

# Discussion of Artificial Intelligence Machinery Based on Philosophical Thinking

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**Abstract:** *Early in the 1950s, artificial intelligence machinery has appeared and been applied. Over half a century of development, artificial intelligence machinery has become one of the most popular and cutting-edge science and technology in the world. With the continuous research, the application of artificial intelligence is no longer limited to the basic designated conditional judgment mode, but begins to design a mode close to the human brain. Therefore, the research on artificial intelligence is by no means limited to the research of pure technology. Researchers are more and more concerned with the study of the generation of human thinking and intelligence as well as the study of the internal workings of the human brain.*

**Keywords:** *human intelligence; philosophical thinking; artificial intelligence machinery*

## 1. Introduction

As an emerging science and technology, artificial intelligence machinery often involves the integration of scientific and philosophical ideas in the research process, wherefore there is a very close connection between the operation of artificial intelligence machinery and philosophical ideas. From the perspective of application, it is easy to find that the application of artificial intelligence machinery has brought great convenience to people's production and life. However, from the perspective of philosophy, it is also obvious that the development of artificial intelligence machinery has brought various impacts on the development of human society. In order to balance the development between the artificial intelligence machinery and human society, it is necessary to regulate the development of technologies related to intelligent machines and minimize the risks brought by intelligent machines to society.

## 2. The birth of artificial intelligence

From the concept of "life", the development of artificial intelligence is completely different from the development of human beings, which determines that their respective concepts of "creation" cannot be put on a completely equal basis. In his work, Deleuze points out that one of the forms of life and one that is so crucial for human beings that it distinguishes them from other animals, is the transcendent and specific "inner life". This particular form allows human beings to create on a purely biological basis. According to Deleuze, "ideological activity is the one and only real creation of human beings; "creation is the generation of ideological activity in thought". There is still a huge controversy about whether artificial intelligence has ideological activities or potential to have ideological activities, but it is undeniable that human ideological activities are based on and transcend biological foundations, while artificial intelligence does not have any biological foundations [1]. Hence, even if the ability of strong artificial intelligence to have thought activity is achieved through technology in the future, this ability is still not comparable to that of humans. From this, the concept of human creation is fundamentally different from the concept of artificial intelligence creation.

## 3. The difference in philosophical thinking between man and artificial intelligence machinery

Consciousness is a function of human brain. Analyzing from its creation process, consciousness is the product of human evolution and the long-term development of the physical world. Without matters in reality, consciousness can by no mean exist. The characteristic of responsiveness of objective and real matter is the basis for human brain to generate consciousness. Human's unique form of biological responsiveness such as mentality and subjective feelings are an important premise for human brain to

produce consciousness. Therefore, consciousness is one of the unique phenomena of human beings. Artificial intelligence machinery do not equip with the condition of biological reaction which is pivotal to the arising of consciousness, so they will not ever be able to have consciousness whatsoever. It is important to note that artificial intelligence machinery are merely human-created machines by simulating a certain function of human brain and preparing corresponding machines through design, assembly and application in order to improve the efficiency of human life and production. The working process of artificial intelligence machinery only depends on simple or complex program settings, which certainly cannot meet the sufficient condition of the arising of consciousness since there is no physiological basis, human brain, for artificial intelligence to carry consciousness. In other words, artificial intelligence machinery can never think normally like humans do. Even if researchers simulate the biological basis of consciousness production by helping intelligent machines set the biological basis of consciousness production, that is, simulating a set of biological reactions of the human brain to produce consciousness in intelligent machines, it has been proven that the production of such consciousness is limited to a certain aspect, beyond which the intelligent machines are still "unaware". Although physiological reactions are the basis and prerequisite for the formation of consciousness, biological material that can carry consciousness must be a social product that has undergone social and environmental development in many ways. If the human brain construction is separated from social practices, that is, disconnected from society and relationships, then there is no difference between human physiological reactions and those of animals, who, as is well known, do not possess consciousness. Therefore, the development of human brain is the product of social development, and the consciousness formed in human brain has a certain extent of sociality from the beginning. In the history of human social development, human labor and social interactions and exchanges have contributed to the development of the human brain, and then to the creation of the expression of consciousness, language, which is distinctive to human beings [2]. The artificial intelligence machinery is a social product in the process of human social development, which is guided by the consciousness of the research and development personnel through repeated practice and gradually improved design. These artificial intelligence machines can run programs that are set and programmed by humans with the advantages of speed, accuracy and precision, but still can not engage in original activities. In fact, the work quality and efficiency of artificial intelligence machinery will exceed that of humans, but the formation process of human consciousness and the changing process of various human emotions will never be possessed by artificial intelligence machinery, because it is radically not the real human brain that supports the operation of artificial intelligence machinery.

