanity in the era of new technologies and potential conflicts, in particular in the context of hybrid wars and global threats.

In a globalized world, where information technologies and interdependence between countries have reached unprecedented levels, the concept of security is expanding and includes not only the physical defense of territories but also the protection of human rights, economic stability, environmental security, and cultural preservation. According to the same Y. N. Harari (2016), the wars of the future will be due not only to classic territorial disputes, but also to the struggle for resources, access to technologies, cultural and ideological differences.

In his latest monograph, M. Ryan (2022) notes that "although technology can become catalysts for change in future wars, our armed forces are eventually being replaced by people, ideas, and institutions. And the order is exactly the same" (p. 17). That is, the main driving force in the transformation of wars is the person. The own translation of the above-mentioned work from English allows us to see a common root in the words *"human"* (liudyna) and *"humanitarian"* (humanitarnyi) and to trace a single genesis.

The humanistic approach suggests a shift in focus: rather than using force to protect or expand interests, states should promote the development of mechanisms that facilitate effective conflict resolution through peaceful and diplomatic channels. International organizations such as the UN and the Red Cross must possess sufficient authority to intervene in conflicts at an early stage to prevent their escalation. The promotion of intercultural dialogue and mutual understanding plays a vital role in resolving conflicts at all levels.

One of the main trends shaping the future of warfare is the development of new technologies, including artificial intelligence (AI), cybersecurity, robotics, and biotechnology. These technolo-

gies are fundamentally altering the nature of military conflicts. Instead of conventional physical skirmishes, conflicts are increasingly occurring in cyberspace and within the realms of information and cognition.

Cyberattacks, manipulation of public opinion through social media, the use of fake news, and propaganda to create political tension are becoming new tools of warfare. This requires changes in approaches to security and new norms in international law. A humanistic approach requires the introduction of ethical standards for the use of new technologies. International agreements should define what methods and means of warfare are unacceptable, even in today's technological context.

Separately, it is worth noting the role of artificial intelligence in future wars according to the outlooks of many analysts, such as J. Keegan (2016) and S. McFate (2019). McFate, a renowned historian and military theorist, analyzes the psychology of war, describing the experiences of soldiers on the battlefield and the changing nature of warfare with the development of technology. According to him, AI will play an extremely significant role: from improving military strategies to supporting autonomous weapons systems. One of the main areas of AI application in war is decision-making, where AI can analyze huge amounts of data and make tactical decisions in real time. On the one hand, this will help improve the effectiveness of military operations, but on the other hand, it raises questions about the accuracy of AI decisions, especially in complex environments where human judgment is critical. In addition, the integration of AI into warfare raises serious ethical dilemmas. AI systems, while designed for efficiency and accuracy, may not be able to cope with the ethical complexities of war. Decisions involving human lives are rarely simple, and AI may not have the moral judgment needed to assess whether a strike is proportionate or whether there are alternatives that can protect civilians. It is also worth noting that if AI systems are used to autonomously select targets, there is a serious risk of targeting errors or violations of international humanitarian law. Civilians may suffer as a result of these errors, and accountability will be very difficult to achieve, especially when the technology is used by multiple countries or private contractors. The absence of human oversight could lead to a violation of the principles of proportionality and distinction, which are the basis of modern warfare. Another aspect of the AI application in future wars is its use in psychological operations.

Thus, Jean Baudrillard (1995) analyzes wars as symbolic and mediatized events that affect the perception of conflicts through the media, rather than their real physical essence. In this context, a wide field of discussion opens up, given the growing trend of AI involvement in all spheres of human life. Analyzing human behavior and creating specialized disinformation campaigns can be achieved through the use of AI, which can impact public opinion, increase discord, and manipulate emotions on a mass level. The use of AI to manipulate public opinion can increase social unrest, panic, and destabilize societies, especially in vulnerable regions. This form of psychological warfare can undermine trust in governments, the media, and institutions, further harming vulnerable populations who depend on stability for their security and well-being.

In particular, the use of artificial intelligence for military purposes, such as autonomous combat systems, must be strictly regulated to avoid uncontrolled violence, where decisions about life and death are made not by a person but by an algorithm. It is important to understand that technology, while it can be used in war, must serve, first and foremost, to achieve peace, ensure stability, and the well-being of people.

