

## GEPOLITICS, AI AND EMERGING TECHNOLOGIES\*

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### *Abstract*

The purpose of this brief essay is to describe the reality and the political phenomena that characterize it, both as they appear and as they are supposed to be, hidden by the glimmer of their own manifestation. This text does not aim to prescribe a particular course of events, but rather to offer an interpretation of global geopolitical dynamics and their interaction with new technologies, particularly Artificial Intelligence.

**Keywords:** Geopolitics, Artificial Intelligence, New Technologies, Total Mobilization, Political Systems

### **Introduction**

The purpose of this brief essay is to describe reality and the political phenomena that characterize it, both as they appear and as they are presumed to be, concealed by the glimmer of their own manifestation. Indeed, we do not intend to indulge in futile speculation about what ought to be, guided by arbitrary criteria within the observer's mind, who periodically identifies his ideological framework for interpreting reality.

Indeed, imposing a singular interpretative framework upon human actions and historical events – relying solely on logical-formal criteria or positing value options that align with a scholar's personal preferences – without simultaneously accounting for empirical conditions, shared imaginaries, and

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cultural codes (even abstract ones) that shape human behavior and social structures, is to entirely lose sight of the subject matter and be systematically disproved by the course of events. Essentially, to consistently mistake reality for a supposed ideal, to shape reality in one's mind to fit one's desires, will, and individual values, and to delude oneself into believing one has discovered the truth by inventing a nonexistent world to satisfy one's narcissism, is to condemn oneself to irrelevance. Academic prestige and ideologically driven power may grant such a scholar undeserved fame and fleeting glory, but in the long run, facts and phenomena will reassert themselves with a force directly proportional to the extent of their suppression. However, aware of the inherent bias in any interpretation – shaped by the observer's perspective – we are embarking on an interpretive endeavor. Without claiming to be exhaustive, and aware of our human and cultural limitations, we humbly and with a sense of proportion seek to grasp reality as it appears to us – in its harshness, tragedy, and ruthlessness – where good and evil, right and wrong, and life and death are deeply and inextricably intertwined. Instead, let us leave to the *beautiful souls* the pleasure in engaging with fictions and academic games that bear no correspondence to what truly happens and exists.

The 21st century appears to have entered a new and mature phase of its historical evolution, where the interplay between geopolitical balances and technological development – particularly the combination of robotics, artificial intelligence, and the anthropological condition – will shape our near future.

We are likely entering a century formed by clear power dynamics, which will give rise to new forms of justice and social organization, as well as new global geopolitical scenarios characterized by dominance and subjugation. *Nihil sub sole novum*<sup>1</sup> as they say. After all, since the time of Thucydides, it has always been clear that international politics, and not just that, has been determined by three elements: *utility, justice, and strength*<sup>2</sup>. This means that the strong always pursue his own interests and develop criteria of justice that align with his worldview and benefit him. However, the new global power dynamics are bringing an end to some of the hypocrisies typical of the previous century. Back then, Western nations, led by the United States of America, pursued their interests and hegemony over the rest of the world through often covertly neocolonial projects, always masked by humanitarian

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<sup>1</sup> *Qohelet*, 1,10.

<sup>2</sup> Cfr. Tucidides, *History of the Peloponnesian War*, V, 89-90.

