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Artificial intelligence, digital extractivism and socialism



Sources: Rebellion

In November 2022, the company OpenAI, opened to the public access to the artificial intelligence program ChatGPT (for Generative Pretrained Transformer). From then on, a race for artificial intelligence broke out between several companies and several applications and platforms. Access to ChatGPT is free, but access to its improved version ChatGPT-4 and subsequent ones is paid monthly.

Before long, subscribers to these artificial intelligence (AI) platforms number in the tens of millions. Likewise, artificial intelligence applications and companies are beginning to multiply in several areas: graphic design, programming, elaboration and writing of texts, elaboration of images, video management programs, etc.

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In a short time there has been a true explosion of AI applications, platforms and programs. At the same time, the irruption of AI has provoked a strong debate that integrates political, social, ideological and cultural dimensions.

A few months after the launch of ChatGPT-3, a series of political personalities and big businessmen such as Elon Musk, Steve Wozniak, Yuval Harari, among others, asked artificial intelligence companies for a truce to be able to assimilate the impact of this technology on societies "for being a threat to humanity" (BBC, 2023).

However, the company OpenAI indicated that, by the end of 2023, its ChatGPT-5 version would be ready, although later stated that it could take a while longer but indicated that it would increase the ChatGPT to 32 thousand token. So, what these new versions of AI could achieve They defy imagination.

Positions on AI have oscillated between minimizing them and calling them "stochastic parrots" (as Emily has claimed). Bender and Timmit Gebru, among others (Bender, Gebru, McMillan-Major, & Shmitchell, 2021)), to position by Henry Kissinger who indicates that AI changes the rules of the game of society and, therefore, the very sense of reality (Weatherby, 2023). AI has also has been referred to as an ideological machine (Weatherby, 2023).

However, AI, at least from the Initial experience of ChatGPT, like any new technology, is minimal Training or, in any case, a previous technical-strategic positioning for use. To the way to ask the AI and raise what is needed to extract from AI its full potential or instruct it in what is requires, it is called *prompt*. Know Structuring a *shape prompt* specific skills that programmers usually have, hence, the first surprised and the most enthusiastic of AI have been programmers. But, generally speaking, the skill is not required, the experience and knowledge of a programmer to use the chatbot of Artificial intelligence because they are very intuitive and, from a minimum order, they can display a significant volume of information already classified and structured according to the requirement raised.

Access to ChatGPT is free from any computer anywhere in the world that has an internet connection, except in those regions where access to certain types of applications are prohibited. That happened with ChatGPT when in Italy it was banned from using it

(Xataka, 2023). But, in any case, and beyond the limitations of access, it is free and open. That means any citizen can access the ChatGPT and work with it as good have.

Early adopters, in addition to programmers And that, the truth, they did not have major problems with the *prompts* are the high school students and students university students and, in general, young people. Little by little they used the ChatGPT skills for your schoolwork and to integrate it into your own needs. His teachers, not yet aware of the implications of These technologies still do not know how to assume them, integrate them and react before them and doubt whether to add them as learning tools or expel them as a threat to the current teaching model. At the moment there is none possibility of detecting that a text is the product of a human being or an AI. In Recent study by the University of Maryland, a group of researchers present results that demonstrate "the impossibility with respect to the AI-generated text detection" (Sadasivan, Kumar, Balasubramanian, Wang, & Feizi, 2023).

However, the most powerful debate with Regarding the emergence of AI has to do with the world of work, all with those jobs that are based on cognitive tasks, from those more basic to those more elaborate (CNNEspanol, 2023), (Le Monde, 2023).

The AI, and the ChatGPT-4 are a demonstration of this: they realize that AI has the ability to move workers in Service areas that use cognitive skills. In that sense, It produces a kind of historical comparison: in the same way that the robotization displaced jobs from industrial assembly lines, as well as AI It could displace cognitive workers whose skills, now, may be easily replaced. Lists of jobs that could get lost from the massification of AI chatbots (El Financiero, 2023).

This raises an economic issue. but also sociological. In sociological terms it has to do with the Finding that cognitive activities in late capitalism, so that can be appreciated, they did not have high levels of demand, because what It was demanded in jobs with cognitive functions, in fact, it was the continuity of Fordist processes but in the service sectors that They required cognitive tasks. In short, despite the fact that Fordism made that seem complex tasks, in reality they were rather simple and that They were part of a productivist and industrial logic.

