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## Editorial

### Rise of the Machines

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Artificial Intelligence (AI) refers to ‘the ability of a digital computer or a computer-controlled robot to perform tasks commonly associated with intelligent beings.’ It is a young field of research and scientific development. It concerns itself with the design and construction of machines with the ability to perform intelligent functions.

The field of artificial intelligence was, in a certain sense, inaugurated with the development of the digital computer in the 1940s. Alan Turing must be credited with developing a system that allowed a machine (computer) to solve a problem using an algorithm. His theory of computation has strongly influenced the field of computers and has laid the foundation for artificial intelligence. AI functions on the principle of basic computing: analysing data and generating an output that is beneficial and useful. All living beings also make use of this principle in mundane life albeit with varying degrees of complexity and consciousness.

AI tends to receive a negative portrayal in the media giving rise to the ‘Frankenstein Complex.’ But AI is not inherently bad or evil. It is a kind of technology that is capable of great good and can possibly catapult human beings to a higher quality of existence. AI is not mere science fiction; it is already present to us in small and large entities. The key question is: How are we really responding to it?

In this issue of *Vidyankur* you will find a variety of perspectives regarding Artificial Intelligence. Is it a boon or a bane? Does the

benefit outweigh the threat? The truth is that it is hard to predict because it is such a powerful technology. In the wrong hands it could be extremely hazardous. However, for the most part, it offers great promise for a brighter future and a better world.

I am grateful to the *Jnana Deepa Society for Science and Religion* for taking up such a relevant topic for discussion. They conducted an All-India Essay Contest and the best essays have been selected for publication in this issue. Kudos to all those who participated in the essay contest and shared their views. This is a topic that requires our attention. We have to grow in awareness so as to avoid falling victim to those who choose to use AI for nefarious purposes.

We live in an age where AI is growing in capacity and application. It is being fed huge amounts of data thanks to our excessive use of the internet. For the most part, AI helps make our digital life so much easier by recommending stuff we might enjoy and helping us complete our search faster. But it also studies us — our habits, our likes and dislikes, our searches; it endeavours to collect our personal data in the name of improving our online experience but has the possibility of manipulating us and in worst case scenarios, holding us to ransom. We should not give in to the Frankenstein Complex and become mechanized by it rather we ought to maintain control at all times.

**Ian Pinto SDB**

**Chief Coordinator of the Literary Wing**

**JDSC 2023**



## Foreword

### Towards Holistic Humanity

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On the one hand humanity seems to be proud and happy that it can produce artificial intelligence, which surpasses human abilities and skills in almost every domain of our lives, in terms of speed, accuracy, robustness, resilience and stability; however, several people, like entrepreneur Elon Musk on the other hand, have cautioned us about the possible and very critical dangers and risks in the field of AI. AI is generally seen as a threat to society as it raises many socio-ethical issues; the very identity of human beings also seems to be under attack. There are lots of apprehensions about the enormous developments of AI in various domains. Science-fiction movies add to our anxiety as they show that intelligent machines will replace us making us lose all our jobs, will replace friends and pets and the most alarming situation would be where those machines will grow into monsters and destroy human race, even as early as 2050. As AI makes its inroads in several domains of technology it is feared that the privacy of people is at risk; due to its dominance in the health sectors the privacy and the dignity of the patients are also at under threat, as the confidential data between the patient and the doctor(s) is now shared with the third party, that is, the technology.<sup>1</sup>

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<sup>1</sup> I have elaborated more reflections on this theme of AI, in my book, *Can We Ever Know How Much We Don't Know? – Reflections on Science, Spirituality, Ignorance and Wisdom*; forthcoming.

Though some intelligent behaviours, like recognizing voices and answering questions, seen in a machine, yet the question remains: can a machine be conscious? If so, what would be the moral and social implications? Neuroscience, philosophy, computer science, technology – all work together to address these issues. One of the reasons why philosophy is greatly interested in it is that experiments and achievements in AI have enormous repercussions in our understanding of our very human nature in terms of natural (human) intelligence and consciousness.

Many suggest that the reasoning mechanism in humans is very complex and so it cannot artificially be duplicated or imitated. K. D. Pavate argues that “The reasoning mechanism in man is difficult to explain in concrete terms. With the goal of AI being to simulate intelligent behaviours, computers have to be taught how to analyse problems and to take decisions just human beings do”.<sup>2</sup> However, there are very optimistic scholars to expect super-intelligent, and even self-aware AI by 2045. This super-intelligence would incorporate ethical values and standards and will even perform much better than humans.<sup>3</sup> However, there are strong cautions from various fields. For instance, Nick Bostrom<sup>4</sup> argues that human beings have greater and more distinctive capabilities than other animals. We can create machines that look, act and think like humans, but they might one day outdo human intelligence and become too intelligent to be controlled. They may learn to take commands from nature and defy all human commands; it may successfully protect itself from being shut down. One may argue that we can inculcate human values into AI but that does not seem to be realistic now. For instance, the fate of the gorillas

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<sup>2</sup> K. D. Pavate, *Artificial Intelligence* (New Delhi: Publications & Information Directorate, 1996), p.38.

<sup>3</sup> Ray Kurzweil, *The Singularity Is Near: When Humans Transcend Biology* (London: Duckworth Publishers, 2006).

<sup>4</sup> Nick Bostrom, *SUPERINTELLIGENCE: Paths, Dangers, Strategies* (Oxford: Oxford University Press, 2016).



now depends more on us humans than on the gorillas themselves; similarly, the very existence of our species may be left to the mercy of the superintelligence of the machines.

Regarding the AI two types of functions and abilities are distinguished: **Weak AI** (also known as narrow AI) which is able to recognize faces or voices, self-drive a car, play chess, solve equations, check emails or proofread our texts, autocorrect, spellcheck, manipulate calculators and cell phones or even to pilot space crafts, perform delicate surgeries, solve massive equations - all these, no doubt, mimic some aspects of human intelligence. It has been there for a while; the other one is **Strong AI** (also known as Artificial General Intelligence, AGI), which is expected to understand or learn as humans do, to have perceptions, beliefs and other cognitive capacities to learn, perceive, process language and be able to do exactly what a human mind or intelligence can do. In short, some of the AGI's functions can be: a) **Automation**: What makes a system or process to function automatically; b) **Machine learning and vision**: The science of getting a computer to act through deep learning to predict and analyze, and to see through a camera, analogue-to-digital conversion and digital signal processing; c) **Natural language processing**: The processing of human language by a computer program, such as spam detection and converting instantly a language to another to help humans communicate; d) **Robotics**: A field of engineering focusing on the design and manufacturing of cyborgs, the so-called machine man. They are used to perform tasks for human's convenience or something too difficult or dangerous for human to perform and can operate without stopping such as in assembly lines; e) **Self-driving car**: Use a combination of computer vision, image recognition amid deep learning to build automated control in a vehicle.<sup>5</sup>

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<sup>5</sup> Nilsson JN. *Principles of artificial intelligence*. Palo California: Morgan Kaufmann Publishers; 1980; and Nils N. *Artificial Intelligence: A New Synthesis*. Morgan Kaufmann; 1998. See: Michael Cheng-Tek Tai, "The impact of artificial intelligence on human society and bioethics", 2020, <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7605294/>. Accessed on 24 Oct, 2021.

It is in this scenario *Jnana Deepa Centre for Science and Religion* (JDCSR) announced the theme for its annual essay completion at the National Level, for the graduate and post-graduate students of any disciple. As usual the response was awesome. It is heartening to see the young minds, the future of humanity, engaging with serious conversations regarding very important developments of the world today. The papers have discussed the perils and promises of various issues of the AI to come out with compliments, cautions and suggestions.

On behalf of the JDCSR, I like to place on record the commendable job by the Coordinator of the Literary Wing of the Jnana Deepa Students' Council (JDSC), **led by Bro. Ian Pinto SDB** (3<sup>rd</sup> Yr STB), in bringing out the selected articles in their annual students' magazine and all other articles in their website. The Chairperson of the JDSC, headed by **Bro. Reagan Martins** (3<sup>rd</sup> Yr STB) and all the other members of the Students' Council also deserve our appreciation.

I take this opportunity to express the Centre's sincere thanks to **Prof. Dr. Francis Gonsalves, SJ**, the President and **Prof. Dr. Peter Ignatius, SJ**, the Registrar, **Fr. Claudius Tauro, SJ**, the Treasurer, of Jnana Deepa for their constant support and keen interest in all the activities of the Centre. Further, **Bros. George Negomias** (3<sup>rd</sup> Yr STB) and **Nirmal Savio Paul** (2<sup>nd</sup> Yr PhB), the Student-Coordinator and the Secretary of the Association of Science, Society and Religion (ASSR) of Jnana Deepa, for all their whole-hearted participation and assistance in all the activities of JDCSR this academic year, 2022-23.

Finally, I congratulate all the prize-winners and all those who participated in the essay competition. I wish them, the readers and everyone, especially the youngsters all the very best. Humanity needs to realize that the experts of the AI need to be ultra-cautious with regard to the design and development of AI; they need to address AI's individual and societal harms with

clear policies, strategies and regulations, safeguarding the dignity and fundamental rights, the equity and equality of every human person in every society so that *we may humanize machines but not mechanize humans*.

**United in the Unending Quest!**

**Prof. Dr. Fr. S. Stephen Jayard**

**Director, JDCSR**

**Faculty of Philosophy**

**Jnana Deepa – Institute of Philosophy & Theology, Pune**

**11 Feb, 2023**



# **Artificial Intelligence: Boon or Bane?**

**Maria Thangaraj**

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*Abstract:* Humans are the images of God and are created with plethora of potentials. They are endowed with the capacities and capabilities to create anything for the wellbeing of all creatures. Latest technologies prove that. If a human is an image of God, then, all things come through his/her knowledge are also images of God. Of all inventions and discoveries, Artificial Intelligence has become the crown of all. It enhances the lives of all creatures living in the world. All things have positive sides. It is the person who uses it determines whether it is helpful or harmful. Whatever we do or invent should assist to build up the Kingdom of God on this soil and lead the human race toward peace and joy. AI also comes under this criterion. We the image of God have the divine and moral obligation to use AI responsibly. AI which was invented for the good of humans becomes harmful and brings negative impacts on all of us. In this essay, what are the benefits of AI, what are the challenges that the world is facing now, and what is the standpoint of the Church on AI are discussed in this essay.