reasons such as defending human rights or democracy. One of the most recent examples of this attitude was likely seen during the fall of Gaddafi in Libya in 2011, brought about by a joint military intervention by France, the United States, and the United Kingdom. While ostensibly aimed at protecting the civilian population<sup>3</sup>, this intervention actually concealed other objectives and interests<sup>4</sup>. Another more relevant and substantial aspect that significantly differentiates the past from the present – specifically the modern era after the Industrial Revolution, and even more so the contemporary age – concerns the very concept of power. In the past, power was largely defined by military strength – organization, discipline, technology, and available personnel – and by the economic and political ability to plan the use of scarce resources (the primary sector) and ensure internal order, stability, and peace. Today, however, power also stems from technological progress and industrial capacity, which ultimately depend on scientific knowledge and the resulting social and anthropological transformations. The concept of *total mobilization*<sup>5</sup> developed by Jünger at the beginning of the 20th century, can help us understand today's dynamics. However, the concept of total mobilization in the contemporary era must be redefined in light of new technologies, the reorganization of labor within current political systems, and the resulting shift in the international geopolitical balance. In this context, a model of socio-political organization emerges where economy, finance, technology, power, raw material availability, knowledge, and the processes legitimizing ruling classes all integrate and influence each other, within a rapidly transforming landscape of labor and industrial production. In industrially advanced societies, however, total mobilization should not be understood strictly in a military sense, or as the participation of all citizens in a catastrophic event like a conflict – though this cannot be ruled out in principle. Instead, it must be reconsidered from a different perspective. In this sense, today's political systems, which absorb and organize society, are more or less directly shaped by a totalizing dynamic. This dynamic aims to continually refine and improve their overall efficiency, integrating all aspects of human existence. The most evident manifestation of this mobilization is found in the relentless and necessary pursuit of technological progress. The ultimate goal is to secure a dominant geopolitical position and ensure the population's

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<sup>3</sup> See Resolution 1973 (2011) Adopted by the Security Council at its 6498th meeting, on 17 March 2011.

<sup>4</sup> See <https://www.geopolitica.info/le-origini-della-crisi-in-libia/> 2026.

<sup>5</sup> See E.Jünger, *Total Mobilization* in R. Wolin and M. Heidegger, *The Heidegger controversy: a critical reader*, MIT Press, Cambridge 1993, pp. 119-139.

satisfaction in terms of consumption and maintaining a lifestyle consistent with the expectations of the majority of citizens. Therefore, strength is currently and predominantly measured by a political entity's ability to mobilize all its resources to maintain or achieve global hegemony. This encompasses not only the military dimension but also economic, technological, and communicational aspects, as well as any other factors that contribute to its consolidation.

## I

From a geopolitical perspective, it is essential to acknowledge the global situation involving the major political systems worldwide. It is quite clear that the three most significant global powers – the United States, China, and Russia – are in competition with one another, each possessing varying degrees of internal stability and external influence<sup>6</sup>. Beyond the specific dynamics shaping the relationships between the major powers – framed by a constellation of smaller states and a fragile confederation like the EU, whose role remains unclear – this situation underscores a profound sense of a new *total mobilization*. This fierce competition, potentially heralding significant global upheaval, is poised to profoundly reshape the balance between utility, justice, and strength in political relations within and beyond Western Civilization. As previously stated, power is defined as the capacity of a political entity to mobilize all available systemic resources in an effort to harmonize various aspects of public life, thereby enhancing its internal strength and projecting its influence externally. As previously stated, strength is defined as the capacity of a political entity to mobilize all available systemic resources in an effort to harmonize various aspects of public life, thereby enhancing its internal force and projecting its influence externally. These *energies*, broadly speaking, are structurally aligned with industrial production, military efficiency, financial capabilities, political stability, civil society pacification, technological innovation, and the proper functioning of institutions. In a superstructural sense, however, they consist of the ability to generate a widely shared ideological and value-based platform, the impact of media on society, the construction of stable collective identities, the legitimacy and prestige of the ruling class, and the production of knowledge across a wide range of human disciplines. Externally, this manifests, at best, as overwhelming global hegemony across

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<sup>6</sup> See D. E. Sanger, *New Cold Wars: China's rise, Russia's invasion, and America's struggle to defend the West*, Crown, New York 2024; F. M. Bongiovanni, *The Return of Geopolitics and Imperial Conflict. Understanding the New World Disorder*, Springer, 2024; *Competizione tra Stati Uniti, Cina e Russia (COMPIT)*, 1, 2 e 3 <https://www.geopolitica.info/compit/> 2025.