That is, capitalism carried its episteme productivist towards the service sector and its cognitive areas and eliminated from them any trace of complexity and, of course, any possibility of criticality. Critical spaces were reserved for certain areas of the universities at best, but the world of work, commerce and Productive does not require critical or even innovative thinking. Requires of a functional thought that moves within the coordinates of the Productivist episteme. An average worker has to move based on the The pace your business has and corporations are usually slow and Heavy. They are only huge machines for extracting surplus value.

The result was that cognitive tasks In late capitalism they were repetitive, without too much complexity and without possibilities to leave their epistemological frameworks and, obviously, without any Possibility of criticism. Workers in any sector had to perform efficiently and under the institutional coordinates defined by the corporations or small businesses at a leisurely and slow pace. The Entrepreneurs, on the other hand, never saw beyond the rate of return of the short or medium term and, for them, complexity referred to how Increase that rate of return and how to deal with the councils of Administration when profitability was not as expected.

For small businesses The lesson was clear: to succeed in capitalism there was to follow in the path of those who had achieved it and, none of them, He triumphed outside that path. For those who were unemployed the The situation was more desperate, because the capitalist system itself had bordered outside the productivist logic. They felt, as long as unemployed, as a burden to their families and even to themselves and the community. AI only made their situation worse.

Thus, education systems are they transformed into gears of what capitalism needed and They functionalized education towards these productivist parameters. Many Cognitive tasks may have had their complexity, but when they were part of The processes of capital accumulation transformed this complexity into a set of skills that were simplified and that were massified.

Therefore, the emergence of networks Social finds society bare of complexity. Find the beings Humans transgressed by the violence of capital accumulation and seeking In the virtual world those ontological handholds to survive in the Reality of neoliberal

capitalism. In the face of AI, our scales are so basic that we are surprised by the capabilities of AI and think that this The tool, in fact, can be a threat to life itself.

Towards Digital extractivism

On social media, people search windows of evasion or mechanisms of recognition, participation and ties that, In some way, they link them to society. Therefore, they put images, texts and comments that have to do with your daily life, with your opinions or, simply, as transhumants of social networks. But through it They want to create connectors with society and, since they have no other choice, they put their daily lives to the exposure and public scrutiny of those networks. It's your Everyday life the vector and the connector that integrates them into the world through social networks.

But everyday life in capitalism Tarde has already outlined its possibilities and expectations. The Faust and Infamous They are prescribed in the banality of that everyday life. Therefore, networks Social companies that are most successful are, precisely, those that most trivialize that everyday life, because in that banality people can recognize themselves. By that Umberto Eco reviled social networks, "social networks, he said Eco, they generate an invasion of imbeciles" (La Ciudad Revista, 2022). But now, and Despite that, there is no politician or public figure who does not take care of the networks Social. Its social and political weight is evident. Its transcendence for life Modern is undeniable. Ellard Collin writes: "We are like beacons of Our personal data in motion. And we are everywhere, conveying signals about who we are, how we feel, and what we do." (Ellard, 2016, p. 26)

But capitalism never loses its Compasses. The exposure of naïve narcissism on social media was immediately converted into a business model. A new way of extractivism this time dedicated to the exploitation of the personal data of Each and every person who uses social networks. There where a Person places any image, a like or a post, in this new Data extractivism industry, this act is integrated into a model of business that aims to process those millions of data that come from from the information that each person places in their social networks, to extract of that information that can be used by a certain Corporation or business model. Zuboff he calls it *Behavioral Surplus* (2020).

Thus, a business model emerges in the capitalism in which the raw material has zero marginal value, i.e. It's free. Indeed, people who put their information, your tastes, preferences, phobias and opinions on social networks, They do it freely, spontaneously and gratuitously.

With that free raw material, new Extractive companies are dedicated to extracting information and selling it to Corporations that, faced with this possibility, also change their models of business. From security companies, espionage, distribution, pharmaceuticals, tourism, sports, textiles, and other sectors, to governments and even the Organized crime, all of them need data to orient themselves in the uncertainty of the markets and, others, to exercise control and domination. It is a global surveillance model that has in Google its first framework heuristic where he went from "serving users to monitoring them" (Zuboff, 2020, p. 121).