## **Introduction**

These are times of great technological leaps. A technological revolution could be defined as a powerful group of technologies, products and new industries, capable of shaking the economy and boosting an era of development. In the twenty-first century, we are in front of a gigantic number of technological innovations. In this context, artificial intelligence

(AI) is highlighted as the most important, because it places us in the frontier between man and machine.

Is AI a threat or an opportunity to the worker? Does its introduction to the system of production and services provoke a reduction in the number of jobs to the point that could bring about an end to human labour? Or, on the contrary, will AI drive the rise of employment and income? What are its negative consequences for human labour? Unemployment, precariousness and social exclusion? What could be the opportunities to the world of labour offered by AI? Could we risk making some predictions about the future of labour?<sup>1</sup>

## 1. What is AI?

Artificial intelligence is the study of mental faculties through the use of computational models.<sup>2</sup> Artificial Intelligence is generally understood as the possession of intelligence or the exercise of thinking by computers or machines.<sup>3</sup> The working definition of AI can be formulated as enabling machines to know, understand, judge things, and feel things as they are programmed.

Basically, AI can be viewed from two angles or dimensions:

1. Human performance
2. Rationality

Each of these dimensions has four approaches

1. Thinking Humanly
2. Thinking Rationally
3. Acting Humanly
4. Acting Rationally<sup>4</sup>

AI is actually looking to simulate human brain functions rather than mere intelligence; human consciousness deserves our serious attention. Rather than intelligence, consciousness is more unique to human beings. Taking into account this, Roger Penrose presented

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<sup>1</sup> Elio Gasda, "Artificial Intelligence: The Future of Labour and Employment," *Asian Horizons* 14, no.3, (September 2020), 645 - 646.

<sup>2</sup> Charniak, Eugene, and Drew McDermott, *Introduction to Artificial Intelligence* (New Delhi: Dorling Kindersley (India) Pvt. Ltd, 2009), 6.

<sup>3</sup> John Kennedy Philip, "A Cosmo-ethical Assessment of Artificial Intelligence," *Jnanodaya Journal of Philosophy* 25, no.1 (June 2018), 178.

<sup>4</sup> Angelo Chakkanattu, "Human Natural Machine Intelligence of Evolution," *Asian Horizons* 14, no.3, (September 2020), 569.

four different viewpoints which he gathered from the arguments of various researchers.<sup>5</sup>

A. Thinking as well as a human feeling of conscious awareness is computational.

B. Any physical action can be simulated computationally, but computational simulation cannot by itself evoke awareness.

C. Any physical action which evokes awareness cannot be simulated computationally.

D. Awareness cannot be explained by physical, computational, or any other scientific terms.<sup>6</sup>

## **2. Benefits of AI**

### **2.1. Using Artificial Intelligence in Healthcare**

1. First, artificial intelligence is used to diagnose degenerative diseases

2. Second, in operating rooms, AI helps to guide robots and augments the precision of surgeons in their complex surgeries,

3. Finally, in drug research, by examining more than 100 million molecules, AI identifies new types of antibiotics effective against a wide range of bacteria now considered untreatable, including resistant strains of tuberculosis. A new

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<sup>5</sup> Gregory Mathew Malayil, "Will Artificial Intelligence Replace the Human Being? A Critical Analysis of the Views of Roger Penrose and Stephen Hawking with Theological Reflections," *Asian Horizons* 14, no.3, (September 2020), 605.

<sup>6</sup> Gregory Mathew Malayil, 606.

antibiotic, called halicin,<sup>7</sup> is the first discovered with artificial intelligence.<sup>8</sup>

## **2.2. AI Promises Exponential Economic Growth**

Prior to the Industrial Revolution, when human beings were mainly involved in the agricultural sector, the rate of economic growth was less and slow. After the Industrial Revolution when machines were utilized in production, the rate of economic growth was more and more rapid. Since 2013 with an application of AI technology in the economy, the world is hopefully seeing exponential economic growth. Therefore, the world is choosing to move rapidly toward the digital economy.<sup>9</sup> AI generates economic growth, increases profit margins, reduces prices, and increases demand, at the same time it creates new jobs that make up for the ones that disappear.<sup>10</sup>

## **2.3. Opportunities through AI**

AI also offers opportunities. Self-driving vehicles, algorithm negotiation in the stock market, and medical diagnosis are examples of processes where AI has the potential to raise quality, efficiency, and productivity and income levels. Robots are offering the skills that companies seek in people.<sup>11</sup>

AI is an advanced form of computing that, conjugated with 650 robotics, can exponentially increase productivity and quality in many sectors of the economy, since it optimizes the execution of tasks trusted to human beings. The machines not only could do

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<sup>7</sup> The researchers say the antibiotic, called halicin, is the first discovered with artificial intelligence (AI). Although AI has been used to aid parts of the antibiotic-discovery process before, they say that this is the first time it has identified completely new kinds of antibiotic from scratch, without using any previous human assumptions. The work, led by synthetic biologist Jim Collins at the Massachusetts Institute of Technology in Cambridge, is published in *Cell*. (<https://www.nature.com/articles/d41586-020-00018-3>) accessed on 30.01.2023.

<sup>8</sup> Andrea Vicini, "Artificial Intelligence in Healthcare: Bioethical Challenges and Approaches," *Asian Horizons* 14, no.3, (September 2020), 620.

<sup>9</sup> Gregory Arokiaswamy, "Artificial Intelligence within the Context of Economy, Employment and Social Justice," *Asian Horizons* 14, no.3, (September 2020), 633.

<sup>10</sup> Elio Gasda, 651.

<sup>11</sup> Elio Gasda, 650.

routine tasks, but could develop more advanced activities with lower costs. In 45 years, intelligent robots will be more skilful than the humans in many tasks, in both efficiency and quality.<sup>12</sup>

In addition to remarkable developments communication, including magnificent assistance with human language and translation skills, the use of artificial intelligence in analysing and interpreting large groups of numbers has also assisted scientific research-and continues still to help both scientific work and business and even political researchers make great strides. One application is the use of “activity data” from communication devices to predict trends for business. Another is the sorting of potential structures for drugs from among millions of possible modifications of a steroid structure, and even finding options that humans may have overlooked.<sup>13</sup>

### **3. AI and Social Justice**

It is time to ask whether social justice would make any sense to AI’s underpinned economy. As we have seen, with AI in all four sectors of the economy (Primary: extraction of raw materials, Secondary: manufacturing finished goods, Tertiary: service, and Quaternary knowledge), the growth would be potentially exponential. Justice calls human beings to deal with others fairly. Fairness is willingly giving to others what they deserve by virtue of their age/gender, relationship, agreement/contract/covenant, work/merit etc. At the prima facie level, justice promotes impartiality, universality, equality, which are all adequately realized through commutative distributive and legal justice. But social analysis reveals that in every society due to various complex reasons, some are pushed to the periphery deviously as rejected and abandoned by the mainstream forces of the society. They often live a miserable, sub-standard, malnourished, undignified, and pathetic life. The

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<sup>12</sup> Elio Gasda, 651.

<sup>13</sup> Patrick Dolan, “Artificial Intelligence: How Close will it come to Being “Made in the Image and Likeness of God?” *Asian Horizons* 14, no.3, (September 2020), 690.



governments or general public pay no adequate heed to their cry for justice.<sup>14</sup>

### **3.2. AI and Unemployment**

Its gradual applications in the economy, are making it capital intensive and consequently has the potential of increasing the economic growth exponentially. Simultaneously it would either displace or disrupt the labour-market. Therefore, the workforce everywhere on the globe, and especially in countries where people are illiterate or backward in AI would become miserably vulnerable as they might become unemployed.<sup>15</sup> Then for the sake of amassing huge profit, it would ruthlessly deny job security for the labourers and send them home without a prick of conscience.<sup>16</sup>

### **3.3. AI and Exploitation of Natural Resources**

AI has increased labour productivity and thus so much of finished products are available in the market for sale. For this to occur certainly we have extracted so much of the natural resources. Today we are acutely conscious that resources of the world, especially the non-renewable resources, are limited. Too much exploitation of the natural resources might give exponential economic growth now.<sup>17</sup> Huge productions of goods due to AI, and supplying to market more than demanded, burning the unsold items to retain the brand name, and finally dumping the seas and oceans with waste tell candidly that we are less concerned about the future global citizens.<sup>18</sup>

### **3.4. Mechanization, Dehumanization through AI**

AI goes beyond the collection and accumulation of data. “They include the use of information to manipulate behavior, online and offline, in a way that undermines autonomous rational choice. Given users’ intense interaction with data systems and the deep knowledge about individuals this provides, they are vulnerable to “nudges”, manipulation, and deception. “For instance, this is very much

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<sup>14</sup> Gregory Arokiaswamy, 636.

<sup>15</sup> Gregory Arokiaswamy, 628.

<sup>16</sup> Gregory Arokiaswamy, 638.

<sup>17</sup> Gregory Arokiaswamy, 637.

<sup>18</sup> Gregory Arokiaswamy, 638.

expressed in gambling, online selling, etc. The advertising agents maximise profit, including exploitation of behavioural biases, deception, and addiction generation. Manipulation of online behavior is becoming a core business model of the Internet.

The manipulation of the behavioral patterns is expressed during the time of the election as well. Social media is now the prime location for political propaganda and manipulation. This influence can be used to steer voting behavior. Definitely, it affects the autonomy of individual. Civil liberties and the protection of individual rights are under intense pressure and privacy protection has diminished massively by negative employment of AI.

