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Title:

"AI Against the Rest: From Renaissance Alley to Silicon Valley"

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opponents, erode public trust, and disrupt diplomatic relations.

Machiavelli's observations about the 'corruptive nature of power' and the 'dangers of unchecked ambition' resonate with The Creator's portrayal of AI. The film presents AI as a double-edged sword— a powerful tool that can be harnessed for both good and evil, depending on its creators'

this new era, AI could become a tool of unprecedented control or, alternatively, a catalyst for democratized innovation — its direction largely determined by the power dynamics at play.

Hobbes' view of human nature, much like Machiavelli's, emphasizes the inherent viciousness of humankind, particularly shaped by his reflections on the chaos of the English Civil War. Franke (2002) captures the essence of Hobbes, pointing to the relentless pursuit of power and scarce economic resources that defines the international realm, paralleling the anarchic state of nature. In this structure, absent a central authority, individuals and states must impose their will to secure power and safety. To break free from this endless cycle of conflict, Hobbes advocates for a social contract, where individuals surrender some personal freedoms to a sovereign authority in exchange for order and stability. However, when AI is introduced into this equation as a tool for rule-setting, the traditional concept of human intelligence and sovereignty comes under scrutiny (De Cremer and Kasparov 2021). Franke's analysis of Hobbes' state of nature in the context of IR provides a useful framework for understanding AI's potential impact on governance and power. Hobbesian aggression and self-interest may persist, whether it is between humans or in competition with AI systems. The dynamic may shift from the traditional 'West against the Rest' to a new narrative of 'AI against the Rest,' where AI becomes the dominant force in shaping global power dynamics.

In Leviathan, Hobbes introduced a combinatorial theory of cognition that reduces reason to mere 'reckoning'— essentially, the idea that human thought is a process of calculation or combination of inputs. This mechanistic view of cognition emphasizes the potential duality of technology, including AI, where 'art' (as Hobbes uses the term for technology or artificial constructs) is imposed upon humans so that they may, in turn, effectively wield it. This paradox — that humans create and control machines, yet are also subject to their influence — speaks directly to modern concerns about AGAI can now simulate human reasoning, making decisions[6] that mirror or even improve upon human judgment. AI systems can process vast amounts of data at speeds far beyond human capabilities, leading to more efficient decision-making processes, which Hobbes might view as a natural extension of his idea of reason as computation. However, this also raises significant concerns. If Artificial Intelligence and Machine learning are capable of replicating human thought processes, they could eventually replace human judgment altogether in certain areas. This possibility introduces complex ethical considerations about the role of AI in society. Should AI, for example, be entrusted with decision-making in fields like law, education, medicine, or even governance, where moral and ethical dimensions play a crucial role? Hobbes' reduction of reason to calculation overlooks these subjective human qualities, raising the question of whether efficiency alone is enough to justify AI's dominance in decision-making.

In the West, the discussion of AI dates back to Alan Turing's essay from the 1950s titled Computing Machinery and Intelligence. In this essay, Turing describes the concept of a learning machine that resembles a child; it is given basic logic and taught over time. He expresses the hope that machines will eventually compete with humans in all purely intellectual fields (Turing 1950). According to the Boston Consulting Group, by 2030, the hourly operating cost of a robot welder in a car factory is expected to drop to $2, compared to the $25 per hour earned by a human worker (Sirkin et al. 2015). While AI can perform similar tasks, it does so more efficiently and cost-effectively. More importantly, AI can accomplish tasks that humans could not reasonably achieve. The evolution of AI in Silicon Valley reflects Hobbes' principles in a remarkably contemporary setting, highlighting the need for a new discourse on corporate AI ethics and data accountability. As society ventures into the uncharted territories of AI, it is crucial to draw on the wisdom of

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[6] Marwala, T. 2021. Rational Machines and Artificial Intelligence. London: Academic Press.

Machiavelli, Hobbes, and the leaders of Silicon Valley. Power, in all its forms, requires ethical stewardship, unwavering accountability, and a steadfast commitment to harmonious coexistence.

From Control to Collaboration: AI's Impact through a Liberal Perspective

Could Fukuyama's perspective in The End of History and The Last Man (1992) be challenged by the transformative impact of AI on power structures? Fukuyama argues that liberal democracy represents the ultimate form of government, signifying the endpoint of ideological evolution. He claims that liberal democracy, with its emphasis on individual rights, constitutionalism, and the rule of law, has addressed the flaws of previous systems such as monarchy and fascism. By the End of History, Fukuyama refers to the culmination of ideological development regarding the principles that govern political and social organization. However, the rise of AI introduces a new dimension to this discussion, prompting us to reconsider the evolution of power structures and their compatibility with li (T)Tj -0.01 Tw 1fc (s)1 (a)6 (n)2 (d(tu)2 (r)5 (l)-0.9 1g

Concluding Remarks

We, economists, set ourselves too easy a goal if we merely claim that technological progress can benefit everyone. We must also explain how to achieve this. The crucial factor is not the technology itself but the social or economic system in which it is embedded. It is no surprise that Artificial Intelligence is deeply intertwined with power structures in existing theories of international relations (Marwala 2021). As AI becomes more integrated into our lives, developing new frameworks to understand power dynamics in international relations is vital.

Policymakers cannot change behavior simply by convincing citizens that AI is dangerous. Instead, they must aim to shift the normative beliefs of society—those underlying, collective expectations about what is considered acceptable or appropriate. Policy should focus on reshaping normative expectations, or "beliefs about beliefs," as described by Bicchieri (2006). This approach recognizes that behavior change requires altering not just individual attitudes, but the broader

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