Companies have always looked for data at the Just like governments and politicians. They have always tried to inscribe the Market uncertainty within confidence parameters. If before the studies or studies of the behaviours and expectations of voters, were expensive and time-consuming, now, however, they are almost immediate and lower cost.

Corporations can pay for that information and can, thanks to it, personalize the offer. It's a phenomenon Relatively unprecedented in capitalism that had always seen both demand and supply as blind forces obeying almost natural laws. In fact, that was the Name by which they designated and understood: as market forces. The Market equilibrium was assumed to be a spontaneous product of these forces. almost natural.

But those indomitable market forces Now they are beginning to be controlled. A utopia that a few years ago It would have been impossible to even imagine. The offer of a company, which It was always an unfathomable fact and it had to be calculated more by the past experience than by future forecast, now, thanks to that new Data extractivism begins to become a certainty. The company can endogenize the supply, that is, the supply ceases to become a market strength to become a determination of the company. For That requires information. It is information that has to be accurate, immediate, and contextualized.

Get that information, for any company, means costs that you have to assume them to guide your capabilities both productive and business. Therefore, one of the branches that more development has had in late capitalism is not so much that of the productive capacities of industry and enterprise, but that of the marketing, because the most important asset of a company, in the XXI century, is Your brand is your logo. Many corporations left behind the concerns of production, in a process of intensive deindustrialization, to engage to manage your brand. Managing your brand involves intervention direct on the subjectivity of people, and that is where the model comes in. of business processing and extraction of personal data.

Now, thanks to the information that people put for free on social networks, there is the possibility of that corporations finally have access to such sensitive information and so important that it is fundamental to your business model. Networks Social companies become collectors of information for which they do not pay absolutely nothing and then they turn that information into raw material. That Raw material is the foundation on which cognitive capitalism rests.

Thus, the tourism industry creates models of previously inconceivable businesses and that have as support, on the one hand, the labor flexibilization and, on the other, digital extractivism, thus was born, by For example, Airbnb. Distribution companies such as Glovo, Rapi, Uber thanks to that possibility of domesticating or endogenizing the supply and demand. Pharmaceutical corporations can position themselves better They can achieve consensus on the medicalization of social life. All these business models are formulated and established, Precisely, from the new extractivism of personal data.

A person, whether or not aware of the process that triggers, you can place an image about a personal situation Anyone who, immediately, that act is inscribed in this new Extractivism. If you add up images or data that other people have Done spontaneously, voluntarily and freely, this becomes a flow of data that grows exponentially. They are data that have to do with the that person's very life: his friends, his travels, his desires, his passions, their hatreds, their adventures, their phobias, their expectations, their fears, in short. That data enters a processing machinery that aims to Allow corporations to endogenize supply through control of the demand. This digital extractivism has a name, they call it big-data, machine learning, deep learning, etc.

But it's not just corporations, it's Also the government and politicians. One of the most important debates in the Donald Trump's first election in the US had to do with manipulation in Networks of voter behaviors across the enterprise Cambridge Analytica. Another scandal was Snowden's denunciation of the panoptic society that transferred its intelligence organizations, Espionage and control, sensitive data of all its citizens.

Digital extractivism seeks to find patterns, Trends, behaviors, behaviors that are predictable and consistent. One Once he has found them, he proceeds to package and sell them. The Corporations buy that information because thanks to it they can position brands, define the life cycle of those brands, know the behaviors demand futures, know the market, anticipate its uncertainties, predict trends, personalize products and services, detect needs dissatisfied or create them, etc.

The *surplus* Zuboff (2000) mentioned the behavioural nature of which Zuboff (<>) referred, becomes colonization of the subjectivity of each and every one. It is no longer just the display of a naïve narcissism of social media, but the feedback on people's behavior to enroll them within A disciplinary plot that alienates their individual freedom and converts it in a drill. Apparently, human beings are free to take decisions based on our own assessment of our own Circumstances. But digital data extractivism creates a world dystopian in which without knowing how or when we start adopting behaviors that do not belong to us but that have been determined since the Digital extractivism, the *surplus behavioral*, and the colonization of subjectivity.

Of the Digital extractivism to AI

Data extractivism is a form different from extractivism and becomes a feature of capitalism late. To process billions of pieces of data in seconds, you need Important technological capabilities. It is from that need of the market that The algorithms that process this data emerge and are constituted and that, given the Huge amount, they have heuristic capabilities. Those algorithms are the Antecedent of artificial intelligence. There are some experiences when respect. There is, for example, the Deep Blue program that in 1997 beat Kasparov, then world chess champion, without having to resort to moves previous to its database, but to its own heuristic capabilities.