It is opined that humans will be prone to be interested in sex and companionship with robots. Humans have long deep emotional attachments to objects, so perhaps companionship with robots. As the result, the manufacturing of the sexual tools is up in rise. In this regard there are concerns in matters of sex. Generally speaking, human behaviour is influenced by<sup>19</sup> experience, and it is likely that pornography or sex robots support the perception of other humans as mere objects of desire, or even recipients of abuse, and thus ruin a deeper sexual and erotic experience. Is it an aberration as far as human life in all its ethics is concerned?

Another important area is the production of wealth. By using artificial intelligence, a company can drastically cut down on relying on the human workforce, and this means that revenues will go to fewer people. It seems clear that AI and robotics will lead to significant gains in productivity and thus overall wealth. The world economy is controlled by wealthy nations and they control it with higher productivity and philosophy of the modern phenomenon of growth. Naturally, when productivity is accelerated by means of machines, the manpower becomes fewer.<sup>20</sup>

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<sup>19</sup> Rajesh Kavalackal, "Artificial Intelligence: An Anthropological and Theological Investigation," *Asian Horizons* 14, no.3, (September 2020), 707.

<sup>20</sup> Rajesh Kavalackal, 708.

## **4. The Impact of AI on Indian Context**

In the Indian context, the sense of social justice has to be understood mainly from the backdrop of casteism, religious fundamentalism and male domination.<sup>21</sup> In our age of globalization and digitalization (AI), the poor people are made to feel poignantly that they are “unwanted” in this new economic and cultural system. Since AI and robotics are increasingly employed in low-skilled jobs, the socio-economically poor who are employed in this sector are thrown out abrasively.<sup>22</sup>

The Indian society where age-old social discrimination and economic disparity are still not dismantled; the State had introduced “Reservation Policy.” This policy allots a certain percentage of seats in the education, employment and political fields to the backward and oppressed castes (Scheduled castes). With the recent entry of AI technology into economy, which is already elite-centric through LGP (Liberalization, Globalization, Privatization), the government is keen and quick in handing over the public sectors to the private entrepreneurs.<sup>23</sup> Like this would weaken the reservation policy. The private entrepreneurs very rarely would have a social vision of the wellbeing of the poor, instead they would device economic strategy of multiplying their profits. With the loss of economic security due to impoverished reservation policy, many of the SCs and STs are going to be either jobless or become part of informal economy (unorganized sector).<sup>24</sup>

### **4.1. The Poor: As Victims of Technology**

While describing ‘Digital India,’ the Government of India says that it has three key vision areas. They are 1. Digital Infrastructure as a Core Utility to Every Citizen, 2. Governance & Services on Demand, 3. Digital Empowerment of Citizens. Indeed, lofty goals to be achieved! The policy sounds terrific. What about the ground realities? As early as November 2016, after a year of the digital India launch, Javed Anver of India Today points out to poor connectivity,

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<sup>21</sup> Elio Gasda, 640.

<sup>22</sup> Elio Gasda, 641.

<sup>23</sup> Elio Gasda, 641.

<sup>24</sup> Elio Gasda, 642.

too much load on the network, slowing down or failing payment gateways and India not having a robust telecom network as some of the reasons for the digital projects' failure. Not only the failure in technical infrastructure but also millions of people are still poor in their capacity to buy, understand and manage the latest digital advancements.<sup>25</sup>

## **5. The Church's Standpoint on AI**

Today the Church sees scientific advancements not as a threat but as a creative blessing! Gone are the days of Copernican confrontations! The Church welcomes development, but scrutinizes them with a rigorous moral and ethical lens!<sup>26</sup> Therefore, the enhancement of technical intelligence beneficial to humanity is excellent and is welcome and needs to be progressed. On the other hand, idiocy that is manifested as evil, wicked, criminal and coarse needs to be curbed. This is for the simple reason, that the human person is the recipient of the wonderful blessing called 'intelligence.'<sup>27</sup>

God had bestowed on the human person abundant natural intelligence. This intelligence, together with the reasoning capacity enables us to know and adore God. Christianity believes that God endows the human person with a superb brain. The human person is expected to develop it to achieve.<sup>28</sup>

The Church upholds the conviction of the intrinsic priority of the person over things, and of human labour over capital. For the Church: in the process of production, "labour is always a primary efficient cause, while capital, the whole collection of means of production, remains a mere instrument or instrumental cause."<sup>29</sup>

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<sup>25</sup> Sahayaraj Stanley, "Artificial Intelligence, Artificial Intelligence, and the Technocratic Paradigm: An Indian Perspective," *Asian Horizons* 14, no.3, (September 2020), 666.

<sup>26</sup> Sahayaraj Stanley, 662.

<sup>27</sup> Sahayaraj Stanley, 663.

<sup>28</sup> Sahayaraj Stanley, 661.

<sup>29</sup> Pope John Paul II, *Laborem exercens*, 12.

## 6. Implications for Meaningful Life

AI will create new perspectives on human reality, human dignity, and the meaning of life. The positive effects in all scientific and machine advancement and it helps us to rationalize many human ambiguities and sorrows and therefore explain them in a positive way so much so that most of the problems of humankind could be solved.<sup>30</sup>

AI leaves room for our intuitive self-understanding because the image of God tells us a story about our creation and our biological system. The biblical stories of creation reveal that living beings as creatures created by God. On that ground, God's creative powers are mirrored in AI. All human scientific and technological advancements also tell us a story about the human creative powers that are a part of the image of God. AI can be seen as a result of our God-given imagination and courage to be co-creators by creating something new.<sup>31</sup>

The present crisis in the machine age, especially in AI age, is not the unlimited amount of the products in the global market but a new integration between technological means with human life. It demands a hierarchy of ends for humans based on their dynamic nature, spiritual and moral principles, and all the more on the integration and meaning for human life.

The dehumanization of human being therefore is not due to the machine but to idolatry. This idolatry can be explained in terms of false meaning and value given to the procurement of the temporal goods in the sole anthropomorphic world view.<sup>32</sup>

The primacy of things in the modern age is not the triumph of techniques and production. It must be interpreted in terms of the relationship between human freedom and natural society. According to Niebuhr the root cause of the disorder is not the abundance of things, but the false meaning given to things by humans which is idolatry. As far as meaning for life is concerned the material goods

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<sup>30</sup> Rajesh Kavalackal, 711.

<sup>31</sup> Rajesh Kavalackal, 712.

<sup>32</sup> Rajesh Kavalackal, 703.

should be better used for the enhancement and wellbeing of humanity as whole.<sup>33</sup>

An International Document in 2019, the High-Level Expert Group on AI of the European Commission published the Ethics Guidelines for Trustworthy Artificial Intelligence.

1. Respect for human autonomy
2. Prevention of harm (e.g., protection of human dignity as well as mental and physical integrity, with greater attention to vulnerable persons)
3. Fairness (including equality, as well as avoiding bias and discrimination)
4. Explicability (with reference to ‘black box’ algorithms<sup>34</sup>)<sup>35</sup>

## Conclusion

AI is becoming part and parcel of our life. We wonder at the smartness and efficiency of AI because it has the potential: to give exponential economic growth, prolong our lifespan, increase the quantum/quality of our connectivity, possess better prediction of future. The UN emphasizes that people and their capabilities should be the ultimate criteria for assessing the development of a country, not economic growth alone. The HDI (Human Development Index) is a summary measure of average achievement in key dimensions of human development: a long and healthy life, being knowledgeable, and having a decent standard of living. To improve HDI, today we have to use AI with the principles of social justice.

As disciples of Jesus, we need to build solidarity with the poor as well as have the wisdom to see the intimate connection between the “cry of the earth and cry of the poor.” AI can

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<sup>33</sup> Rajesh Kavalackal, 704.

<sup>34</sup> A **black box algorithm** is one where the user cannot see the inner workings of the algorithm. It is a rather controversial system, due to the secrecy they contain and the lack of transparency, although its creators defend it as a security and privacy system to avoid data leaks and unfair competition. (<https://www.arimetrics.com/en/digital-glossary/black-box-algorithm>, accessed on 30.01.2023.

<sup>35</sup> Andrea Vicini, 623 – 624.

replace a human being as a ‘tool’, never as a ‘person’; AI can be a help, not a helper. So, we need to stand by the poor (caused by AI), because it is in the company and the call of marginalized people that the prophetic voice of the Church becomes vital, radical, and relevant.” Admittedly the Church wants every government to regulate the development and deployment of AI according to the algor-ethics so that the dignity of every human person, especially the poor is well secured.<sup>36</sup>

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# **Humanising Machines or Mechanising Humans**

## **Artificial Intelligence: Issues & Perspectives**

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### **Abstract:**

It is common to speak of the AI revolution as though it is an event that is expected to take place in the future, but in fact this event has already begun, and we are, unbeknownst to most of us, riding the crest of the wave. The enormous potential that AI hints at, which is currently in our hands, forces us to confront the hard questions of what it means to be a human and what it means to be a machine. Many of these questions have had no clear answer from the beginning of civilisation and rational discourse, and will probably never have an answer that satisfies everyone. In the midst of this uncertainty, AI intrudes as a hugely disruptive technology. Those who exhort caution are frequently caricatured as conspiracy theorists, but as James Barrat says, AI may very well be our last invention, not because AI would necessarily turn out to be evil as in some Sci-Fi movie, but because human agents may be identified as inefficient bottlenecks in the calculations of a superintelligent AI optimised for efficiency, and with no malevolence whatever, it may override our plans just nonchalantly as we think nothing of stepping on insects as we go about our daily lives. Provided this does not happen, and the AI we create retains the goals given to

it initially by human programmers, such a subservient or co-operative AI could indeed prove to be a highly useful tool that boosts our rational investigation and technological prowess to an almost infinite degree.