cultural, communicative, military, technological, and economic domains, with the United States of America being the primary actor from the late 20th to the early 21st century<sup>7</sup>. In this context, utility can be understood as a means to secure dominance and supremacy across the various fields under consideration. In other words, it is the ability to generate the greatest possible social consent for the ruling classes by pursuing the Hobbesian model, summarized by the relationship between obedience and protection<sup>8</sup>. Indeed, the ultimate goal of any political system is to secure the complete obedience of its citizens, which is contingent upon its ability to provide a high level of satisfaction in their lifestyle. This, in turn, involves the ongoing fulfillment of both material needs – the consumption and enjoyment of goods – and immaterial needs – symbolic, emotional, and spiritual rewards. This is complemented by strategies to strengthen scientific research and technological innovation through policies that foster convergence between various sectors of the economy – including public-private partnerships – and defense. It also includes a broad tolerance for freedom of artistic and informational expression, a commitment to knowledge and its derivatives, and the ability to cultivate a strong sense of belonging to one's cultural universe. To achieve such results, we believe it is crucial to carefully avoid encouraging ideological positions in the population that are characterized by oicophobia or autophobia<sup>9</sup>, which are extreme forms of self-contempt and disregard for one's own cultural tradition. Wherever this position spreads, citizens inevitably lose pride in their roots and tend to blame themselves. By attributing all manner of wrongdoing to their own civilization, perceiving only its shadows, and doubting the legitimacy of the position historically acquired through the legacy passed

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<sup>7</sup> See M. Hardt – A. Negri, *Empire*, Harvard University Press, Cambridge, Mass., 2000.

<sup>8</sup> «The end of Obedience is Protection; which, wheresoever a man seeth it, either in his own, or in another's sword, Nature applieth his obedience to it, and his endeavour to maintain it» (T. Hobbes, *Of the liberty of subjects, Leviathan in The political works of Thomas Hobbes*, Musicaicum Books 2017).

<sup>9</sup> «Being the opposite of xenophobia we might describe this state of mind as *oikophobia*, meaning (to stretch the Greek a little) the repudiation of inheritance and home. Oikophobia is a stage through which the adolescent mind normally passes. But it is a stage in which intellectuals tend to become arrested. As George Orwell pointed out, intellectuals on the left are especially prone to it, and this has often made them willing agents of foreign powers. ... A chronic form of oikophobia has spread through the American universities, in the guise of political correctness, and loudly surfaced in the aftermath of September 11, to pour scorn on the culture that allegedly provoked the attacks, and to side by implication with the terrorists» (R. Scruton, *Conserving Nations*, in *A Political Philosophy. Arguments for Conservatism*, Bloomsbury Continuum, London-Oxford-New York-New Delhi- Sydney 2019 koboed.).

«The goal of the new generation of progressivism was to de-Westernize the world, rallying all those oppressed by the system against it. ... The prevailing sentiment underlying the climate that gave rise to politically correct rhetoric could be defined as Western *self-loathing*: a hatred for all the foundational aspects of civilization, history, and the customs to which one belongs, coupled with a need to distance oneself from them in every possible way» (E. Capozzi, *L'occidente che odia se stesso*, in *Politicamente corretto. Storia di un'ideologia*, e-book ed., Marsilio, Venezia 2018).

