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ARTIFICIAL INTELLIGENCE & CEREBRATION

Ms.Komal Vaidya[1]

Abstract- The early works of Church, Fodor, McCarthy, Turing and many others is based on a belief that artificial intelligence (AI) will one day successfully match natural intelligence and may even surpass it. Some of these philosophers and researchers have also claimed that intentionality and consciousness could evolve from the processes of artificial intelligence. The indubitable fact lies in the question- If the brain can be successfully duplicated, then why not its activities? This preposition is not a problem for those who're convinced that the brain is a computational device and functions by input processing and output delivery. However, for materialists and non – reductive physicists who believe that there is only matter and nothing else, the problem still lies in explaining exactly how scientists plan to duplicate the highly complex brain processes, many of which are still a mystery to neuroscientists. The preposition is even more far – fetched for property dualists who claim there are certain behaviourally – materially – functionally ineliminable and irreducible properties even though these have emerged from matter. If such properties cannot be ontologically reduced to brain events, then consciousness, thought & Meta - cognition emerging from artificial intelligence is impossible.
Keywords: Artificial intelligence (AI), property dualists, consciousness

1. INTRODUCTION

Artificial intelligence or the study of the "intelligent mind" is the intelligence exhibited by machines. A machine mimics the cognitive functions that humans associate with their minds such as learning and problem solving. The field was founded on the claim that human intelligence can be so precisely described that a machine can be made to simulate it. This raises the philosophical arguments about the nature of the mind and the ethics of creating artificial beings which are endowed with human like intelligence issues; explored by myth, fiction, and philosophy since antiquity.

Can a machine be intelligent? Can it "think"? AI may indeed have solved the game of checkers, but this is a far cry from being able to simulate consciousness. Problem solving cannot be equated to thinking as thinking is dissimilar to reasoning. Free association is also a kind of thought; my mind does not shut off if I'm not solving problems probably because cerebration is often random than systematic.

Both the brain and machine computes, but only one understands the decisions it makes. Every digital computing process is based on a twin symbol system; in this case-1s and 0s. Everything that a computer does involves manipulating these symbols in some unique way. Therefore their operations are said to be "syntactical", meaning they only recognize symbols and not the meaning of those symbols i.e. their syntax.

2. REVIEW

The dubiety put forward by property dualists questions as to why the ineliminable and irreducible properties, which emerge from the physical while still being so ontologically different from matter, be observed in AI if AI reaches the complexity of the brain in any of its prototypes? To understand this, we can observe as to how an AI system has been developed. By the application of programming languages and binary systems, complex digital systems and programs have been created which are far beyond the humble calculator. Even the current technology which a consumer accesses in day to day life has far surpassed the analogue age of telephones with rotary dials – the ones you turn round and round in order to connect – and fun as these antique calling systems may sound today, they were quite a tedious channel of communication in the past. Smart and efficient technology that exists today has made all such efforts unnecessary.

The popular iPhone by the American company Apple, for example, is considered by many to be one of the top devices in the smartphone market. It boasts off several sophisticated features like voice recognition, GPS location tracking, language translation, high powered gaming, touch – sensitive screens, high – end graphics and the most famous attraction – Siri, your very own virtual assistant. Now, according to Apple's website, Siri is an intelligent personal assistant with whom a user can interact in a natural, conversational tone and Siri responds through voice. The program is so complex that it understands the questions asked and responds accurately to them. Siri's intelligence can only be widened if more people use it and therefore there are times when it may not understand if you speak in a new and unfamiliar accent. It is definitely plausible that developers at Apple are, at this very moment, working on Siri's programming just so that it overcome these challenges and therefore sound more human than machine.

[1] *University Institute of Information Technology (UIIT), Himachal Pradesh University, Summerhill, Shimla, Himachal Pradesh, India*

Can we say that Siri watched a game and enjoyed it? Even when the day comes when an iPhone user can converse with Siri about a football game? Based on what explanation can we understand that Siri enjoyed the game and developed an emotional experience about it? If, for example, one team plays better than the other, now a complex computer could probably analyse the performance of each player through previous statistical data and by their current strategy and physical form and come to some sort of estimate about their abilities but these conceptions which Siri or any other computer may develop about the game come from the functional processing of input it received from watching the game. But can it have an opinion of the game or the players that is not just based on calculations but on how the experience made it 'feel'? Can it support one team with the enthusiasm, emotional investment and sometimes irrational passion that exists in the human would?

Some would argue that AI may one day develop emotions and conscious thought. But if the design for these systems is based on merely computational mechanisms like rule – structured or connectionist processing, it is hard to imagine that computers may develop consciousness. This is because a human mind is more than just a connectional or computational system. When human qualities such as sentience is considered, a machine just might fail to reason out in a life and death situation say, saving between the life of a child and an adult. What if an adolescent from a broken home steals food from a supermarket because he was starving? What kind of rules will the computer use to analyse the teenage behaviour? Such kinds of ethical dilemmas often have no right or wrong answer even for humans, so what kind of morality will the AI will claim to have?

The final argument regarding development of AI consciousness and intentionality that I would like to draw parallel to is the classic example of Searle for the Turing test. Sometime in June, 2014, a new robot was supposed to have passed the Turing test in some manner. Although it was a relatively impressive feat when compared to how previous AI systems had fared on the test, it was found later on that this robot too was repetitive, logically inconsistent and a very obvious mimicry of natural intelligence. The Turing test is said to be fallible because it only requires the computer to effectively deceive a percentage of interrogators, some of whom may not even be experts in artificial intelligence or the metaphysics of the mind or computer science. Even if the machine passes the test, Searle claims that it is not because a machine has developed conscious thought or awareness but because it has become good at interpreting even the semantic information alongside the syntax and non – semantic formal structures. Still, how can one say that the machine has played a conscious role in the process if it is merely computational? One might disagree stating that it is not possible to know that the machine has not really experienced something or has not been conscious of it. A robot can be saying the truth when it says it feels pain in its back or neck**.** Of course, with current stages of AI, this seems ridiculous but if they find a way to duplicate even the irreducible and ineliminable properties, it seems plausible that AI may develop conscious**.** But the methodology adopted to develop AI must take into consideration more than just algorithms and analogue connections. Like Searle argues, a person in a Chinese room may fool the speakers of Chinese even if he himself does not understand the language. What if, instead of a book with Chinese symbols, he had been given a Chinese – English translation book? What if a computer, though language and symbol processing, begins to understand the semantics as well? Can it then learn the logic behind the ideas, numbers and phenomena, merely through computations? It is a probable proposition. Human consciousness is altogether another question, unless it emerges from a very complex replication of the human brain, consciousness in computers is a very unlikely phenomenon. Could machines attain a state of Meta – cognition? Could they have intentional states? Will they, one day, write music, capture landscapes on canvas, and gracefully move with music and rhythm in ways that can still be termed as natural, original, and soulful? Will they experience dreams and visions during activities such as sleep and meditation? These and other questions about intentionality, subjective experience of colour, pain, taste, and so on, still have no clear answer.

3. CONCLUSION

To conclude one can say that if property dualists indeed turn out to be right in their claim that complex mental phenomena are emergent from properties of highly evolved brain, then there is a good possibility of AI systems also developing such properties when they reach that same level of complexity, provided that scientists are able to first identify and then replicate all the relevant brain processes and functions. Then also computers will never be able to develop consciousness or experience emotions the way humans do. Emotions are produced by an interaction between the brain and the body. "When you feel happy, your body feels a certain way, your mind notices, and the resonance between body and mind produces an emotion." Until computers can simulate this experience, they will never be truly intelligent.

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