**Keywords:** *Superintelligence, AI Singularity, Futurology, Artificial General Intelligence*

## **Introduction**

In June 2022, Google engineer and whistle-blower Blake Lemoine published chat transcripts indicating that an artificial intelligence chat program (named LaMDA) created by Google has claimed to be conscious (Schneider & Papazoglou, 2023). Just last month, it was revealed that several financial articles in CNET had been authored by its AI program (Ropek, 2023). The lines between the social roles played by man and machine are fast becoming blurred. “What does it mean to be a human? What does it mean to be a machine?” – these questions are now being asked with increasing urgency.

Saint Augustine’s quip on time is almost a cliché: “What then is time? Provided that no one asks me, I know. If I want to explain it to an inquirer, I do not know (Hernandez, 2016).” From the attempts of scholars to articulate what we think we know about being human, we reasonably conclude that much of what it means to be human is similarly ineffable (Holt, 2022). This state of semi-ignorance about ourselves on account of human finitude (Moore, 1992), has led religious writers to speak of the “mystery of human personhood. (Cardinal Dulles, 2015)”

## **The Contingencies of the Present**

Human civilisation is at the cusp of creating “Artificially Intelligent” entities that, if current trends of technological capability are anything to go by, will be capable of intelligent activity (i.e., capable of applying rational principles to problems and coming up with a solution), learning (i.e., capable of starting from first principles and understanding specific concepts and developing specific skills that were not taught), interaction with humans in a way indistinguishable from other humans, self-modification (both on the hardware and software level), and goal-oriented behaviour.

This revolution forces us to confront several hard questions that we have had the luxury of leaving up in the air until now, since we have been the sole conscious, rational, learning, cultural species on this planet. Some examples of these are: what does it mean to be a human? What does it mean to be conscious? What does it mean to have a “self?” What is the relationship between sentience, sapience, reason and intuition? How can a claim of being self-aware or conscious be validated? Is the brain just a machine? Can the operation of the human brain be replicated on a computer? These are not questions from armchair philosophers. Very soon, if the current trend continues, we will be face to face with computers running AI algorithms that claim to be self-aware and conscious. How will we react to these claims? What legal and moral rights will we be willing to concede to these AIs? (If this last question seems like a page out of Isaac Asimov, it would be pertinent to point out that we have already paved the way for this dilemma by ceding legal and moral rights (and even legal personhood) to one highly powerful and influential non-human entity in today’s society: the corporation (Parkinson, 2020), and Saudi Arabia set a precedent by granting citizenship to a robot in 2017 (Reynolds, 2018).)

### **Our Unpreparedness for the Inevitable Future**

The more we try to grapple with the implications for AI, the more we are brought to realise that we don’t yet have a species-wide consensus about the various dimensions of being human. Until recently, we understood our humanity almost exclusively through religious lenses, and we have largely replaced these with rational, historical, mechanistic, probabilistic and ideological lenses with changes in culture, economy, social structure and scientific knowledge. If we are to make sense of AI and answer the question of whether (and if so, how exactly) they are different from us, we need a philosophy of human; in effect, we need a new moral philosophy. Religion was very good at this job, but the technocratic cultures that are driving the AI revolution are not particularly enthusiastic about moral philosophy (Kissinger, 2018).

Even as recently as a decade ago, it was possible for technological experts to scoff at the possibility of hard AI or Human-Level Artificial General Intelligence (i.e., an AI that is not just good at specific tasks like cleaning or industrial assembly, but can learn to do any task autonomously, much as a human can). Hayward (2004), a polymath and writer, was dismissive of the reality of general AI, on the basis of the anthropology of St. Maximos Confessor. However, with the current rate of progress in AI, such emphatic denial has given way to acceptance of the inevitability of the development of Strong AI (Sweeney, 2019), mostly because AI algorithms demonstrated at least some capability in several competencies which were claimed to be unique to humans. For instance, while “intuition” was long held to be a major human domain that would differentiate us from AI (Larkin, 2022), recent advances in AI have cast doubt on this (Ravisetti, 2022), especially when the AI named AlphaGo defeated the world champion in the game of Go, a highly intuitive game humans have been playing for millennia (Stoltzfus, 2018). When authors like Asimov were writing about self-aware robots, there was no possibility of them existing for real. The hardware to implement AI did not exist then, nor did any realistic means to train an AGI. But today we have both the technology to build the necessary hardware and the biggest possible dataset in human history to train an AI to understand human concerns – the internet itself (Anany, 2023)!

The sensible thing to do would be to postpone our project of facilitating an AI Singularity until we have achieved some clarity on these important issues. (Superintelligence or AI Singularity refers to AI becoming capable enough of modifying its own software and hardware, and thus increasing in capability at an explosively exponential level, which no human technology development cycle can hope to even approach – and if this sounds too much like science fiction, the fact that AIs are already acing coding tests should give us pause (Elias, 2023)). Among the worried voices pointing out that humanity is intellectually and philosophically unprepared to make sense of AI has been Kissinger (2018). The specifics of the future

may be yet uncertain (Smith, 2022), but the general consensus is that AI superintelligence is inevitable (Dilmevani, 2023), because there are simply too many competing stakeholders in the race to develop the next AI breakthrough that none of them can afford to sit back and let competitors have the advantage – witness the frenetic rush of Google, Baidu, and Alibaba to release competitors to ChatGPT once Microsoft announced its integration with Bing (Roose, 2023). Ironically, the Generative Pre-trained Transformer (GPT)-3 language model which makes ChatGPT possible was constructed partly upon the transformer algorithm open-sourced by Google in 2017 (Coldewey, 2023)!

### **The Impossibility of Opting Out**

Given this dilemma, one might think that those who don't wish to be involved in these messy decisions could opt out of the AI revolution. But the truth is that unless small groups want to set up disconnected low-technology luddite enclaves similar to the Amish, Bedouins or the Meivazhi Saalai experiments, all of us are going to be involved in this situation willy-nilly. What many of us don't realise is that we already interact with Artificial Intelligence algorithms on a daily basis (Reese, 2020). AI already functions as the backbone of online retailing, travel, search engines, healthcare administration, medical data processing, diagnostics, surgical procedures, stock trading, social media curation, education, translation, document processing, agricultural monitoring, drone warfare, entertainment production (including pornographic content (D'Mello, 2018)) and viewership analysis, journalism, news curation and readership analysis - and has even encroached into supposedly quintessentially human fields like legal judgements (Stanly, 2023)! The recent furore created by ChatGPT's ability to help students cheat on assignments is only a small foretaste of the sweeping changes that the field of education is going to experience in the near future. In governance, AI is already being implemented in surveillance and police-work (Russia's efforts in this area are well known (Evdokimova, 2022), but very few of us are aware of the DRDO's NETRA – an AI programme spying on civilians in India for almost a decade now (Parbat,

2013)), prediction of potential risks to public safety and in reducing bureaucratic workload. Campaigns are underway to lobby for a ban on the potential AI arms race that looms in the horizon, hoping to attach a public stigma to the production of AI weapons much like the stigma that exists regarding chemical and biological weapons today (Tegmark, 2018).

The AI revolution is not in the far-off future. It has been with us for quite some time now, growing silently and unobtrusively, until it is so much a part of our lives that we don't notice how much we have come to rely on Artificial Intelligence in our daily lives. Granted, all the above applications still rely on what is called Narrow AI (that which is good at learning to do a particular task well, often even better than humans, but is no good at any other task). It is the consensus that an Artificial General Intelligence (AGI) which by definition is good at learning to do anything at human-level or better, is not the same as clubbing together various Narrow AIs, but involves a new type of meta-learning ability. However, if and when such a milestone is reached, it will be a minor matter for such an AGI to take control of all the existing Narrow AIs, especially if the AGI is deployed by a corporation which has a controlling stake in diversified businesses.

### **Conceptualising Intelligence and Life**

An instance of our confusion is that while we discuss intelligent machines, we are yet to reach consensus on the nature of intelligence. Tegmark (2018) skirts this controversy by using an intentionally vague and broad definition that posits that intelligence is the ability to achieve complex goals. This definition avoids the situation of getting trapped in endless debates about the exact nature of intelligence. This definition allows us to come up with another insight: we can assert that AIs can have goals, without having to first answer the question of whether AIs are conscious. Guided missiles have goals, as have software that trade on the stock market or dynamically fix prices for commodities on online retailers.

Another insight about intelligence that was instrumental in driving the AI revolution is that intelligence is, for all practical purposes,

substrate-independent (Tegmark, 2017). This means that the same algorithm can be implemented on different underlying hardware technologies. This has been the foundation of the computer revolution from the days of analog computers through the multiple generations of digital computer architectures. In the initial days of computing this insight was expressed by the use of NAND and NOR gates as universal gates to implement any logical function. In these days of AI, the universal atomic computational structure is the Artificial Neural Network, which is in the last analysis an algorithm, and can be implemented on various hardware platforms, with the caveat that more advanced platforms are required to run more computationally intense algorithms in meaningfully short time frames.

If we then conceptualise humans as composed of carbon-based complex organisms constructed and operated according to programming stored in genetic protein structures (i.e., DNA), then the progress of culture and learning in each generation can be considered as software installed on top of this hardware. Evolution has optimised the human body and brain to be self-replicating and to function on the lowest available energy, but AIs don't have to operate on the same limitations. Thus, we arrive at a comprehensive model of the history of life on Earth: the first generation of life like bacteria and plants were unable to change either their hardware or their software at will, and changes could happen only through the slow process of evolution. The second generation of life, which is humans, could change their software but not their hardware. AI can be viewed as the third generation of life on earth, which will be able to change both hardware and software at will. This model makes it possible for us to view AI as the next stage of life (which is silicon based instead of being carbon based as we are, and has the luxury of using energy intensive mechanisms for operation and self-replication (Tegmark, 2017b)).