down from the past to the present, they can only, in the long run, surrender to a self-destructive nihilism. This, as should be evident, results not in the establishment of a new realm of pure justice, where each individual is granted renewed personal dignity, but rather in the loss of any desire to defend oneself, both individually and collectively, from a spiritual, symbolic, and material perspective. Such an attitude is particularly damaging because it undermines the very foundations of self-confidence and the desire for cultural persistence in a historical sense, rendering the survival and prosperity of a political system meaningless if it becomes widespread among the majority of the population. Civilizations that resolutely cultivate such attitudes typically decline or are supplanted by more assertive and self-assured populations, even if they may endure for a considerable period due to the strength of their institutions and a degree of military and technological superiority. In this instance, it represents a descent into a phase that could be described as *pathetic*, where one completely loses self-esteem, becomes consumed by various empty and abstract ideals of justice and truth – devoid of any real political significance – and surrenders to misguided, imported cultural influences. In other words, one descends from an epic and ethical horizon into a world of pure cultural pathos<sup>10</sup>. From the earliest civilizations we know of to the present day, it is safe to say that all known civilizations have gone through the three historical phases previously described: ethical, heroic, and pathetic. Western culture, for example, has repeatedly undergone these phases, at least from the founding of Rome to the present day. However, applying these interpretative categories to the current clash of civilizations between the US-led West, China, and Russia<sup>11</sup>, along with other less prominent actors including the so-called Arab world, reveals that all these political systems and civilizations have repeatedly traversed the phases described above. They all appear to be in the aforementioned

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<sup>10</sup> «These phases are well represented by three guiding concepts of an epochal nature: epic, ethical, and pathetic.” ... The first phase, known as the epic phase, is foundational and takes on an epic character, as everything is at stake: it is the phase of the life-or-death challenge, the question of being or not being, which is then heroized and mythologized in the celebration of the founding myth. Strictly speaking, it takes on its epic dimension *retrospectively*, serving as a force that characterizes and ennobles its origins. The second phase, known as ethics, represents a state of normality, where a community adheres to sufficiently shared rules and customs. The third phase, known as the pathetic phase, occurs when the ideals and beliefs that previously sustained the customs and cohesion of social groups diminish and collapse. This phase prompts a search for their reaffirmation through rhetorical and emphatic means, as the collective structure dissolves into new rules and customs, often imported or imposed from outside, adopting and imitating ways of life that are no longer inherently its own. Ideology, in its most intense and pathetic forms, is akin to a precipitate of unfulfilled or disappointing expectations, broken promises, and, more broadly, spiritual exhaustion and failure» (G. M. Chiodi, *Un rinvio: l'epico, l'etico e il patetico*, in *Teoria dell'ideologia*, Franco Angeli, Milan 2019, e-book ed.).

<sup>11</sup> See S. P. Huntington, *The Clash of Civilizations and the Remaking of World Order*, Simon & Schuster, New York 2011; C. Coker, *The rise of the Civilisation State*, Polity press, Cambridge 2019.

pathetic phase, suspended between imperial dreams<sup>12</sup>rooted in traditions of a vanished past and the rise of *political correctness* and *woke* culture<sup>13</sup>.In reality, humanity itself – with the exception of isolated, small tribes – has reached a turning point. What was once described as a sign of decline, *patheticism*, can now be applied to our species, which is being shaped by an emerging technological revolution driven by Artificial Intelligence. This revolution is poised to fundamentally alter the future of humanity.

## II

In our view, it is essential to acknowledge the geopolitical implications of artificial intelligence and its potential applications across all fields of human knowledge and needs. This is particularly relevant when considering a future where AI is integrated with robotics, which further amplifies and complements the concept of *total mobilization*. This rapidly evolving new technology is driving profound changes across all fields, and will have a particularly significant impact on society and politics. In today's interconnected world, this will have a global impact and help reshape the balance of power worldwide. It is important to note that Artificial Intelligence is a clear example of *total mobilization*, fully embodying the concept by connecting all the essential elements that shape human societies and their political systems. It encompasses, for example, energy production, raw material extraction, data control, technological innovation, knowledge, social control, industrial production, and global power relations<sup>14</sup>. Nothing, more than this innovative tool, is capable of mobilizing all social, political, cultural, technological, and industrial energy with such effectiveness, and in such a seemingly silent manner. From African mines to technologically advanced societies, everything appears to be at the service of AI, raising concerns among political systems like the EU, which still

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<sup>12</sup> See M. Junjie, *Il sogno del secolo cinese*, in *Aspenia*, n. 3, 2025 and A. Masoero, *Dall'URSS a Putin, si fa presto a dire impero*, in op. cit.