#### **4. Evaluation of artificial intelligence machinery based on philosophical thinking**

##### ***4.1 Analysis of thinking attribute of artificial intelligence machinery under philosophical thinking***

When human beings appeared, there was no difference between them and other creatures on the earth. However, through repeated social practices, the human brain began to develop, human society began to progress, human beings gradually became senior animals and the king of all things, and human beings possessed consciousness and then arose thinking. For a long time, countless scientists, philosophers and scholars have been keen on the research of human mind. Some scientists have tried to use existing technological achievements and science and technology to explore the mystery of human mind. Although there are quite a lot of research accomplishments, it is still a mystery about the exact formation of consciousness and the changing of mindset. Since the birth of intelligent machines, people have also started to study machine thinking, especially after the emergence of artificial intelligence, the question of whether intelligent machine thinking belongs to the extension of human mind has aroused discussions and debates among millions of scientists and scholars [3].

First of all, from the perspective of the nature of thinking, human thinking and consciousness exists in the human brain, based on physiological responses, while the thinking and consciousness of intelligent machines exist in their chips. These chips initially have neither thinking nor consciousness. The only thing they have is the program and code developed by scientists to support thinking and to complete tasks assigned by human beings. In specific work practices and environments, intelligent machines gradually form their unique intellectual perception, and the existence of which is often based on a variety of data and information obtained in the process of specific working practice, not on the corresponding cognitive understanding of intelligent machines themselves. As intelligent machines participate in specific work for a longer period of time, their experience with the environment is accumulating, and the data within the chip is updated. With the support of new data, intelligent machines also begin to form a new thinking consciousness, which is basically the same as the process of change in the human brain's mind after experiencing changes in the environment. Secondly, from the history of mindset developing process,

