

Assignment 1 (B)

Q. 1. Go through Turnin-gps list of alleged "disabilities" of machine, identifying which have been achieved, which are achievable in principle by a program, and which are still problematic because they require conscious mental

Problematic

1- Being kind: There are programs that are helpful, but to be kind means it needs some internal state.

2- Friendly: This also needs some internal state.

3- Tell right from wrong: There is a considerable research in

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applying AI to legal reasoning.
There are tools that assist the
Lawyer in deciding a case and
doing research.

4- Fall in love: Very problematic.

5- Enjoy strawberries and cream:
There are two aspects, first in the
taste perception which has no work
in AI. The second one is enjoying;
this part clearly requires consciousness.

6- Be the subject of its own thought:
The problematic word here is "thought".

Many programs can process themselves,
as when a compiler compiles itself.

Perhaps closer to human self-

examination is the case where the
program has an imperfect
representation of itself.

7- Have much diversity of behavior
as man: No machine has achieved
this.

Achieved

1- Have initiative: There are types
of intelligent autonomous agents

that takes initiative.

2- Resourceful: Means clever at finding ways of doing things.

3- Beautiful: Many industrial artifacts are evidence that machines can be beautiful.

4- Have sense of humor: We know that no major effort to produce humor work.

5- Make mistakes: Intelligent software do make mistakes.

6- Make someone fall in love with it: This criterion is actually not too hard to achieve.

Q 2. Find and analyze ----- impossible.

• Marketing

AI lacks imaginative powers and cannot come up with new ideas.

AI cannot suggest that we approach our customers with a marketing campaign focused on

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delivery or add a 100% money-back guarantee to our product.

- Care

Consider current chatbots such as Nadia, a life-like chatbot used by Australian government to help people access the National Disability Insurance Scheme. However, it doesn't understand (the way a human does) what the chats mean and can't feel emotions that the human who is chatting may be conveying through their words. Nadia has zero emotional intelligence.

Q 3. Attempt to write definitions

Consciousness is an entity which is the subtlest of all. It is beyond body, mind, and intelligence. For example, suppose a patient is under a coma. He or she does not think or feel anything. Hence

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it is the state of being aware of and responsive to one's surroundings

Intelligence has been defined in many ways: higher level abilities (such as abstract reasoning, mental representation, problem solving, and decision making) the ability to learn more and adapt to meet the demands of the environment effectively.

Thinking means what thought is held in one's mind about something. It can also be said that the process of considering or reasoning about something.

Q 4. Does a refutation mental states?

No. Searle's Chinese room thesis says that there are some cases where running a program that generates the right output for

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the Chinese room does not cause true understanding/ consciousness.

The negation of this thesis is therefore that all the programs with the right Philosophical Foundations output do cause true understanding / consciousness

**Q5. In the brain - - - - -
-- neurons?**

The progress that has been made so far as limited class of restricted cognitive activities can be carried out on a computer, some much better than humans, most much worse than humans is very little evidence.

**Q6. Purpose - - - - -
- - - - - narrow
content.**

To some extent this question illustrates the slipperiness of many

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of the concepts used in philosophical discussions of AI. Here is our best guess as to how a philosopher would answer this question. Remember that "wide content" refers to meaning ascribed by an outside observer with access to both brain and world.

Q7. Alan Perlis --- --- issues

The progress that has been made so far - a limited class of restricted cognitive activities can be carried out on a computer, some much better than humans, most much worse than humans - is very little evidence. Of course, it would still be possible that something of the kind is actually involved in human cognition, but this would certainly increase the burden of proof on those who claim

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that it is.

Q.8. Compare the social between 1890 and 1940.

The impact of AI has thus far been extremely small, by comparison.

In fact, the social impact of all technological advances between 1958 and 2008 has been considerably smaller than the technological advances between 1890 and 1940.

The common idea that we live in a world where technological change advances ever more rapidly is outdated.

Q.9. I.J. Good claims arguments?

This question asks whether our obsessions with intelligence merely

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reflects our view of ourselves as distinct due to our intelligence.

Good's argument is based on the view that intelligence is important in all aspects of life, since all aspects involve choosing how to act. Second, note that ultra-intelligent machines have the special property that they can easily create ultrafast and ultra-strong machines as needed, whereas the converse is not true.

Q 10. Analyze the potential benefits?

It is hard to give a definitive answer to this question, but it can provoke some interesting essays. Many of the threats are actually problems of computer technology or industrial society in general with some components that can be magnified by AI - example

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include loss of privacy of surveillance.

Q 11. How do - - - - - technologies?

Biological and nuclear technologies provide much more immediate threats of weapons, yielded either by states or by small groups.

Nano technology threatens to produce rapidly reproducing threats. Computer technology such as centralized databases, network-attached cameras and GPS guided weapons seems to pose a more serious portfolio of threats than AI technology, at least as of today.

Q 12. Some critics - - - - - both position?

To decide if AI is impossible, we must try first to define it.

In this book, we've chosen a

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definition that makes it easy to show it is possible in theory— for a given architecture, we just enumerate all programs and choose the best. Now if we

define AI as the production of agents that act indistinguishably from humans on any task, then one would have to say that little progress has been made.