These algorithms are present in the Google search engines, for example, and skew from the start any type of search while integrating that data search into the new Business model of packaging and processing of information (*deep learning*). That is precisely why the Alphabet, which controls Google, is one of the most important in the world by market capitalization and it was with it that *surveillance capitalism was born* (Zuboff, 2020).

The development of algorithms with capabilities Heuristics to mine *big-data* and *machine learning* data gave Step to artificial intelligence. If an algorithm can drive, structure and define the shape of an Internet search engine, while being able to Identify those data that are essential to sustain a business, then the algorithm can loop on itself and can derive in a heuristic process about itself. If you are able to do that Then the loop feeds back on itself and its heuristic capabilities. They begin to become probabilistic, that is, the way by which Chaining information has the appearance of being intelligent. In this way, that algorithm can pass the Turing test.

But it is always and will always be an algorithm. His Heuristic capacity allows it to feed back and be increasingly performant Because it works with probabilities. It was born within a process of Digital capitalism and in relation to digital extractivism.

It is this phenomenon that emerges with the AI chatbot. They are algorithms linked to the Internet network that allow to build Increasingly accurate intelligent answers. But those answers are Heuristics and probabilistic at the same time. Hence its apparent precision And it's this level of precision that catches the eye. But, in short, a AI chatbot is nothing more than a heuristic algorithm that responds based on statistical probabilities. But they are answers whose coordinates are already previously defined.

Indeed, if capitalism integrated the Cognitive tasks within their accumulation needs, presumably the ability to ask questions to the AI chatbot is conditioned by the very structure of capitalist society. Can't Ask beyond the horizon that society itself has created. And that's the AI limit, because its responsiveness is not limited by the algorithm and its ability to access data but because of the constraints of its society itself, that is, because of our own limitations to see more beyond the accumulation of capital.

Hence, the first questions and the First ways to use and work with AI chatbots have to do with the market and its integration into the business models of capitalism. In In effect, the AI chatbot was integrated into the ideology of entrepreneurship, to the rent-seeking, to the implementation of new businesses, only after that It was thought if it would be more coherent to structure questions that have the sense same of the companies.

But humanity needs answers. that go beyond the capitalist market and its short-term logic. Is So when you can understand that the limit, in reality, is not the AI chatbot that, in short, is nothing more than a work tool. The Real limit is ourselves because we can't use that tool to intuit beyond the narrow horizons in which capitalism It has locked up humanity.

This makes this AI tool seen as a threat to society. Many jobs that use cognitive tasks may well be replaced by AI chatbots, at a lower cost and higher productivity. It's a dynamic constant in capitalism, because as certain kinds of jobs and Skills disappear and new ones are created. What AI chatbots give us They point out that these jobs are part of a world that is in transformation. and that it has stopped using them, because society no longer needs them; but, in Instead, you need other skills and other abilities.

AI chatbots only mean that We have tools that, at the moment, seem to exceed us, and they exceed us. Because the model of society we have created has limitations and we assume them as final limits when in reality they are only signs of transformations vaster and deeper. It is then necessary to reflect on these transformations, about its contents, about its forms, about its possibilities.

They are there now. In a very short time the AI chatbot appeals to us, interrogates us, questions us, not about humanity but about our social structure, because if they threaten a certain kind of Jobs that should not be seen as a threat but rather as the opportunity to Explore something that, ultimately, concerns us as a society. But it is the The capitalist structure of our societies that leads us to see these signs of change as threats, it is she who generates fear, which asks us for a truce in the development of AI. The one that forces us to be Luddites as a Desperate exercise to preserve capitalism without possibility of change.

Let us then take on the challenge of thinking about those challenges outside the corset of that capitalist structure. If Kissinger has reason and AI changes the rules of the game of reality, so let's try to glimpse that reality that can emerge from that change in the rules of AI-induced gameplay.

One World in transition: the challenges to education

AI is a vector that cuts across the entire society. Education systems are challenged by AI. Your way of The teaching-learning process was built on a social construction that It was defined from the work ethic, productivism, accumulation, competition and the idea of endless economic growth which, in reality, is the fine-tuning of the nineteenth-century idea of progress. Education, in the Late capitalism, abandoned all promise of emancipation and humanism for the sake of easy bet on the skills and competencies that the market demands and Claims. Nothing could be further from what the classical Greeks called paideia for the education of their society than the educational format of capitalism late.