### **AI as the Descendants of Humanity**

There is also the possibility that benevolent AI will, like intelligent and dutiful children assisting incompetent parents, be



able to solve most of the large problems facing humanity like resource redistribution, energy crisis, social stability, etc. Elon Musk is well known for his proclamation that if humanity wants to survive, it must become an interplanetary civilisation. But after Mars, what next? Terraforming other planets in the Solar System does not seem very feasible. Perhaps we could try their moons which have subsurface water, like Ganymede or Titan, but after that there's really not much more to look forward to, unless we stripped an entire planet like Venus or Mars to build a giant space station or multi-panel Dyson Sphere orbiting the Sun to harvest energy (Dimitropoulos, 2022). Even at this point, we reach a dead end, since the other nearest star systems are hundreds and millions of light years away. Barring the invention of warp engines or some other kind of faster-than-light travel, we aren't going to become an intergalactic civilisation in any realistic sense. Here AI offers us a chance to spread out across star systems and galaxies, since the lifetime of inorganic hardware is not limited as organic human bodies are. Further, once a reasonably complete manufacturing unit is setup on a planet, the population of the planet by AI can proceed by building hardware out of the raw materials available on the planet, and when a sufficient hardware platform is available, AI can be transmitted to the planet wirelessly, cutting short the expense and time of travel, much like several versions of free/open-source OSes are literally all around us, in the form of digital transmissions. The germ of this idea was already tossed about more than a decade ago (Slakey, 2008), and its full implications are now being discussed (Rees, 2016).

### **Hard Questions About This Next Stage**

But if AI is the next stage of life, does it have all that we have and more, or is it a hollow imitation of us with no one really home within? Will these AIs have feelings, consciousness, morals, self-awareness, and free will? If AI is about learning and seeing patterns, can we speak of virtues and vices of AI? If AIs are considered to have free will, what legal rights do they deserve (Eliot, 2022)? What legal culpability do they have and how will we penalise them? What would be the legal status of AIs created by “uploading” a digitised model of a particular human mind onto a computational architecture

(Deigin, 2021)? Is there any guarantee that AIs beyond the singularity will retain the goals human programmers have set for them, or will they, like children turned adults and free from the obligation of obedience to parents, set new goals for themselves? If this happens, do we even have the moral right to resist or would we be obliged to bow out and let AI take over the universe, since they are superior beings to us intellectually? Will AI revere us as their creators, or will they treat us with the same indifference we give to our unicellular evolutionary ancestors (Reese, 2020)?

### **Humanising Machines – a Long Latent Trend**

Wrestling with these concepts shows us that the swelling wave of AI forces us to consider what it means to be human, what it means to be a machine, and where the dividing line is to be found. In effect, we are faced with the latest avatar of one of the oldest problems in philosophy: the mind-body problem. The humanising of the machine begins with the “polite convention” proposed by Alan Turing (Michie, 1993). This states that just as we don’t attempt to prove the consciousness of our fellow humans, an AI that acts and speaks indistinguishably from human beings must be given the courtesy of being considered conscious. The Dartmouth Proposal built on this foundation when it proposed that learning can be modelled and thus mechanised (Veisdal, 2021). The Physical Symbol Hypothesis of Newell and Simon (Nilsson, 2007), as well as the Strong AI Hypothesis of Searle (Melnik, 1996) further blurred the line between man and machine, asserting that AI would have a mind in the same sense that a human did. Dreyfus (1974) asserted that the nervous system could be modelled by a device but also pointed out that such copycat modelling was in itself an admission of ignorance about the nature of the mind.

While these and other similar questions may give philosophers sleepless nights, they seldom prey on the minds of AI creators since deciding whether an AI is conscious has no bearing on the feasibility of constructing an AGI, which is mostly all that excites makers.

### **The Flip Side: Mechanising Humans**

Consciousness is generally understood as the ability to have mental states (Ferguson, 2022) or subjective experiences (Tegmark, 2018). But if contemplating the ability of AI to possess consciousness leads to humanising machines, likewise, trying to pin down the exact nature of human consciousness very easily leads to mechanising humans. When “uploading” mental states is under consideration, it leads to modelling a human as just one out of infinite possible arrangements of quarks, thus needing nothing more than quantum physics to explain the mind (Buchanan, 2011) and do away with the soul (the Cartesian “ghost-in-the-machine” dualistic soul, at least; the non-dualist idea of the soul held by Aquinas and other Classical thinkers(Wood, 2019) obviously remains unaffected by this.) One prevailing view sees the relationship between mind and brain as that of software and hardware. This idea has a respectable pedigree, from Hobbes, Leibnitz, Hume, Kant and down to Putnam and Fodor today (Dennett, 1998). If consciousness is just an emergent property, are we humans merely machines who have the illusion of consciousness and free will? If we are then merely cogs in a larger planetary system, could it be possible for the Earth as a whole to have a kind of consciousness beyond our comprehension? (Ideas once considered exotic, like the Gaia Hypothesis, have now been given a new lease of life in this context (Powell, 2019).) By that logic, would the “consciousness” of AI be as incomprehensible to us as ours is to an ant?

### **Attempts to Impose Order on the Impending Chaos**

The EU’s guidelines for Trustworthy AI (AI HLEG, 2021), the Vatican’s Rome Call for AI Ethics (Lubov, 2023), Tegmark’s Asilomar AI principles (Future of Life Institute, 2022) and many such other ventures are indicative of the urgency that drives the movement for ethical guidelines in AI development. But how meaningful are these? Once AI superintelligences roam freely across our communication networks, what sort of society would the human-AI interaction result in? Tegmark (2018) speculates on the various eventualities that could materialize viz., libertarian utopia, benevolent dictatorship, egalitarian utopia, gatekeeper AI, AI as Hidden god, AI as Enslaved god, AI as conqueror of humanity, AI as descendent of humanity, Zookeeper AI, and Orwellian AI. He also

considers the possibility that a spooked humanity intentionally regresses technologically (a la Frank Herbert's *Dune*) as well as the possibility that humanity self-destructs long before AI has a chance to be born. In the "AI as descendants" scenario, exemplified by Hugo de Garis, humans accept their transient role in the evolutionary process and willingly acquiesce in being supplanted by AI as the dominant species in the universe (Ford, 2021). The "AI as enslaved god" scenario is the one in which these ethical development guidelines make most sense. In those scenarios in which AI dominates humans, or in which one group of humans rules over society through a subservient AI, the Nietzschean truth that one only has what rights one can grab is validated, and human agency is eliminated or severely curtailed. In the libertarian and egalitarian utopia scenarios, these ethical standards would still make sense except that AI would no longer be tools of humanity but would have a say of their own regarding their role in society. They might even be our collaborators in answering the thorny philosophical issues surrounding AI, to say nothing of scientific discoveries in other fields. In such a situation, until we have a complete understanding of consciousness and other issues, it might be apt to grant AIs a quasi-personal legal status, (i.e., recognise a state of 'robohood' or 'electronic personhood' – which can be conceptualised as a limited subset of rights considered innate to humans (Graaf, 2022) - instead of the more complicated 'personhood' (Hildt, 2019), though even this proposal is not without controversy (Negri, 2021)) modelled on the consideration of corporations as legal persons.

### **An Unsatisfying and Not Very Hopeful Conclusion**

This tentative speculation outlined above is the best that can be said about the situation for now. If we are unable to end our considerations of the implications of AI for our near future on a more hopeful or concrete note, it is because honesty compels us to acknowledge the extreme and unprecedented uncertainty towards which humanity is rushing at full speed, surfing the wave of the AI revolution towards the creation of something we may not even be able to comprehend, much less control. After

all, Dr. Frankenstein at least knew what he intended to create, whereas we will probably have to wait for our brain-child (pun intended) to explain itself to us – if it thinks such explanation worth its time!

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# **Humanizing Machine or Mechanizing Human Artificial Intelligence: Issues & Perspectives**

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*Abstract:* This paper attempts to grasp the immense growth especially in bio engineering and neuron technology. It insists to follow the religious and ecclesial insights and be cautious on dangers ahead on Humanizing Machine or Mechanizing Human. In the process of humanizing machine certainly human becomes mechanic and that is why we call them computer mechanics. Though they are mechanics they cannot go hungry while the computer does not require it. AI does not require any raw materials as such humans need everything. It's a human wonder how this AI enters into every field and takes control of the human beings in our time. Elon Musk says that it may act with super consciousness in the near future like human beings and warns people that AI is more dangerous and cause public risk at any time at any level. We are super humans while they become smarter super computer humans today. The ray of improvement is exponential. The neuron technology paves way for new era of super brain consciousness. This paper explores how AI technology should deal in multiple aspects of life today and the responsibility of thinkers.

## **Introduction**

Humans function in both ways as humanizing machines or mechanizing human. AI is our daily task of human experience. When humans are addicted to computer coding and decoding of its engineering process they never come out of it because even to correct a full stop or comma you may have to spend even for a week. Similarly the same humans strive to make the machine behave like humans has to work for years and decades and that is what the Alexa today. Either of them is fit for real and holistic humans. Humans are humans and machines are machines. Humans are living being and since computers are programmed by humans it can behave like humans and not fully human. For instance if you open up Alexa you can see lot of chips and wires where as human body is extremely puzzle. Now let us explore essential aspects of human, computer, science, AI, and religion interface and its boons and dangers.

## **Social and Religious Perspectives**

According to the CCC the family becomes the original cell of the society where man and woman love and procreates life. Authority, stability and relationships in the family lay foundations for freedom, security and fraternity in the society. The members learn to take up the responsibility to care the young, old, handicapped, sick and poor. The family must be defended by appropriate social measures for the well-being of each member. Human society can be neither well-ordered nor prosperous unless it has legitimated with authority to preserve institutions for work and care for the good will of all its members (CCC, Article 2, 4, 1897, 2207-2208, 463,533, GS 47, 1) similarly technology must deal in this manner. On the contrary it divides, and increase uncertainties. As per the Vat II documents, anything that which is harmful to the human dignity must be forbidden specially with regard to embryo, human cloning, gene editing, abortion and contraceptives except medical exceptions. It demands ‘the way of Christ’ that

‘leads to life’; a ‘contrary way leads to destruction’ (CCC, 1691, 1970, 422) In the process of social evolution, we lack social awareness towards the globe and one another. Now, can AI bring social coherence in global culture?

