Philosophy of Artificial intelligence

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Artificial intelligence is the simulation of human intelligence processes by machines, especially computer systems. Specific applications of AI include expert systems, natural language processing. The philosophy of artificial intelligence is a branch of the philosophy of technology that explores artificial intelligence and its implications for knowledge and understanding of intelligence, ethics, consciousness, epistemology, and free will. artificial people so the discipline is of considerable interest to philosophers.

Every aspect of learning or any other feature of intelligence can be so precisely described that a machine can be made to simulate it

Machine learning, beginning with Turing's infamous child machine proposal essentially achieves the desired feature of intelligence without a precise design-time description as to how it would exactly work. The account on robot tacit knowledge eliminates the need for a precise description all together.

Twenty-first century AI research defines intelligence in terms of intelligent agents. An "agent" is something which perceives and acts in an environment. A "performance measure" defines what counts as success for the agent.

"If an agent acts so as to maximize the expected value of a performance measure based on past experience and knowledge then it is intelligent."

Sufficient for intelligence, and, this would also imply, that since machines manipulate symbols, they can be intelligent too. This idea is a well-known position of AI philosophy reaching back to 1976 when it was conceived by Allen Newell and Herbert A Simpson. Both thought of physical symbol-processing system as a necessary and sufficient condition of thinking .

Arguments against symbol processing. These arguments show that human thinking does not consist (solely) of high level symbol manipulation. They do not show that artificial intelligence is impossible, only that more than symbol processing is required.

In contrast, weak AI assumes that machines do not have consciousness, mind and sentience but only simulate thought and understanding. ... Whereas, we know about human consciousness from the first-person perspective, artificial consciousness will only be accessible to us from the third-person perspective.

That is, one might first define what makes a mental state a conscious mental state, and then define being a conscious creature in terms of having such states.

One's concept of a conscious organism would then depend upon the particular account one gives of conscious states (section 2.2). Transitive Consciousness. Conscious states are part of phenomenal experience while occurrent states are causally efficacious within the owner's mind.

By relying on the premise that the mind is a computer, artificial intelligence researchers cannot produce computers that are like the mind.