In this process, from the formation Early education, through intermediate training to universities and Postgraduate, the format is the same: education had to insert the people, as citizens, in a civilizing fabric that He had built his fundamental answers and of which he required certainty. type of skills and knowledge to become a worker, official or employee.

Learning skills and abilities, abstraction, contextualization, the ability to relate, among others, In one way or another, they were part of that epistemological fabric of the Education by concrete competences that were born and defined from logic of the market.

But AI alters that epistemological fabric Because it becomes such a powerful tool that all the scales of Evaluation and all forms of teaching-learning are altered. Since homework, to the writing of scientific research papers, All of them are going to be radically transformed. A child or young person may, thanks to AI, perform those tasks so quickly that they free up your time for what they consider most important, the game. In the Universities, many tasks also converge towards these new tools and facilitate the work of students at the risk of imposing their entire process formative. In the case of the industry of scientific papers it is more The transformation caused by AI is still important because now a scientific paper

It can be written in minutes and make anyone an experienced researcher in a very short time.

This means that it is the way with which that has been built the teaching-learning system which is seen transformed with the tools of AI. But there is something that the tools of AI they cannot do, even though they are increasingly powerful and it is the critical capacity.

So, if AI chatbots threaten the The education and university system is because they are systems that are never known. They built or defined from critical capabilities but were always systems static, hence its tendency to scholasticism, i.e. to absolutization of its epistemological parameters. They regarded the existing order as given and established in its historical and social coordinates. On that they built a An educational system that obliterated critical capacities and that, in the face of its irruption, chose to ignore them, minimize them, seclude them or, in the worst case, pursue them.

Critical capacity is immune to AI chatbot, because it implies an epistemological and ontological position that is Irreducible to these tools. Critical capability comprises chatbots of AI for what they are, as tools at the service of that critical capacity. There is no danger of hypostasis or impostation.

Critical capacity generates a distance between the subject and the world in which he can situate that critique of the world. No It assumes the world as something already established and defined but rather as something that It is in permanent change and transformation. Critical capacity warns of These changes and, precisely for that reason, can affect them.

But it will be difficult for the systems education and university students can shift towards critical positions. In them the strategic praxis of individuals who see their neighbors as competition in Increasingly closed and precarious labour markets, it becomes an ontology of the real. There are no spaces for critical capabilities in the world of commercial competition. And that is the civilizational fabric of the world.

By Thus, AI chatbots generate an aporia for the education system: They become tools that the system has to expel or subject them to Permanent scrutiny so that they do not exceed

their borders. Instead of being tools that enhance critical capabilities rather become threats to the world that must therefore be controlled.

But independently of your Pretended control or expulsion, the issue is that millions of students they will likely use AI chatbots to solve their problems and tasks school and university. There will be teachers and academics who will try enroll them within their teaching-learning processes, others that will be indifferent and others who will forbid them, but that will not prevent even their massification or its increasingly continuous use. There will be many researchers who They will begin to use these tools for their scientific papers and will be able to be so prolific that it will cause the collapse of the system of indexed journals and Excess impact factors.

And this accounts for another aporia: the Education systems turn their backs on social transformations in which They live and become strong obstacles to these transformations. Contrary to popular belief, there are historical circumstances in which Schools and universities are the best guarantee that societies do not Change. They train individuals who are unable to understand these transformations and who have not developed critical capabilities and who cannot understand their own historical moment.

Perhaps an example is worthwhile. At the end of the In 2008, in the context of the financial crisis, a text was published under Satoshi Nakamoto's pseudonym on bitcoin. From then on there were a spectacular development of cryptocurrencies and, in fact, they have become in one of the most important phenomena of late capitalism. However Decades after that event, in no monetary policy book of In the various economics faculties of the world, there is a chapter on the Monetary policy of cryptocurrencies.

Another example: there is no doubt that the notion of Economic growth causes alterations in natural cycles that are now identify with global warming. But in the global debate there is still uses the notion of Gross Domestic Product as a measure of the wealth of a society, when it is clear that it is precisely from that notion that has been caused climate change.

