

Aftermaths Misconceptions Regarding AI

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Since the rise of the machines, approximately coinciding with the Industrial Revolution, individuals and experts have tried position accurately machines into society. Some say, machines are just tools to automate simple tasks and mundane duties of humans, while others argue against that notion. In the article entitled "The First Church of Robotics", Lanier (2010) asserts that as technology advances, the by-products and the spin off technologies have started to be personified. Lanier (2010) sarcastically claims in his article title that Artificial Intelligence (AI) and Robotics have been gradually becoming a "religion". Among many problems that the misconception of AI poses, promotion of loneliness, devaluation of information and distrust of human judgment will be the main foci of this essay.

Social interaction is what differentiates humans from machines. However, as the research studies toward creation of AI have gone deeper, robots have become more socially interactive in society. For instance, before GPS became publicly available, route planning was based upon map-reading and asking directions of the locals. In light of this example, AI has become route planning assistant and has decreased the inter-relation among individuals. According to Lanier (2010), reformation of our perception towards AI poses misconceptions regarding person-hood and promotes loneliness. This issue truly matters due to the fact that alienation from the society relies on that misconception. Depression and other similar psychological challenges are the most profound indicators of the aftermaths of inaccurate definition of AI.

Along with the alienation from society, another consequence of false personification of AI is the devaluation of information. Even though the Internet facilitates the availability of information in a cheaper and more efficient fashion, it also raises informational misguidance problems. Finding a definition to a term has become so easy that just typing a keyword into a search engine is enough. However, that "go and get it" approach can be considered somewhat unprofessional. For instance, typing "communism" into a search engine does not

provide adequate information for the researcher. Likewise, an answer from a robot teacher to even a non-paradoxical question may be in the same level of proficiency. Thus, AI would neither be a competent teacher, nor a reliable source of information.

Coupled with the psychological and informational drawbacks of AI, economic problems are on the verge of occurring. Robots and AI supposedly represent the maxima of accuracy and repeatability which promotes reliance on AI. Robots and AI seem to outperform human cognitive and learning abilities in near future, albeit undermining the true value of failures. The fast and accurate reasoning sensibility that robots show challenges workers and labourers in industry. Perhaps this challenge may increase the profitability, but it also creates mistrust of human judgment. Furthermore, if this aggressive expansion continues, other occupations and professions will be under the same risk of mechanization. Not only are the job opportunities, but social elevation will also disappear.

The misconception about AI's definition has been leading individuals to explicitly or implicitly encounter challenges and problems in many aspects of life regarding their psychological state, acquisition and validation of information, and economic status. Thus, it is genuinely important that the definition and the functions should be redetermined so that this dehumanization issue can be eliminated from society.

## References

Lanier, J. (2010). *The first church of robotics*. Retrieved 06/08/2015, from  
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