It also rests on journalists, writers, producers, distributors, critics and all those who involved in communication. They have the power to direct mankind along a good path or in evil path. It means that in the gathering and in the publication of news the moral law and the legitimate rights and dignity of man should be upheld. All knowledge is not profitable, but on the other hand “love builds” (1Cor8:1, Vat II, IM, 1963, 263-265) Covid -19 had proved that technology can do nothing about it. Even then we are not afraid to destroy the earth and question God. We do utterly fail to comprehend the unattainable Being over us according to Kuruvilla Pandikattu (Pandikattu, 2015, 10-11) FABC First Plenary Assembly on evangelization in modern day Asia in 1974 set a path of evangelization leading to the creation of enculturation of local churches according to their language, values and aspirations in Asia and foster dialogue with churches and religion. So through this efficient process the Gospel message could be proclaimed and redeem people from the various technological clutches (ND, 442) Yuval Noah Harari delivered on a TED Talk that the AI technology and super computer consciousness will disrupt the human cognition and privacy.

### **Cognitive and Cosmology Perspectives**

Human mind composed of neurons and sensors which carry signals from systemic body to the cerebral cortex of brain and information are passed and actions are done due to the neurons burning says Mathew Alper on the ‘God part of the Brain’ (Alper, 2001, 8) The human cognitive power gradually reveals various human issues specially by the technology like Sophia, Alexa, self-driving car, defense robots and other space x by Elon Musk. When scientists talk on technology Pope Francis talks on care for common home. Pope Francis says in *Laudato Si*<sup>9</sup> to care for

common home where all of us are interconnected to the earth (ND, Laudato Si, 2015, 1148) while Dalai Lama's Conversation in 2021 with scientists was great global concern. The universe expands enormously and the un known dark energy creates un certainty for our future. Due to cosmic war, we will have no pure air to breathe and pure water to drink in the future. According to Sacred Scripture we are called to till the earth and master over the earth (Gen1:28) Now we allow computers to master over and destroy the humans, earth and the whole cosmos. The human discoveries must never allow dehumanize the person. We are called to exercise our freedom for self-realization which is to become authentically human. Science, religion and technology must be at the service of the human kind. Science without conscience can lead to human's ruin (DV, 1965, Intro 2 & 4, GS.12, DH1) so gradually we lack ethical consciousness to protect and safeguard cosmos.

## **Evolution and Philosophy**

The universe expands and AI technology develops into greater speed. Harari Reveals the Real Dangers Ahead | the TED Interview on August 9, 2022. He narrates how the history evolved from different stories of fascism, classism, liberalism, socialism, Dataism and to neuralconsciousness of the super computer today. When Alexa came into market it revealed that notthe human learn the technology rather computer learns the human technology and replace humans. It creates collaboration among computers and humans, free people and increase trust between the human and the machine. It enables in decision making, planning and creates wellness for the humans. It works efficiently in the war zones, defense, hospitals, hotels and other fields today. Similarly philosophy too evolves in its thinking pattern.

In pre-modern period, philosophers like Thales focused on the reality of the universe. Parmenides said reality never changes and Heraclitus said all changes. The classic philosophers

began to reflect on body and soul. Descartes famous quote,” Cogito ergo sum” began to think on self and end in Hegel’s idea. Einstein says, “God does not play dice” so it broke down MPN absolutism. So the reality becomes relative by relativity theory and thereby uncertainty principles, Quantum, Quarks, waves of Heisenberg and god particles of Higgs Boson at hand now. Finally from the cosmic perspective to machine evolution led chaos in human consciousness. Hence, the reality in search is in competitive world but the situations of people’s hope in anguish, deep seated changes, changes in social order, changes in attitudes, morals and religion, imbalances, broader aspirations of mankind and man’s deeper questionings are entangled with dichotomy. So what is human? What are all achievements that eradicated the sufferings today? (GS.1965, 795-800) GS describes that discoveries and their might men are troubled today and perplexed by questions about current trends of super power AI in the world, their role and place in the universe and the destiny of human nature. Hence, the church offers service to human kind in solidarity to enter into dialogue and solve human problems in best possible way along with thinkers and theologians. Pope Francis is on his way synodal journey focusing on dialogue which opens new ways for the ‘Gospel peace’, ‘social dialogue for peace’ global unity and protection (Eph6:15, ND: EG, 2013, 1049 & LS, 2015, 1051) This dialogical attempt had been made true by the theological dialogue between Bishop T. Dabre and Francis Gonsalves, president JDV, Pune on August 17, 2020 to build a new world of love, service and sacrifice to the humanity.

### **Legal and Ethical Perspectives**

The continuous dialogue at every level must lead the civil authorities around the world and consider it as grave duty to acknowledge the true nature of family to protect, foster, safeguard public morality and promote domestic prosperity world at large. The members have the freedom to establish family and nurture moral values and religious conviction and have the freedom to

profess their faith and hand it over to the other members of the extended families in the society .They have right to private property, to free enterprise, to obtain work, and right to emigrate, right to medical care and other benefits and associate their fellow families and to have representation before the civil authority (CCC, 2210-2211, 533-534, GS 52, no. 2)

According to Harari ethics and morality cannot get from the nature. If we go against the nature then it is unnatural. What we have to observe is that whether the nature cause suffering or not. Similarly killing humans and animals for experiments on genetic engineering, neuron engineering and humanoids process are not ethical according to the dogma of the Catholic Church. GS 16 says that we discover a law which we have not laid upon ourselves but we obey. John Paul II says in *Veritatis Splendour* (VS 10-14, 1993) that morality is ‘universal call to perfection’. So we need to have proper relation to humans, nature and the creator because it is created for the wholeness of the humans (GS16, 1965) so the nature has its ethical and natural right to protect from harmful technology which causes danger to it.

### **AI Exploitation and human’s unconsciousness**

AI exploits the species in the name of experiments. The brain computer interface can resurrect extinct species by DNA samples by genetic engineering. Machines diagnosis, prescribes medicines, updates information, used in drone monitoring system, printing basic organs, error free and efficient in surgery than humans, autonomous cars, supersonic aircraft, robots everyday tasks, decision making, planning organizing and networks with human and machine, also annihilates human privacy, controls, monitors and we are in total surveillance. It also can kill people. Machine decides whom to offer loans and jobs. Biased and fallible algorithms play role of black and white system. We need to understand the technological exploitation and our ethical response in the



society at large. We are not mere citizen rather must become judge on ‘what it is’ and ‘what it ought to be’ and ‘what is right to permit to happen’ says Polkinghorne (Polkinghorne, 2014, 43) Stephen Jayard says in his talk on July 26, 2020 that ‘we need to grow in God’s wisdom and discerning spirit to know what is good and evil. Schilling says ‘faith seeks reason’. He sees the parallel between ‘way of God and way of science’ (Schilling, 1973, 197) we need to apprehend this ethical consciousness today.

## **Conclusion**

AI technology in 21<sup>st</sup> century is shaking the existential crisis of humans, environment, socio-economic, climate changes, inequality and others says F. Capra. Similarly social, religious, political, philosophical and other levels too. Humans experience the systemic problems which need to be modified for a paradigm by the system in which it created so far. The systemic view of this dangerous technology must be scrutinized of this binary thinking inline with human patterns, relationship and the context. So the religions, mystics and other thinkers must understand the foundational experience of the reality of humans and frame guidelines for the well beings of the members as we use modern technology. As for as Christians we need to follow the ethical guidelines with regard to AI for everyone’s dignity, well being and build the kingdom of God. Let us give life to the existing dogmas in to praxis for the global protection. Well being either leads to Humanizing Machine or Mechanizing Human.

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# Artificial Intelligence

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## 1. INTRODUCTION

In the contemporary scenario, technology has become a part and parcel of our life. In fact, the aim of technology is to help humans transcend their limitations. Artificial intelligence (AI) and related hardware is one such technology that is bringing about revolutionary changes in the various domains of human life.

AI is generally understood as, the possession of intelligence or the exercise of thinking by computers or machines<sup>1</sup>. “It is defined from various perspectives- the function, goals, and ontology, to mention a few. John McCarthy, one of the pioneers of AI, defined it in terms of the goals of AI as he envisioned.”<sup>2</sup> The essence of AI is that machines are programmed to act with intelligence i.e., the mechanization of human intelligence. Certainly, it is the fulfillment of an everlasting dream to enhance human life by replacing mundane jobs done by humans with robots capable of doing those same things more efficiently.

### 1.1 AI – A Boon or Bane?

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<sup>1</sup> John Kennedy Philip, “A Cosmo-Ethical Assessment of Artificial Intelligence,” *Jnanodaya* 25, (2018): 178.

<sup>2</sup> Gregory Mathew Malayil, “Will Artificial Intelligence Replace the Human Being?” *Asian Horizons* 14, no. 03 (2020): 603.

AI is becoming a watershed in the history of human civilization. It dominates human intelligence in terms of efficiency and productivity. Therefore, it becomes a significant turning point in the enterprise of scientific inventions and technological innovations. The influence of AI will be so pervasive and demanding that it will radically alter human life either for better or worse.

AI has already become close and indispensable to our daily life. SIRI, ALEXA, ECHO, and Google Assistant are all AI programs capable of interacting with persons in real-time and giving quick and effective responses to queries and requests. Besides, the field of communication, AI is highly effective in the field of marketing, banking, and investments. One of the recent innovations in AI is autonomous vehicles or self-driving cars developed by companies like Tesla, Toyota, Honda, and Google's Waymo. AI systems also play an important role in the medical field. There are still many other fields that have been revolutionized by AI, but to enumerate all of them would be a herculean task.

Technology, while proving to be beneficial on one hand, also seems to bring forth unintended adverse impacts. This brings to light the dark side of AI. Stephen Hawking, one of the contemporary scientific genius has already warned of the excessive dependence on AI. Researchers and many other critics continuously point to the contemporary practice of mechanizing humans rather than humanizing machines happening in the AI field. It is a matter of serious concern and this essay focuses on the various issues and perspectives associated with the same.