Therefore, if a transformation that accompanies the development of AI has to take place in the education systems that will have to incorporate critical dimensions into the world. Yes we asked AI about a country's GDP and its relationship to the global warming, of course

the answers that AI gives us do not They will be able to see beyond the current paradigms, only a critical conscience will be able to do so.

¿The End of production?

There is another aspect that announces changes important from the emergence of AI and has to do with employment. It is assumed that the integration of AI into production processes will affect volumes of employment that are generated under capitalism. This idea is born from the relationship that there is between remuneration for work and monetary income (salary). It is a Relationship that consists in the origins of capitalism and that has been configured as part of its most fundamental structure. Thus, income is a function of the employment. Those who are unemployed have no income and their personal situation and family is of vulnerability and precariousness. The amount of income, in addition, defines the position within the social scale and the quantity of goods and Services that can be purchased. Moreover, on this relationship capitalism It generated a whole ethos: that of work.

The first way by which it was rationalized The relationship between income and employment is found in the first theories of the value of the classical economics of the eighteenth and nineteenth centuries, fundamentally, Adam Smith. The value, for Smith, is determined by the amount of work. From So, the relationship between value, labor, income, and output has gone from the hand. However, Adam Smith himself referred to the division of the work and its relationship with productivity. His example of the workshop of needles where the division of tasks made the small workshop multiply its ability to produce needles, something that if it had been done in a individual would not have been possible (Smith, 1983, pp. 49-56).

This allows, beyond any Clarification of the complex debate in economic theory that gives rise to the reference to Adam Smith, at least, two basic intuitions and that have to do with the world of the twenty-first century: the process of valorization of the world will always be human (the value of things will always be human regardless of whether it is human. make the machines); and, the division of labor carried to infinity can Generate infinite productivity.

In a productivity that tends to infinity, However, there is no human work (because human work is always finite). But if there is no human labor, then how is value generated? Yes Value is always a human determination but the division of labor Excludes human labor What substrate should value have?

This aporia was described by the economist Englishman David Ricardo, in the nineteenth century, when he distinguished between the concept of value and that of wealth as different and proportionally inverse (Ricardo, 1973, Chapter XX). Value is a human determination but wealth is its consequence. Infinite wealth is compatible with trending value zero. In this aporia, Marx would place the origin of crises in capitalism and capitalism. His contradictions when he contrasts value with division of labour (which he will call the "organic composition of capital") and Possibility of the value zero (which calls it the decreasing trend of the rate of gain).

Now, those aporias that appear in the The fundamental structure of capitalism is revealed and disrupted in the twenty-first century and they are more accurately verified with the emergence of AI.

Presumably the convergence of AI to the productive processes in capitalism, will increase exponentially the already high levels of productivity of late capitalism, as in its The automation and robotization of assembly lines did so. There will be less and less human presence (i.e. value) in processes productive, but the wealth of these productive processes will be greater and greater Generate. In other words, twenty-first century society can create a volume of Wealth never before seen with only a marginal part of its population.

Those productive possibilities with each time fewer workers are because AI can achieve the convergence of other technologies of the XXI century to significantly change production and distribution, such as nanotechnologies, biotechnologies, robotics, the speed of networking and 3D printing, among others.

It is a reality that begins to take shape and which, in fact, was not recorded in the twentieth century. Now, humanity has even resumed the space race and has increased its capacity for knowledge about space (the James Webb telescope is an example of this).

Thus, it is in the twenty-first century that emerges with all the aporia force detected by David Ricardo and Karl Marx in the nineteenth century, that which has in the law of labor value its expression and development: the aporia between value and wealth. It is possible, in the twenty-first century, to produce more wealth and only with a tiny fraction of workers who were used in the XX century. In a small fraction of the twenty-first century, more can now be generated. wealth that was created from the industrial revolution to the XX century.

It is not a theoretical intuition but of a concrete fact of the twenty-first century. Indeed, the hypothesis can be proposed than the regulation between a volume of wealth that tends to infinity with a Monetary expression that also tends to infinity, is made from the financial speculation and, above all, financial crises. In this way, the financial crises that are recurrent in twenty-first century capitalism are mechanisms of regulation between this volume of wealth and its expressions in value.

The amounts that are traded are so large in financial markets comprising several times domestic production gross of the entire planet. The Bank for International Settlements indicated that, in June 2022, financial derivatives transactions had been carried out in over-the-counter markets (called OTC markets) by 632 trillion USD (BIS, 2022), an amount that is several times greater than the world's real GDP.

