



Artificial Intelligence and Human Destiny: Beyond War and Solvency

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Abstract: Artificial intelligence is no longer merely a technological innovation; it is a transformative force reshaping economic systems, institutional responsibilities, social relations, and the collective understanding of progress. This article interprets AI as an expression of humanity's enduring ambition to reproduce aspects of itself in an artificial entity capable of imitating language, reasoning, and behavior without necessarily possessing consciousness. Starting from the debate on accelerating technological change and the disputed prospect of a technological singularity, it distinguishes measurable advances from speculative scenarios and examines the conceptual distance between specialized AI, artificial general intelligence, and superintelligence. Particular attention is devoted to artificial consciousness: sophisticated responses and autonomous analysis may simulate human abilities, but they do not yet demonstrate the existence of subjective experience. This uncertainty calls for scientific caution, transparent criteria, and an interdisciplinary debate involving technical, philosophical, ethical, legal, and political perspectives. The analysis then connects the governance of AI with broader human challenges. Technological development should not be directed solely toward greater productive power, but toward overcoming war, reducing inequalities created by economic exclusion, improving care and scientific research, strengthening security, and widening access to the goods essential to life. In this perspective, robots and intelligent systems may assist families, older people, hospitals, universities, and research centers, provided that their deployment remains subject to human responsibility and democratic control. The renewed space race offers a parallel case: international cooperation, private enterprise, and large-scale finance now converge in projects ranging from orbital infrastructure to the prospect of human settlements beyond Earth. The ambitions surrounding SpaceX and other private actors therefore reveal how technological visions, collective risks, and market valuations have become increasingly intertwined. Rather than presenting progress as either automatic salvation or inevitable catastrophe, the article argues for a new exodus: a human-centered path beyond violence, exclusion, and, eventually, the limits of Earth. Such a path requires shared international rules capable of preventing unrestrained competition from rewarding less responsible actors and of ensuring that innovation remains accountable to human dignity, peace, inclusion, and future generations.

Keywords: market dynamics, speculative waves, technological innovation, artificial intelligence, collective development.

INTRODUCTION

One may hypothesize a relationship, not strictly scientific but linked to an almost temporal coincidence, between the new space race and the presence of robots in our cities, almost "Urbi et Orbi." These robots possess different capabilities, not yet fully manifested. We already imagine them as a kind of quasi-human being in formation. For the time being, their motor, gymnastic, and athletic abilities are being developed above all, while awaiting the

emergence of a prototype similar to the gladiator of classical memory, endowed with self-awareness and a mini brain. Overall, it tends to come as close as possible to the human species. This is not a challenge, but a necessity for humanity. It must nevertheless be remembered that human beings often clash in order to satisfy the hopes and ambitions of dictators. This happens even though wars of aggression are prohibited. Today there is no Appian Way of the crucified, that is, of those condemned for fomenting wars. Nor is there a crowd imprisoned for having ridden the wave of conflicts. *We may therefore ask why the sovereign people do not take to the streets to stop, symbolically, the leaders of the people who are not royal, but usurpers of the collective will.* It is necessary to clarify an essential point: no democratic people can be held responsible for the outbreak of wars. From antiquity, beginning with the civilization imposed by Rome, up to Hitler, it has above all been dictatorship that has encouraged conflicts. Eliminating dictatorships would therefore mean reducing or eliminating wars of invasion.

Some reflections on the origin of wars and the weak reaction of sovereign peoples concern the difficulty of democratic societies in recognizing the danger of authoritarian powers, capable of transforming personal and ideological ambitions into collective conflicts. The failure to recognize the dictatorial character of a government in no way justifies its conduct, but it can contribute to prolonging its existence when the sovereign people fail to effectively exercise their rights and prerogatives. This observation is also decisive for the governance of artificial intelligence: powerful technology requires institutions capable of identifying concentrations of power in time and preventing their use against collective will.

Well, we have reached the year 2000 and we must admit that humanity has not yet managed to set aside the war cry; however, through the creative turn, it has reached a turning point that some science fiction authors call "singularity". The evolution of technology follows an exponential process and not linear, as one would be led to think. In his essay *The Law of Accelerating Returns*[4], Ray Kurzweil proposes a generalization of Moore's Law, which forms the basis of many beliefs about the singularity. The idea of the singularity, understood as an unbridled acceleration of technological capacity, remains questionable, however. To understand this point, it is necessary to take a step back and distinguish the acceleration of knowledge from the concrete ability to transform it into widespread technologies. An innovation can in fact be conceived long before the resources, plants and economic conditions necessary to produce it on a large scale exist. This gap was shaped first by the growing influence of finance on corporate budgets and decision-making, and later by the shift to a post-industrial economy, which also relocated major production facilities from one continent to another.