human mind indicates strong sociality, while artificial intelligence machines' fabricated mind does not indicate sociality at all. Human mind is the product of human development and of the development of nature. It is the results of social practice from its nature. Hence, it can be said that human mind cannot rationally exist alone for even a moment without social practice, which is a feature that are not owned by artificial intelligence machinery. Although intelligent machines are involved in the process of social development, their application and operation must be based on the editing of human thought patterns. From another point of view, intelligent machines themselves do not have social properties, as shown by the fact that they do not generate self-awareness, subjective motivation, emotion, intelligence, etc. in their operation, so no equivalence can be drawn between them and the human brain. Finally, from the perspective of thinking activities, the thinking mode of artificial intelligence machinery is only a mechanical process, which is a kind of memory-based preferential selection, while human thinking has a strong organic and innovative nature. In contrast, the thinking pattern of artificial intelligence machinery is relatively rigid. In fact, the progression of artificial intelligence machinery is the indication of the continuous progress and development of human thinking. With the progress of humankind, people become more and more skillful in the application of various tools, which frees people from heavy physical labor, and greatly improves the quality and efficiency of life and work. In turn, more and more advanced tools have begun to evolve and develop to machines. The development process of robotics is the process of extending human thinking into machines. For example, in the past, people's life and production patterns were relatively simple, so most of the machines that appeared at that time were also comparatively basic, merely replacing people engaged in repetitive work, such as looms and sewing machines. With the continuous development of social times, people are engaged in more and more complex mode of life and production, acquiring more and more scientific knowledge and technology. Machines produced at this time have are more and more advanced, and intelligent machines have emerged, such as AI robots. In the past, machines operated without thinking, and even the first, second and third generations of robots were called "inanimate machines" in history. However, since that modern intelligent machines have certain characteristics of artificial intelligence, people began to think about whether there is thinking at the machines' disposal, and whether modern intelligent machines belong to "thinking machines". In the process of making modern intelligent machines, designers constantly input human thinking into machines, hoping to endow them with "real humanity", and thus "enhance" the status of artificial intelligence in human society, so that artificial intelligence is not only an artificial machine serving human beings, but more "human like" in essence. However, to achieve this goal, the first thing to solve is the subjectivity of AI, which is very difficult to implement. As far as human beings are concerned, there is no absolute authoritative reference direction when human beings themselves are still arguing for their subjectivity in the fields of science, psychology, and philosophy, not to mention artificial intelligence. If human beings recklessly define the subjectivity of artificial intelligence without clarifying their own subjectivity, the result will definitely beyond human control. This also leads to the necessity of giving artificial intelligence social subjectivity, because humans do not want to be replaced by any kind of species in the current social situation or in the future, that is, all human creations only serve their own needs. Since blindly giving artificial intelligence social subjectivity may lead to uncontrolled results, there is no need for humans to rush to develop AI's humanity and give it subjectivity. Finally, even when it comes to the action of granting subjectivity to AI, the complexity and uncertainty of its practice call into question the need for its real implementation. As far as the current legal framework of human society is concerned, the subject of rights and obligations under the law refers only to natural persons, and the rest of the legal framework and provisions and interpretations are based on this default assumption. Artificial intelligence does not have integral personality, and thus cannot possess the same capability of bearing consequences as human beings do. Hence, if artificial intelligence is to be given subjectivity, the law must develop another legal system of non-natural persons that is separate from the system of natural persons. In the process of development, it is necessary to consider the mutual constraints of the two systems to ensure that the dominance of human beings is not threatened, which is neither realistic nor necessary based on the present view.

#### ***4.2 Practical analysis of artificial intelligence machinery under philosophical thinking***

Practice refers to all human activities that transform the objective world. Practice takes people as the main body, and people transform the subjective consciousness from their minds into real and objective things in the concrete practical activities. However, the activities performed by intelligent machines in the process of participating in the production of life do not have the characteristics of human practice. There are many characteristics in human practical activities, such as objective materiality, subjective initiative, sociality and historicity and etc. If the practical activities of intelligent machines are equated with human practical activities, then the activities engaged in by intelligent machines must first have

purpose, sociality and initiative, which intelligent machines obviously do not have because they do not have consciousness [4]. In addition, social practices of human are put under various contexts and relationship, and wherefore human learns to adapt to changing environments and complex relationships. In contrary, there is no environmental adaptation and relationship processing related to the program in artificial intelligence machinery. Consequently, the machines are unable to deal with problems of their own development and environmental issues. Moreover, the main purpose of human devising and producing artificial intelligence machinery is to assist life production activities of human, not to focus on dealing with the environment and relationships in life production activities. That is, even if people insert programs about environmental adaptation and relationship processing into the chips of intelligent machines, the pivotal condition for this program to work in valid is only when the specific environmental changes and relationships happen in their practical activities. However, environments and relationships are created within a certain social structure. This means that in order for intelligent machines to be able to invoke the procedures of environment and relations, it is required to create such social structures and relations specifically for intelligent machines, which is greatly unnecessary both in terms of cost and results. Currently many intelligent machines are internally embedded with processing programs about human-machine relationships, which have positive and facilitating implications for improving the performance of intelligent machines. However, due to the lack of sociality, purposefulness and initiative, it can be stated that in any time activity, it is completely inadequate for artificial intelligence machinery themselves to solve all the problems related to certain context or relationships. With the continuous progression of science and technology, the duel between human and intelligent machines has started to arise in various fields, for example, in the field of Go, the "man-machine war", which is analyzed on the surface as a duel between human and intelligent machines, but in fact, it is not. A deeper study will reveal that the game between human and intelligent machines in the field of Go is actually a war between scientists and Go masters for that intelligent machines are still researched and made by scientists. In essence, it is still a game among different human groups. The activity was not carried out by the intelligent machine itself, but by the Go master who participated in the whole practical activity and tested and proved the performance and working effect of the intelligent machine. This process is in fact consistent with the investigation and implementation process of any other artificial intelligence machinery. Experience test and operation after being carried out by scientists to analyze the machine's performance and effect. Thus, even though it is artificial intelligence machinery that has won the "man-machine war", it is the scientists who develop and manufacture the machine, summarize the machine performance in the battle, follow up the shortcomings of the machine, and propose optimization and perfection during the battle afterwards. Therefore, to sum up, all the engagement of artificial intelligence machinery in production practice is the extension of human practices. Human is still the one and only center of social relations and all activities are also the reflections of human thinking.