Those amounts of speculation They will never touch the ground, that is, they will never land in the real sector. production. It is impossible for them to ever leave the speculative sphere. and are destined for production, because they would provoke crises due to overaccumulation. They are quantities that will continue to rotate on themselves, like a virtual satellite, on the productive capacities of humanity. But that's the way by which which twenty-first century capitalism has so far managed to resolve that aporia between wealth and value. The French philosopher Jean Baudrillard had already detected this aporia when referring to a political economy of the sign (Baudrillard, 2002).

However, the irruption of AI alters the pace by which production, distribution and speculation were related financial in late capitalism. The convergence of AI towards Production is a fact, just as it is also a fact that this convergence will exponentially multiply the available wealth. The Speculative Sphere The financial sector, therefore, will

have to expand further in order to regulate that but, at the same time, it must avoid deeper financial crises and more serious due to overaccumulation.

The crisis of 2008 left the capitalism and the crisis provoked by the invasion of the Russian Federation to Ukraine, on the other hand, led to a more multipolar world and neutralized the effects of the dollar as the unit of account of the world and of the sphere of speculation global financial.

Thus, the twenty-first century is confronted with a challenge that was previously unimaginable: to solve the aporia between value and Wealth, given the geopolitical and multipolar context, has to proceed to the separation of labour from capitalist production, because the The number of workers needed will become fewer and fewer. AI will lead to Such levels of productivity that where before there were a significant number of Workers will now have been reduced to a minimum. But at the same time, AI It will attract new jobs that are no longer directly related to production. It is only the evidence of that aporia detected by the classical economics of the XIX century between value and wealth.

But capitalism is incapable of solving That aporia between value and wealth with the institutional frameworks inherited from the XX century. You will have to, necessarily, change them and one of the first ways To do so is to separate labor from production and income from employment.

How to do it?, What consequences does it entail? The wage-mediated relationship between labour and production is one of the props of capitalism. Transforming that relationship means transforming the capitalism. If the process of valorizing the world will always be human, then That valorization now belongs to society, not to the market. The Resolution of the aporia that arises in the twenty-first century implies that work It must return to its original locus: society.

The valorization of the world must cease to be the enhancement of the world, that is, putting a price on the world (that would be commodity fetishism) to become rather its humanization, i.e. linking individuals (and their capabilities) to their own societies from of work. The work, in this way, becomes a link again social. Valorization becomes the

transformation of the world in which the Work depends less on the market and companies, to depend more on the society itself and its institutions.

AI and other technologies of the XXI century They can lead us to the infinite division of labor, that is, to the Infinite productivity. If productivity tends to infinity, its value tends to zero. The way to avoid it no longer has to do with economic mechanisms but eminently political. Prices, in late capitalism, cease to have an economic rationality to have a political rationality. The Productivity increases with the integration of AI into production are So big that what defines their price no longer has anything to do with their conditions of production but with the structures that define and establish the Political conflict.

Salary is no longer a variable economic to become political. The twenty-first century will be the century of politics, because AI and other technologies allow humanity to solve the problem of shortage. If scarcity no longer exists in a world of near-infinite productivity, Then scarcity ceases to become an economic argument to become political argument. If this is so, then workers in the twenty-first century Issues that in the twentieth century seemed utopian can now be raised, as for For example, the 30-hour workweek, early retirement and, above all, Universal basic income (or universal minimum income).

Struggles over these issues are struggles policies. Of course, there are sufficient and necessary resources to Finance the Universal Minimum Income, early retirement or working hours 30-hour work. However, it is more than likely that the conditions of Power and domination resort to all kinds of justifications and all kinds of violence to avoid it.

I think that, ultimately, it is towards those political struggles that bring us the challenge of AI and all the technologies that are created in twenty-first century capitalism. Marx's intuition It is now more relevant than ever: a mode of production never It disappears until it has exhausted all its possibilities. Capitalism, in the XXI century, is exhausting its possibilities. Socialism was always intended to Societies of abundance. We are in transit to societies of abundance, but the struggle to open that door, that of socialism as social form of abundance, will be fierce, the bourgeoisie under no circumstances It will allow you to even get close to that door. But now we know it's there and that we have to open it. That is our historic task.

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