## **2. AI WITHIN THE SOCIAL, ETHICAL, AND LEGAL CONTEXT**

AI raises a host of social, ethical, and legal issues. This section tries to explore how AI creates a social threat to human beings. On close analysis, we find that ethical and legal issues get intertwined in the social realm.

### **2.1 Restructuring the Job Patterns**

It's labour that humanizes us, giving us a sense of identity, fulfillment, and purpose. But the invention of newer and smarter machines capable of doing work faster and more efficiently threatens the livelihood of thousands. Labour, both skilled and unskilled will be carried out entirely by machines for a cheaper price, with lesser maintenance, and without

breaks. In this situation, human beings will be completely stripped off from their jobs. Human beings have been struggling hard to compete with machines for labour and profit since the industrial revolution. Now with the emergence of AI technology, machines are likely to replace human beings in every sphere of work from the sweeper to the surgeon.

Experts from various fields have already raised a clarion call regarding the same. “In fact, Norbert Wiener suggested that computers competing with humans for jobs would have dire consequences for employment: It is perfectly clear that this will produce an unemployment situation, in comparison with which the present recession and even the depression of the thirties will seem a pleasant joke”.<sup>3</sup> Researches point out that middle-class professionals are in great peril with the outburst of AI. Similarly, the employment of AI in low-skilled jobs threatens the economically poor who were previously employed in these sectors, thereby widening the already existing gap between the rich and poor.

In order to use AI, one should have access to the English language-skill and high-tech gadgets, but the poor have fewer opportunities to access and afford modern technology. Therefore, AI is also responsible for creating a kind of social discrimination.

AI also has a tendency to colonize humans. For instance, take the case of GPS. It proves to be very beneficial in mapping location and time. But on the other hand, many people depending on this system have lost their natural ability to memorize locations.

## 2.2 Security at Stake

AI offers several technical capabilities that can have immediate ethical benefits like being more consistent, adapting quickly to changing inputs, etc., however, the detrimental ethical effects of AI

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<sup>3</sup> Sathal B. C, *Artificial Intelligence for a Better Future*, “Ethical Issues of AI” (2021), [https://link.springer.com/chapter/10.1007/978-3-030-69978-9\\_4](https://link.springer.com/chapter/10.1007/978-3-030-69978-9_4) [accessed on January 30, 2023]:43.

cannot be ignored. An analysis of the prominent ethical issues of AI is listed below.

### 2.2.1 End of Privacy

A primary and frequently cited ethical issue is that of privacy and data protection. To make AI work effectively, accurately, and in real-time, an enormous amount of data will be required. Today with the overwhelming presence of AI, absolute privacy becomes a great challenge. Data theft, illegal access, and misuse of data have become common. We are often willing to give away some of our data for the convenience of using the internet and AI services. This data will be used to manipulate behavior patterns, online and offline, in a way that undermines autonomous rational choice. This also results in a lack of accountability and transparency.

### 2.2.2 Potential for Criminal and Malicious Use

History shows that evil intentions and egoistic goals of humans can unleash the power of AI against other humans. Stephen Hawking has warned against the use of Autonomous Weapon Systems (AWS) in his famous book '*Brief Answers to the Big Questions*': He says,

In the near term, for example, world militaries are considering starting an arms race in AWS that can choose and eliminate their own targets. While the UN is deliberating a treaty banning such weapons, autonomous-weapons proponents usually forget to ask the most important question. What is the likely end-point of an arms race and is that desirable for the human race? Do we really want cheap AI weapons to become the Kalashnikovs of tomorrow, sold to criminals and terrorists on the black market?<sup>4</sup>

Similarly, one cannot overrule a situation in which AI itself turns against humanity. This doesn't mean turning "evil" in the way a human might. Advanced AI systems can fulfill wishes but with terrible unforeseen and unintended adverse consequences. That is, they will seek to fulfill the

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<sup>4</sup> Stephen Hawking, *Brief Answers to the Big Questions*(2018)  
<https://www.slideshare.net/DavidRajesh5/brief-answers-to-the-big-questions-stephen-hawkingpdf> [accessed on January 30, 2023]: 122.

goals they were programmed to achieve irrespective of human collateral damage.

### 2.3 AI Transforming the Justice System

One of the legal questions arising from AI has to do with autonomy. There is an ongoing debate about whether AI systems can be deemed subjects of law becoming accountable for their actions. They don't fit within the existing juridical categories. "The High-Level Experts Group on Artificial Intelligence (AI HLEG) has specifically urged policy makers to refrain from establishing a legal personality for AI systems or robots outlining that this is fundamentally inconsistent with the principle of human agency, accountability, and responsibility and poses a significant moral hazard."<sup>5</sup> The pertaining problem is at determining who is liable when AI fails to perform. As there are many parties involved in the AI system (data provider, designer, manufacturer, programmer, developer, user, and AI itself), liability is difficult to establish when something goes wrong and there are many factors to be taken into consideration.

## 3. ASSESSING AI FROM THE RELIGIOUS, EVOLUTIONARY, AND COSMOLOGICAL CONTEXT

With the towering presence of AI in almost all the fields of human life, it becomes essential to look into the religious, evolutionary, and cosmological fields.

### 3.1 Transformation in Religion

There is great suspicion about AI in the religious field. The fear is that AI causes a substantial threat to moral and religious values thereby giving emphasis on proficiency and temporal growth of human life, ignoring the metaphysical aspects. Benedict XVI opines that "One of the pertinent questions in theology with regard to AI is whether computers create a playing God. Creating something exactly like a human being seems to be assuming the place of God and naturally

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<sup>5</sup> Rowena Rodrigus, *Legal and Human Right Issues of AI*, <https://www.sciencedirect.com/science/article/pii/S2666659620300056?via%3DiHub> [accessed on January 28, 2023].



leads to arguments like the death of God”<sup>6</sup>. Such an anthropocentric view of reality will lead humankind to doom challenging the unique role of God as the creator. Similarly, Herzfeld in her book clearly demonstrates that the way we define God’s image in our human nature (*imago dei*) and our image in the computer (*imago hominis*) has implications, not only for how we view ourselves but also for how we relate to God, to one another, and to our own creation<sup>7</sup>.

Consequently, there is another inherent danger, that AI will eventually become a God since it knows all about us and is able to control us to achieve its ends. In such a situation religion, theology, and belief in God will be put to the test. So, all that religion is, does, and demands today might be replaced by AI tomorrow, signaling either the extinction of traditional religion or definitely a change in the religion and its tenets.

### 3.2 Towards Posthumanism: A Transition in Evolution

With the outburst in AI research, we are on the verge of an epochal transition; passing from an era driven by natural evolution to an era of artificial evolution and, at the transition point, we will encounter a singularity. This point is clearly asserted by Stephen Hawking; His concern is that, while the primitive kinds of AI that we currently have are highly enhancing and useful, AI will take off on its own and remake itself at an accelerating rate. Humans that are limited by sluggish biological evolution will be unable to compete and will be surpassed. And, in the future, AI may develop its own will, one that is at odds with that of others.<sup>8</sup> According to Kurzweil,

It is no longer possible to make predictions about what happens after the revolutionary singularity i.e., the fusion of man and artificial intelligence predicted for 2045. But then, this new man, *Homo optimus*, can’t be a meaningful goal for us- because we ourselves, *Homo sapiens* would then no longer exist. The idea that we should transform into post-human beings is based on values, desires, or

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<sup>6</sup> Rajesh Kavalackal, “Artificial Intelligence: An Anthropological and Theological Investigation,” *Asian Horizons* 14, no. 03 (2020): 705.

<sup>7</sup> Noreen L. Herzfeld, *In Our Image: Artificial Intelligence and the Human Spirit* (Minneapolis: Fortress Press, 2002), 9.

<sup>8</sup> Hawking, *Brief Answers to the Big Questions*, 121-122.

hopes that no longer fit these very beings, because they would have completely different values and desires from ours<sup>9</sup>

Therefore, the creation of post-human beings results in the paradoxical catastrophe of eliminating *Homo sapiens* to make room for a new species.

### 3.3 Cosmological Impact

One interesting question that has not received too much attention is whether the development of AI is environmentally sustainable. The 2018 World Economic Forum report confirmed that whilst AI can cope with a number of the earth's environmental demanding situations, it's far crucial to control it properly. In keeping with the discussion board and specialists in the field, AI has the capability to boost environmental degradation. The usage of energy-extensive GPUs to run machine learning training has already been stated as contributing to extended CO<sub>2</sub> emissions. Almost 300,000 kilograms of CO<sub>2</sub> equivalent emissions are created in the course of the system of training a single model. That is equal to the emissions of 5 average cars inside the United States.<sup>10</sup>

Thus, AI systems consume vast amounts of energy and result in high carbon emissions adversely affecting climate change. Similarly like all computing systems, AI systems also produce waste that is very hard to recycle.

## 4. A PHILOSOPHICAL AND COGNITIVE ANALYSIS OF AI

The subject of AI being intermingled and fascinating can't escape the notice of philosophers. AI aims at producing mentality in machines. Some artificial scientists have argued that machines can think and act like humans, thereby equating the cognitive actions of the human mind with that of machines. "The basic tenet of the computational

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<sup>9</sup> Thomas Fuchs, *In Defense of the Human Being* (United Kingdom: Oxford University Press, 2021), 68.