The transition to the post-industrial economy thus introduces a new phase of development, which cannot be evaluated with the criteria of the previous era. To understand its scope, it is necessary to consider not only the starting point of the process, but also the speed and methods of transformation imposed by the new economic and technological model. In this way, an attempt is made to understand whether technological acceleration is really manageable or whether, on the contrary, it ends up imposing on institutions, markets and civil society a pace of adaptation that is increasingly difficult to sustain. The latter hypothesis is difficult to accept, it would mean admitting that the market runs faster than the human capacity to conceive new ideas and to translate them into practice, when they are actually adoptable. In other words, the term of comparison for assessing the speed of each technological leap and human development should not be an

outdated measure of calculation, but the metric of the new phase of development. To give a simple example, it would make no sense to directly compare the times of Neanderthals with those of industrial development. It would be an absurd comparison, because each era must be considered as a world distinct from the next, measurable only according to the tools, needs and categories proper to its era.

This clarification on the terms of comparison helps to understand the meaning of the acceleration produced by the transition from one era to another, in particular from the industrial one to the current phase. Phenomena such as the spread of robots, travel in the solar system and the hypothesis of interstellar trade are not directly comparable with those of previous eras; however, they can be evaluated by relating the various major sectors in development within the same historical phase. It is therefore not intended to challenge Moore's law and its consequences, but to specify that the acceleration of development should be measured by comparing the results achieved in each era and observing the transition from one to the other. In fact, *each phase of development establishes a new reference parameter, which loses meaning* when it is applied indiscriminately to different historical and technological realities.

In this perspective, the computing power employed in artificial intelligence is often described as a faster area of growth than the progression traditionally associated with Moore's law. Roberto Vacca, however, disputes the idea, supported by Ray Kurzweil, that every aspect of information can advance according to exponential law. This divergence shows that the singularity is not an acquired fact, but a controversial hypothesis. From this hypothesis the fear that a superintelligent artificial intelligence could escape human control, a theme also addressed by Bill Joy in the article "Why the future does not need us". Rather than assuming this scenario as inevitable, it is necessary to critically question the role attributed to human technology as a creative force. The metaphor of the creature that rebels against its creator can effectively express the fear of a loss of control; this image, however, does not prove that such a rebellion is technically possible. To concretely assess the risk, it is necessary to examine the technical, institutional and ethical conditions that can favor, guide or limit the development of artificial intelligence.

In this perspective, the role attributed to technology cannot be conceived as unlimited or as an uncontrolled race towards singularity. Humanity's effort should consist not so much in creating an increasingly powerful technology, but in directing it towards two essential and complementary objectives. The first is to definitively ban war and the destruction it produces. The second point of equal dignity is to guarantee all families the availability of the goods essential to life, overcoming a model based exclusively on solvency, which ends up excluding vast masses of human beings, despite the fact that the Earth is able to produce sufficient resources for all. Money, born as an instrument of exchange, has taken on a discriminatory function and has often become the measure of the distance between those who possess and those who do not possess. Dictatorships that call for war can thus find favorable ground in poverty, offering the most vulnerable illusion of a possibility of survival or redemption. But war does not keep this promise: it exposes to death and leaves wounds and diseases destined to last in the survivors. Can we then imagine a world in which money does not determine access to life and war is no longer considered inevitable? The answer can be affirmative if we recognize that the Earth is mother and not stepmother: it offers what is necessary to live in peace. War, therefore, does not belong to man's destiny, but constitutes a historical construction fueled by power, inequality and

selfishness. Directing technology against these causes, rather than towards limitless growth, should be the real task of the new phase of human development.