Let us consider the transition from military aggression to diplomacy and mediation: in the humanistic vision of future warfare, the main focus is not only on forceful methods of protection,

but also on diplomatic, economic, and cultural instruments for conflict resolution. International organizations, states and public initiatives should actively work on the development of peace strategies based on the principles of cooperation and mutual understanding.

It is important to develop cultural diplomacy and intercultural dialogue, which will help avoid conflicts arising from misunderstandings and stereotypes. Mediation and peacekeeping missions should become the main mechanisms for resolving international disputes. Since many modern conflicts are caused by internal crises in countries, the international community should actively support the processes of national reconciliation and building inclusive political systems. Steven Pinker (2011) argues that humanity is experiencing a long-term period of decreasing violence, which provides opportunities for humanistic approaches to conflicts.

The humanistic approach to war emphasizes the formation of values of peace, tolerance, and mutual respect in the younger generation. Educational systems should promote the development of critical thinking, which will help to avoid manipulation and propaganda, which are the main tools for escalating violence. Children and young people should learn not only to understand the differences between cultures and worldviews, but also to see the common values that unite humanity in the pursuit of peace and prosperity. Therefore, school and university education should include not only academic knowledge but also skills for constructive conflict resolution, empathy, and cultural understanding.

Separately, I would like to outline the need to transform the image of the "enemy". In traditional ideas about war, the "enemy" is often a person or group of people who are perceived as different, discrepant, on cultural, political, or religious grounds. A humanistic approach to war involves a complete change in this image. In the future, the enemy should not be a nation or ethnic group, but global problems such as climate change, environmental disasters, poverty, and other threats that affect all people.

The role of AI as a peacemaking tool of facilitation in the wars of the future is an important component of the new paradigm of global security. Given the rapid development of technology, AI can become a powerful tool for preventing, de-escalating, and resolving conflicts, reducing the risk of violence, and assisting in peacebuilding processes. AI can analyze large amounts of data in real time, tracking changes in political, economic, and social conditions that can lead to an aggravation of the situation. Its predictive capabilities make it possible to identify potential conflicts at an early stage, allowing international organizations and states to intervene promptly to prevent them. During or after a conflict, AI can effectively monitor ceasefires or other peace agreements. Using drones, sensors, and analytics platforms, AI can detect violations of agreements and analyze the dynamics of military and humanitarian situations, helping peacekeeping missions make well-argued decisions. Peace negotiations and dialogue facilitation with the participation of artificial intelligence deserve special attention: AI can act as a mediator in peace negotiations, ensuring an impartial and transparent process. Using natural language technologies, AI can help with translation, text and proposal analysis, and create platforms for safe communication between conflicting parties, even if they have historical or language barriers. In the context of hybrid wars, combating disinformation is important. AI can analyze information flows, detect manipulation, and fake news that create tension and distrust between parties to a conflict. In combination with blockchain technologies, AI can ensure the transparency and authenticity of information. AI can also facilitate the provision of humanitarian assistance in post-conflict regions. It can optimize the allocation of resources, coordinate the work of charitable organizations, and provide accurate data on the population's needs.

In the future, the role of AI in peacekeeping may become crucial, as technologies that enable deeper analysis can ensure timely responses, foster trust, and contribute to global security. The perception that hostility towards individuals or cultures is the only way to interact reflects outdated stereotypes. It should inspire the search for new ways of cooperation. Globalization should not be viewed as a threat but as an opportunity to create a more cohesive and interdependent world, where conflicts are resolved peacefully.

Originality

The necessity of rethinking traditional concepts of warfare is proven, and more effective strategies for future wars are proposed, where the main toolkit is no longer weapons, but assistance in de-escalation and conflict resolution through peaceful means.

The humanistic vision of future wars is the author's attempt to go beyond the classical ideas about war as a clash of forces and resources. The non-classical approach is based on the principle that a person and his/her rights, dignity, and freedom are the highest values. From this perspective, war can no longer be justified (even in cases of extreme necessity, when only humanitarian intervention will be used), but will also be seen as a defeat for humanity, which has failed to find a peaceful solution to its conflicts.