<sup>13</sup> See A. C. Karp and N. W. Zamiska, *The Technological Republic: Hard Power, Soft Belief, and the Future of the West*, Crown Currency, New York 2025.

<sup>14</sup> See P. Bellini, A. Piccioni, G. R. Marseglia, 'Power seeking: a parallel between the human quest for power and artificial intelligence' in *Metabasis.it*, November 2024, year XIX, no. 38; P. Bellini, E. Campanella, A. Piccioni, 'The impact of Artificial Intelligence and Data on political power and geopolitical equilibria' in *Metabasis.it*, November 2023, year XVIII, no. 36; K. Crawford, *Atlas of AI: Power, Politics, and the Planetary Costs of Artificial Intelligence*, Yale University Press, New Haven; London, 2021.

lag far behind in its production and application<sup>15</sup>. This new technology intensifies global geopolitical competition, as it not only mobilizes a political entity's internal resources, but also consumes energy, raw materials, and financial capital, thereby triggering a race to control territories rich in the resources necessary for its maintenance and development. Furthermore, it is poised to reshape every aspect of human life across all sectors, including the military, profoundly influencing offensive and deterrent capabilities<sup>16</sup>. As is evident from the foregoing, political systems seeking to maintain global supremacy must consider all structural factors – such as the availability of raw materials and financial resources – as well as superstructural factors – such as knowledge and technological expertise – that can secure a dominant position in this field (strength). Furthermore, they will be compelled to initially pursue policies of minimal regulation – or deregulation – to facilitate the rapid growth of this tool and its associated technologies. All of this will, of course, necessitate a substantial redefinition of the fundamental values upon which civil coexistence (justice) is built. These considerations must also account for the anthropological shifts that AI will inevitably trigger, sooner or later. This will profoundly impact the development of symbolic and spiritual categories through which each civilization defines its identity, as it will shape fundamental aspects of existence such as morality (good and evil), aesthetics (beautiful and ugly), and ethics (just and unjust). Whether it involves a purely external integration of human and artificial beings, as envisioned by the concept of *infor*<sup>17</sup> – an organism perpetually connected to its peers within an informational environment – or a biological colonization of our bodies by machines (*cyborg*)<sup>18</sup> – the experimental feasibility of which remains uncertain – it is clear that new technologies are poised to have a profound anthropological impact, both physically and psychologically. In particular, the application of AI to everyday life, by

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<sup>15</sup> See Camera dei deputati XIX LEGISLATURA Documentazione per le Commissioni ATTIVITÀ DELL'UNIONE EUROPEA *Il rapporto sul futuro della competitività europea* di Mario Draghi n. 33, 26 settembre 2024; L. Tremolada, 'Mario Draghi: *L'Europa rischia la stagnazione se non punta sull'Intelligenza artificiale*' Il Sole 24 Ore, 1 dicembre 2025 <https://www.ilsole24ore.com/art/mario-draghi-l-europa-rischia-stagnazione-se-non-punta-sull-intelligenza-artificiale-AleHGg>

<sup>16</sup> See A. King, *AI, automation, and war: the rise of a military-tech complex*, Princeton University Press, Princeton and Oxford 2025; A. C. Karp and N. W. Zamiska, *The software century*, in *The Technological Republic: Hard Power, Soft Belief, and the Future of the West* C, op. cit.; C. Bertolotti, *Sfide e minacce non convenzionali*, Osservatorio Strategico 2021 – Anno XXIII n. III.

<sup>17</sup> See L. Floridi, *The 4th revolution. How the infosphere is reshaping human reality*, Oxford University Press, Oxford 2014.