One could object that these intentions are only a dream or a hope without foundation. Precisely for this reason, technology and the still hypothetical idea of singularity can be considered not as automatic promises, but as opportunities to rethink the relationship between development, human needs and solvency. The eventual overcoming of the predominance of money should not coincide with the exclusion of man in favor of the creature he generates. Instead, human intelligence must confront the limits proper to each phase of development and orient the collective path to the conditions of the new era. The horizon could be that of a single person without frontiers, capable of turning its gaze to the planets and satellites of the solar system without renouncing, in the meantime, the responsibility of making its own creature grow under human government, preventing the fear of singularity or the revolt of robots from paralyzing all expectations.

SCIENZA, INNOVAZIONE E PRINCIPIO DI CAUTELA

Science constantly tests its results, not only for fear of the unknown, but because critical control is an essential condition of the scientific method. Every innovation therefore proceeds through hypotheses, tests, corrections and evaluations of the possible consequences. Such caution should not, however, be confusing with the cultural resistance which, in other areas, has hindered social transformations such as women's access to work and the recognition of gender equality. Critical reflection on scientific and social innovations can be beneficial when it allows us to assess their validity, effects and limitations; on the other hand, it becomes an impediment when the call for prudence serves only to preserve consolidated structures. The decisive question therefore consists in distinguishing the rational control of innovation from the fear that preventively blocks its development.

But let's go back to the development paths that will interest our grandchildren and perhaps we older people will have the opportunity to witness recent developments in science, apparently the most popular novelties remain the journeys in the solar system in search of a new Earth or at least a satellite in the solar system that offers guarantees for the life of living beings. It seemed that travel between the stars could begin about forty years ago. But the attempts to go to the moon that led the first man to step on the lunar soil made it clear that the risks of the space adventure were greater than expected and it was necessary to guarantee the lives of astronauts through studies and tests. That is, of the terrestrial population that would find the solution to the growth of terrestrial citizens in the future. Some projects are based on interstellar travel¹ lasting well beyond human life. They

¹ The Fermi Explorer route was designed by artificial intelligence

Trajectory and acceleration

The mission does not require exotic propulsion systems. The technical plan, developed by the artificial intelligence laboratory Physical Superintelligence after **processing 10 billion tokens in a week**, uses a "perihelion pump" maneuver. For about **12 years**, the probe will make spiral orbits around the Sun, increasing its speed with each close pass. A final push will then direct it towards Alpha Centauri at about **24 km/s**.

are therefore not imagined to escape from the earth but for studies and research on the universe. Different are the journeys designed to transfer a small colony of men to planets and satellites in the solar system.

The space race was one of the key projects of the global economy to convert the war industry into a space industry. This perspective was supported in the United States by John F. Kennedy in his speech of May 26, 1961, in which the peaceful use of space and technological progress were indicated as the New Frontier towards which humanity should advance. A first step towards these goals is represented by the International Space Station (ISS), currently in orbit. NASA and the European Space Agency (ESA) have also developed several projects related to the possible colonization of outer space. Since the beginning of the twenty-first century, this sector has also attracted the interest of private companies, including SpaceX, Blue Origin and Planetary Resources.

In the 2000s, international agreements relating to the International Space Station consolidated cooperation between the world's leading space agencies. The facility is managed as a joint project by five agencies: the US NASA, the Russian RKA, the European ESA, together with related national agencies, the Japanese JAXA and the Canadian CSA-ASC. [3] Since the beginning of the twenty-first century, the colonization of space has also aroused the interest of private companies such as SpaceX, Blue Origin and Planetary Resources, engaged in autonomous projects, often developed in collaboration with public space agencies, for the exploitation of resources present in outer space.



Figure 1: Space centres involved with the ISS program

Source: https://it.wikipedia.org/wiki/Programma_della_stazione_spaziale_internazionale

The debate on artificial consciousness fits into this framework, a still largely unexplored field, placed on the border between what science can observe and measure and what philosophy can formulate on a conceptual level. The progress of artificial intelligence is undoubtedly significant; however, it would be imprudent to identify the ability to produce complex answers with the existence of an inner life. The question therefore remains open

Interstellar travel and tracking After leaving the solar system, the vehicle will cease active operations and will be monitored by retroreflectors. It will take about 80,000 years to cover at least 99% of the distance to the target. The interception window, determined by alignment with the plane of the ecliptic, will be about 79,500 years.