Conclusions

Thus, the performed theoretical analysis of future wars from a humanistic viewpoint concludes that the humanistic vision of future conflicts suggests a radical paradigm shift from violence to cooperation. Wars should not serve as a means of resolving political disputes; instead, they should evolve into global efforts aimed at overcoming challenges facing humanity, such as climate change, poverty, terrorism, and more. Technology, diplomacy, education, and international cooperation should act as the primary tools for peacekeeping to prevent violence and ensure sustainable peace on the planet. The humanistic approach to war also emphasizes the crucial role of global institutions, such as the UN, in maintaining international peace and stability. These institutions should operate as effective mechanisms for conflict prevention, organize peacekeeping missions, and thwart aggression through collective security. However, to achieve this, these organizations must have more opportunities for timely intervention and establish dialogue between the parties. International treaties should clearly regulate the use of force and limit the arms race.

Artificial intelligence could become a crucial peacemaking tool for facilitating future wars. The ability to analyze large datasets, model scenarios, and optimize communication between parties can assist in identifying opportunities to de-escalate conflicts and search for compromise solutions promptly. Humanism, in the context of war and peace, is not only a philosophy but also a practical and effective approach to global changes that should ensure everyone's right to life, dignity, and freedom within a framework of security and justice. The prospects for further research into the humanistic paradigms of future wars present a vast field for studying the interaction between technological advances and ethical values in modern armed conflicts. The primary task involves analyzing the impact of new technologies, particularly artificial intelligence and robotics, on the nature of warfare, as well as developing ethical guidelines for their utilization to minimize catastrophic consequences for civilians. Research has to combine an interdisciplinary approach that integrates philosophy, ethics, international relations, security, and innovative technologies to create new strategies where humanistic principles serve as the foundation of conflict resolution.

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SOCIAL ASPECT OF HUMAN BEING

Гуманістичні парадигми війн майбутнього

Мета. У глобалізованому світі, де технічний прогрес і соціальні зміни відбуваються шаленими темпами, питання війни та миру набувають нових вимірів. Війна як явище, що супроводжує людство протягом усієї історії, продовжує залишатися одним із найважливіших викликів для цивілізації. У контексті швидких змін у технологіях, культурі та соціальній свідомості необхідність переосмислення природи війни стає все більш актуальною. **Теоретичний базис.** Традиційно війну визначають як спосіб досягнення політичних цілей через насильство та застосування військової сили, однак учені, філософи та політики мають розглядати війни майбутнього не лише як наслідок політичних або економічних інтересів. Це трактування поняття "війна" можна вживати лише щодо війн минулого. Гуманістичне бачення, візіонерство війн майбутнього передбачає трансформацію самої природи конфліктів – від агресії до співпраці, від насильства до пробачення та порозуміння. Війни майбутнього мають бути спрямовані на вирішення глибинних причин конфліктів через освіту, дипломатію та міжнародну співпрацю, а не через силу зброї. У цьому контексті важливу роль відіграє розвиток нових технологій, зокрема ШІ, використання яких повинно сприяти миру та взаєморозумінню, а не ескалації насильства. Оскільки технології продовжують змінювати військові тактики, важливо приділяти увагу неприпустимості високої людської ціни конфліктів. **Наукова новизна.** Гуманістичне переосмислення війни передбачає перехід від стратегії "перемоги за будь-яку ціну" до концепції "глобальної відповідальності" та "глобальної солідарності". Нове бачення гуманістичних парадигм війн майбутнього полягає в інтеграції міждисциплінарних підходів, які поєднують сучасні технологічні досягнення з етичними та гуманістичними принципами. У майбутньому глибока переорієнтація суспільств на принципи гуманізму, співпраці та діалогу стане основою для забезпечення стабільності і миру в глобальному масштабі. **Висновки.** У статті запропоновано гуманістичне бачення війн майбутнього, де ключову роль відіграють діалог, взаєморозуміння та запобігання насильству.

Ключові слова: людина; людська сутність; гуманістична парадигма; війни майбутнього; майбутнє війни; штучний інтелект (ШІ); міжнародна співпраця