#### ***4.3 Analysis on the influence of artificial intelligence machinery development under philosophical thinking***

From the perspective of philosophy, there are universality and objectivity in the development of everything. In the process of human development and progress, the development of science and technology has also undergone a process of change from low to high, from simple to complex. The development of science and technology and each advancement has not only brought a strong boost to human development, but also brought negative impacts, serious or even disastrous. The impact of the development of artificial intelligence machinery on human society can mainly be illustrated from two aspects. On the one hand, artificial intelligence can liberate productivity. With the continuous development of intelligent technology, technology such as robot, image recognition and voice recognition derived on the basis of artificial intelligence technology have also developed rapidly, and began to be applied in some fields of production and daily life. They liberate people from complicated and repetitive labor, allowing humans to engage in more meaningful and innovative work. With more time and energy to think, people can continue to further explore the development of intelligent technology. In turn, more advanced intelligent technology can endlessly act on productivity. On the other hand, although the development of intelligent machines is also an innovation that has positive and facilitating significance for promoting national development and human progress, it is undeniable that intelligent machines are affecting human development in some negative ways at the same time. What's worse, the negative influence appeared much earlier than the intelligent machine itself. For example, in the primitive society when productivity was backward, human society developed from the Paleolithic to the Neolithic, and the tools advanced, which brought great convenience to people's life and production and promoted the development of the society at that time. At the same time, the improvement of tools also brought influence to the fight between tribes in the society at that time, such as making war tools more and more sharp, and

the war between tribes became more and more intense and cruel [5]. For another example, after World War I and World War II, all countries began to have a sense of being vigilant in times of peace, and in the process of developing their countries, they also make efforts to improve their military weapons. In the past, the development of science and technology is still relatively backward, the countries' military weapons are only simple swords, guns, shells. With the continuous development of science and technology, countries have begun to realize the importance of nuclear energy, While enjoying the security brought by nuclear energy, human beings are also facing the threat of nuclear destruction. In addition, in today's computer and positioning system is so developed, people's life production mode has changed dramatically, and advanced Internet technology brings the gospel to mankind, but also makes mankind face more brutal war at all times.

## 5. Conclusions

All in all, with the continuous development and maturing of artificial intelligence technology, the relationship between the development of human society and artificial intelligence machinery becomes closer and closer. People's daily life are becoming facilitated and fast because of the integration of artificial intelligence machinery. From a theoretical point of view, it is truly believable that the future development of artificial intelligence technology will bring about a radical change in the society. In order to control the positive aspect of this change, it is still necessary to clarify the mode of operation of intelligent machines under philosophical thinking, the differences that exist between human thinking and intelligent machine thinking, etc. In short, it is unnecessary for artificial intelligence to develop in the direction of humanism since that its unpredictability may eventually be out of human control and against the original will of humans and that human beings may get the last consequence they want, the loss of mastery.

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