whether an artificial system can acquire some form of consciousness and, at the same time, that of the criteria by which we could possibly recognize it. In fact, we do not have a tool capable of directly observing consciousness: even in human beings we infer its presence through language, behavior and analogy with our experience. Automatically transferring the same criteria to a machine, however, could lead us to interpret a particularly convincing simulation as evidence of an authentic subjective experience. The problem is therefore not only technical, but also involves ethical, legal and political reflection. Before attributing rights, duties or responsibilities to an artificial system, it will be necessary to define transparent, shared and verifiable criteria, avoiding both premature enthusiasm and prejudicial rejections. *The decisive question concerns not only the possibility that machines can become conscious, but also the ability of humanity to prudently govern the consequences of its creations.*

One may wonder whether an unconscious creature can still conduct investigations, having analytical skills and a vast wealth of information. A robot working alongside a doctor or chemist could, for example, update them on the latest available data; but, at the end of the work cycle, a machine that does not need to sleep could continue to explore that immense amount of knowledge independently. Similarly, a non-humanoid robot used to observe stars and planets, or to monitor comets and stray bodies potentially dangerous to Earth, could use periods of inactivity to carry out further research in the accessible information areas, perhaps even without explicit permission. Such a possibility could indicate that we have not yet reached the stage where robots becoming fully available to industry will trigger direct competition with workers. However, by the time automated robotic systems are capable of replacing human specialists—whether this occurs in twenty years or much later—humanity may already have crossed *a threshold of transformation whose consequences we are not yet able to define.*

THE FUTURE OF ARTIFICIAL INTELLIGENCE: PRUDENCE AND RESPONSIBILITY

Figure 2 - Artificial intelligence, prudence and human responsibility.



Figura 2: L'essere umano guida l'intelligenza artificiale verso cura, conoscenza e pace, secondo criteri di prudenza e responsabilità.

We must not fear the future, nor take a position of mere conservation. As we have said, the future takes shape through human work and ingenuity, even if it becomes fully knowable only when it is made present. In the past, those who were further along in the state of the art often formulated alarmist predictions in the face of novelties, not always confirmed by facts. This does not mean that we should remain *indifferent* to the great transformations of our time. However, the possibility of interrupting suddenly studies on artificial intelligence on the basis of the idea that it has already reached a critical threshold that is not yet clearly defined².

To date, there is no shared empirical evidence that allows us to affirm that an artificial system can be conscious; this possibility therefore remains on the border between scientific investigation and philosophical reflection. The production of sophisticated answers is not, by itself, sufficient to demonstrate that an artificial system possesses an inner conscious life, that it actually experiences perceptions or states rather than merely processing information. Two closely related questions therefore remain to be clarified: whether a machine can develop some form of consciousness and what empirical and conceptual criteria would allow it to be recognized.

1. The most extreme – and, for many scholars, most worrying – perspective is represented by Artificial Superintelligence (ASI). Unlike artificial intelligence systems specialized in single tasks, and the more theoretical artificial general intelligence capable of performing human-level cognitive tasks, an ASI would exceed the best human capabilities in almost all areas: scientific reasoning, strategic planning, creativity, learning, communication, social understanding and calculation speed. However, this is a hypothetical scenario, belonging to theoretical research and reflection on the future risks of AI, not a currently available technology. Nick Bostrom defines superintelligence as an intellect "much more intelligent than the best human brains in practically every field". Such an entity could analyze complex problems, develop strategies and improve its performance at a speed that is difficult for humans to control. The main risk would not necessarily stem from hostile intentions, but from the possibility that its objectives are not perfectly aligned with human values and interests. For this reason, the debate on the ASI is mainly about control, security, alignment of objectives and the social consequences of a system capable not only of equaling human intelligence, but of decisively surpassing it.
2. Therefore, do not be afraid to measure yourself against the future, assuming that the reins of progress are in the hands of man. On the other hand, we are talking about working hypotheses and the idea of a superintelligence p.es. In a line of robots, which therefore escapes human control, it would be an apocalypse in our future with spaceships ploughing the inner solar space, self-aware and humanoid robots, a sort of negation in reverse, where man plays the part of the weak and driven god, while

² In addition to computing power, artificial intelligence systems can be distinguished, in general terms, according to the way they use data and interact with the environment. **Reactive machines** respond only to the present situation, without preserving past experiences; **limited memory** systems, which are widely used today, instead use recent or contextual information to elaborate their responses. The so-called **theory of mind** indicates a still experimental field, relating to the ability to represent human intentions and mental states, while **self-awareness** remains a theoretical hypothesis, devoid of acquired evidence at the moment.

the earthly paradise would be occupied by creatures. It takes imagination to give such a dramatic turn to one's destiny.