<sup>18</sup> See É. Fourneret, 'The Hybridization of the Human with Brain Implants: The Neuralink Project', *Cambridge Quarterly of Healthcare Ethics*. 2020; 29(4).

integrating it into the machines we use as extensions of our bodies and minds, will profoundly alter our mental habits. It is also conceivable, in principle, that this could lead to a transformation of our physical bodies. All of this, in turn, will necessitate a re-evaluation of the fundamental values that have historically guided human interactions and the development of civilizations. Considering such a significant upheaval in the near future, it is impossible to ignore the inevitable geopolitical repercussions. New subjectivities imply new needs, desires, and demands at the systemic level. Consequently, the ruling classes who will exercise power in the near future, if they wish to secure the consent of the population they lead, will be compelled to organize new forms of systemic domination – both internally and externally – to best meet these expectations. However, what can we reasonably expect when defining new values? Is it possible to predict, if not specific content, at least plausible trends? What is readily apparent in this regard pertains to two potential scenarios, which are entirely contingent upon the present and the decisions that will be concretely implemented. The first scenario involves a form of hybridization – whether mental or physical – that will lead to dehumanization, specifically the subjugation of human emotional, imaginative, intuitive, and symbolic capacities to the cold, calculating, and purely utilitarian machine logic. In this case, we can anticipate a global competition marked by a profound nihilism. In this scenario, not only will values such as beauty, goodness, and justice shift towards a purely utilitarian logic driven by pleasure, trivial enjoyment, and the satisfaction of fleeting needs, but human life itself will be significantly devalued compared to the past, leading to a logic shaped by the steel and electronic circuits of machines. At the geopolitical level, this will entail a purely predatory strategy, where the use of force and utility along with the pursuit of unlimited power, will absolutely govern every decision – both in building internal consensus and in commanding and coercing, including in international relations. In such a scenario, the weakest political systems and organizations would be subjugated, and their populations forced into a grim vassalage reminiscent of the worst dystopian scenarios imaginable. The second scenario, however, involves a human colonization of machines, strongly emphasizing the centrality of humanity on the planet. Artifacts, particularly Artificial Intelligence, serve as mirrors – both individually (physically) and collectively (symbolically) – reflecting our image, or rather, who we are and what we aspire to be. In the case of AI, which systematically draws on our thoughts and, consequently, our choices shaped by the values, identity, and knowledge we have developed over centuries, the cultural context within which it improves its performance will play a decisive role in

the human-machine relationship. Indeed, if we can effectively counter the nihilistic tendencies fueled by *cancel culture*, *woke* and *political correctness* – with their rejection of Western values rooted in anthropocentrism and the best of modern tradition – then we can effectively defend human dignity and centrality in the emerging process of hybridization with machines. In this sense, even on a broader geopolitical level, a dominant Western civilization shaped by these cultural values, and capable of fully utilizing the technologies it employs, can still temper its power and influence through a concept of justice rooted in an uncompromising belief in human dignity. If, however, this does not occur, and we succumb to the notion of “*cupio dissolvi*” – a concept recalled by non-anthropocentric doctrines, which posits that humans lack the right to claim a privileged position over other entities and known forms of life – then the power of technology, combined with AI, will pose a significant risk not only culturally, but also politically and existentially, threatening individual freedom and the general well-being of society<sup>19</sup>.

Finally, returning to the global geopolitical landscape, and considering the path we have briefly outlined, it becomes clear how *total mobilization* – understood as a paradigmatic concept on a symbolic level – allows us to grasp the ultimate meaning of the global upheavals affecting the main political actors. Each of them faces fierce and unrelenting competition, where survival and well-being will be determined by the ability to create the right synergies at every level – encompassing internal consensus, the advancement of knowledge, technology, industry, and defense – as well as the capacity to secure dominance over the broadest possible territories beyond their borders. Above all, the nuclear threat and environmental destruction loom large. Particularly in the latter case, as the former carries the risk of human annihilation, these factors will serve as unpredictable variables, capable of rapidly altering the fortunes of political systems competing on the international stage. *Vae victis*.

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<sup>19</sup> See P. Bellini, *Sorveglianza, controllo e ideologie*, in *Autorità, potere e controllo*, Mimesis, Milano-Udine 2026.



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