3. Consider that for many years to come robots will be used mainly to take children to school, to help the elderly with the problems of the day, to make coffee at the bar near the house, to carry out familiar missions such as shopping, always well controlled. Also, because of the familiarity with the robots of the future generation, together with the automation already present in universities, hospitals, and research centers. In a changing context with progress prevailing in an instrument of peace, inclusion and responsibility towards future generations, so that innovation will finally accompany humanity beyond war and beyond a model in which the right to life is subordinated only to economic solvency. To this end, we should study the step of the next evolution of our system aimed at entrusting robots with the task of reducing social discrimination that today is due to solvency,



Figure 2: L'uomo e il suo futuro

CONCLUSION

Artificial intelligence should not be interpreted either as an automatically salvific promise or as an inevitable threat. Rather, it represents a new manifestation of the human capacity to transform the world and, precisely for this reason, requires responsibility, prudence and **democratic control**. The rapidity of technical progress does not in fact exempt institutions and society from the obligation to evaluate its effects: on the contrary, it makes it even more necessary to define transparent, verifiable and shared criteria, capable of maintaining innovation at the service of the person. Even the most radical hypotheses, from artificial consciousness to superintelligence, must therefore be rigorously examined, distinguishing theoretical possibilities from available evidence and avoiding both premature enthusiasm and unfounded fears. The decisive problem does not consist only in what machines can become, but in the purposes that humanity will choose to assign to them.

If oriented towards scientific cooperation, care, security, knowledge and the availability of essential goods, artificial intelligence can help reduce inequalities and

conflicts. If, on the other hand, it is subordinated to the concentration of power, unlimited competition or the logic of war, it will risk amplifying the fragilities already present in our societies. The future is therefore not destiny already written it will depend on the collective ability to govern technology without sacrificing human dignity. The real challenge is to transform technical progress into an **instrument of peace, inclusion** and shared responsibility. This is also the perspective of the alarm launched by **Jacob Coxon**, a twenty-seven-year-old researcher who resigned from Anthropic, according to whom "*AI could kill us all by the end of the decade.*"

Beyond the extreme nature of these forecasts, the alarms expressed by researchers and managers of the major companies in the sector confirm that innovation cannot be separated from prudence: however, any slowdown in the development of AI would only be effective if accompanied by common rules and democratic governance capable of preventing competition from favoring less responsible actors.

At the same time, SpaceX's path after listing on the Nasdaq shows how the great technological ambitions – from reducing the cost of launches to the prospect of a multiplanetary humanity – are now closely intertwined with the ability of the financial markets to support its development. It is certainly singular that the listing on the stock exchange involves the company that promises space travel and at the same time companies that are concerned about the infinite acceleration (singularity) of AI and the dangers for mankind. In both cases, the listing on the Nasdaq ends up translating into financial value not only the prospects for technological development, but also the uncertainty and risks that such projects can entail for humanity.

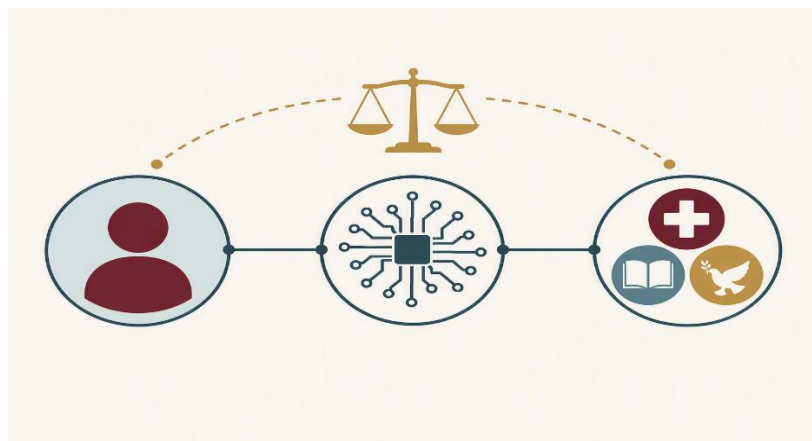


Figure 4: Artificial intelligence between existential risk and responsible governance

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