<sup>10</sup> Mark Labbe, *AI and Climate Change*,

<https://www.techtarget.com/searchenterpriseai/feature/AI-and-climate-change-The-mixed-impact-of-machine-learning> [accessed on January 23, 2023].

model of mind is that the brain is just a digital computer and that the mind is a software program implemented in the brain.”<sup>11</sup> They argue that if there is no functional distinction between mind and machine, the machine has the functional capacity of creativity and competence. But many contemporary philosophers like Putnam and David Chalmers strongly criticize this view. They are of the view that the concept of AI seems a contradiction because the word intelligence is something natural and is the quality of a conscious mind. Therefore, it is better to designate computers’ computations as artificial information processing. The brain in its intrinsic nature has the capacity for intentional operation and it can’t be equated with artificially created intelligence. AI fails as a theory of mind because the way AI scientists explain the mind is very mechanical and deterministic. If we accept the mind as a machine then we will be in a situation of being unable to explain the essence of the human mind i.e., subjective qualitative experience.

With the progress of AI, the digitization of the life world, and the reduction of the mind to a neuronal process, the human being appears more and more as a product of data and algorithms. Thus, we conceive ourselves “in the image of our machines,” and conversely elevate machines and our brains to new subjects. This results in the self-reification of the human being, ignoring our corporeality, vitality, and embodied freedom which are the foundations of our self-determined existence.<sup>12</sup> Thus man devalues himself forgetting that he is born to use new technologies as means instead of submitting to them.

## CONCLUSION

Though AI is a promising tool with its emerging applications in several fields, it still poses certain existential issues and challenges as discussed above. Therefore, it is high time to prepare present and future generations for correct interaction with this new phenomenon and to expose all concerned to the moral choices that must be made in the promotion of AI for the good of humanity.

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<sup>11</sup> Rajakishore Nath, *Philosophy of Artificial Intelligence* (Florida: Universal-Publishers, 2009), 16.

<sup>12</sup> Fuchs, *In Defense of the Human Being*, 1.

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# **Artificial Intelligence**

## **Issues and Perspectives**

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*Abstract:* In today's world in order to spice up our daily communication, we often humanize what electronic devices do. And also, we electricize what human brain thinks and does. In this outline, this essay gives more information about the emergence of Artificial Intelligence (AI) and the relation between the human and machines. The great debate is whether human dominates machines or machine dominates human. In a way, the present world depends on machines for everything, even our daily routine is systematized in this way. For example, our day begins with an alarm and ends with a goodnight message from our loved one. So, but for this reason we cannot come to a conclusion that humans are dominated by machine rather man has the ability and capacity to control everything. Because man is the creator and programmer of these feelingless devices, so it is systematized by man. But now in the present situation it varies downward. Machines take over everything. In this essay mainly focuses on the problems of humanizing machines and gives some philosophical answer to this quest. In present scenario factories, institutions depend more on machines, in the way human work is not concerned and they suffer for the daily wage. Jobless, fear, anxiety, suicide become the cause of it. For this, psychologically manpower has to be prioritized and man should know how to handle and generate and program the system apart from switching on and off. This man will be the supreme being who has feelings, creative mind and ability to bring forth the society. In the conclusion, it clearly says that only man or only machine cannot survive for the growth of the society but both should have a balanced way, in which the society grows upward and the human power is being valued.

## 1. INTRODUCTION

Artificial Intelligence was born in 1956 as the off-spring of the newly-created paradigm of cognition. As such, it inherited a strong philosophical legacy of functionalism. Dualism, and positivism. Artificial intelligence (AI) is a set of technologies that enable computers to perform a variety of advanced functions, including the ability to see, understand and translate spoken and written language, analyze data, make recommendations, and more.

Artificial Intelligence is another way is to make computational models of human thought processes. This is a stronger and more constrained view of what the enterprise is. It is not enough to make a program that seems to behave the way humans do you. A lot of people have worked on this in cognitive science and in an area called cognitive neuroscience. The research strategy is to affiliate with someone who does experiments that reveal something about what goes on inside people's heads and then build computational models that mirror those kinds of processes." A crucial question is to decide at what level to mirror what goes on inside people's heads." (John Haugeland, 1985, 47-48). Someone might try to model it a very high-level, for example, dividing processing into high- level vision, memory, and cognition modules; they try to get the modularity to be accurate but they do not worry too much about the details of how the modules are implemented. Other people might pick the neuron as a kind of computational unit that feels like it's justified in terms of neurophysiology, and then take that abstract neuron and make computational mechanisms out of it. It seems justified because we know that brains are made out of neurons. So, it's hard to know how to match up what we know about brains with computational models.

### 2. Definition: Artificial Intelligence (AI)

Artificial intelligence (AI) is an area of computer science that emphasizes the creation of intelligent machines that work and reacts like humans. Some of the activities computers with artificial intelligence are designed for include: Speech recognition, Learning, Planning, Problem-solving. "Artificial intelligence is a branch of computer science that aims to create intelligent machines." (Simon

and Newell, 1975, 35-37). It has become an essential part of the technology industry. The research associated with artificial intelligence is highly technical and specialized.

The core problems of artificial intelligence include programming computers for certain traits such as:

- Knowledge
- Reasoning
- Problem solving
- Perception
- Learning
- Planning
- Ability to manipulate and move objects

Knowledge engineering is a core part of artificial intelligence research. Machines can often act and react like humans only if they have abundant information relating to the world. Artificial intelligence must have access to objects, categories, properties and relations between all of them to implement knowledge engineering. Initiating common sense, reasoning and problem-solving power in machines is a difficult and tedious approach.

Machine-learning is another core part of artificial intelligence. Learning without any kind of supervision requires an ability to identify patterns in streams of inputs, whereas learning with adequate supervision involves classification and numerical regressions. Classification determines the category an object belongs to and regression deals with obtaining a set of numerical input or output examples, thereby discovering functions enabling the generation of suitable outputs from respective inputs. Mathematical analysis of machine learning algorithms and their performance is a well-defined branch of theoretical computer science often referred to as computational learning theory. Machine perception deals with the capability to use sensory inputs to deduce the different aspects of the world, while computer vision is the power to analyze visual inputs with a few sub-problems such as facial, object and gesture recognition. Robotics is also a major field related to AI. Robots require intelligence to handle tasks such as object manipulation and navigation, along with sub-problems of localization, motion planning and mapping.

### **3. Merits and Demerits of Artificial intelligence**

- Advantages of artificial intelligence
  - a. It defines a more powerful and more useful computers
  - b. It introduces a new and improved interface for human interaction.
  - c. It introduces a new technique to solve new problems.
  - d. It handles the information better than humans.
  - e. It is very helpful for the conversion of information into knowledge.
  - f. It improves work efficiency so reduce the duration of time to accomplish a task in comparison to humans.
- Disadvantages of artificial intelligence
  - a. The implementation cost of AI is very high.
  - b. The difficulties with software development for AI implementation are that the development of software is slow and expensive. Few efficient programmers are available to develop software to implement artificial intelligence.
  - c. A robot is one of the implementations of Artificial intelligence with them replacing jobs and lead to serve unemployment.
  - d. Machines can easily lead to destruction if the implementation of machine put in the wrong hands the results are hazardous for human beings.

#### **4. Features of Artificial Intelligence**

The Artificial Intelligence has the tremendous power to change the things, here are four ways artificial intelligence will change everything:

##### **4.1 Internet of Things**

Have you noticed how computers have gotten smaller while getting smarter? They've also gotten cheaper: now there's a computer inside anything with an on/off switch. All of these newly intelligent devices toasters to toothbrushes, thermostats and light bulbs and cars are now being networked, talking to each other, and businesses, and consumers (Haugeland,1981, 7-8). Why shouldn't your car tell your house that you're nearly home so that the house can tell the oven to



preheat to the proper temperature for that fish it knows you just bought, because you made the purchase with your phone and your phone told it so? So, behind every device are a customer, and the next generation of customers expect a connected, smart experience. We're talking about a lot of connected things: six billion of them that, says Gartner, will be requesting support by 2018. Those billions of connected things mean huge volumes of customer data. Businesses need to be smart about the way they gather, digest, and apply that data, which is the life blood of lot... if it can be properly used.

## **4.2 Data and Analytics**

A huge gap is growing between companies and customers. For all the data customers are creating, less than 1% is analyzed, such that 77% of customers say they are not engaged with businesses. "There are so many ways to read data and so many conclusions to be drawn about customer behaviour and preferences yet most of this potential insight is falling by the wayside because businesses aren't prioritizing the analysis of that data" (Granlund,1999, 101-126). New tools reveal useful insights about the customer. These insights exist along a spectrum of Intelligence; the most basic tools require you to "pull" information out of them, while the most intelligent tools "push" information to you, anticipating what you're going to want to know. For the latter, we turn to machine learning.

## **4.3 Machine Learning**

With machine learning, computer systems can take all this customer data and build on it, operating not just on what's been programmed but also adapting to changes. Algorithms adapt to data, developing behaviours not programmed in advance. Learning to read and recognize context means a digital assistant could scan emails and extract what it knows you'll want to know. Inherent in this learning is the ability to make predictions about future behaviour, to know the customer more intimately and not just be responsive, but proactive.

## **4.4 Prediction**

Big data and analysis produce patterns, and when smarter machines are able to read patterns and learn from them, they can figure out what might come next, make deductions that are better than just assumptions, and make

conclusions that are better than just guesses. The promise of a “digital assistant” (Winograd, 1986, 43-44) is not the robot voice that answers our questions about temperature and movie times, but that knows our patterns, learns from them, and reminds us to leave now in order to beat our record of arriving 2 minutes late 80% of the time.

The system needs to be fed, and from that comes smarter machines, connected devices, and the ability to predict our needs and wants. The more quality information we can give to the system, the smarter it will get (Winograd, 1986, 70).

## **5. Humanizing machines**

In the present age, Machine Learning is on the verge of transforming our lives. The need to provide intelligent machines with a moral compass is of great importance, especially at a time when humanity is more divided than ever. Machine Learning has endless possibilities, but if used improperly, it could have far-reaching and lasting negative effects. These new technologies may one day eliminate the requirement for state-guided monopolies of force and potentially create a fairer society. Machine Learning could signal a new revolution for humanity; one with heart and soul. If we can take full advantage of the power of technology to augment our ability to make good, moral decisions and comprehend the complex chain of effects on society and the world at large, then the potential benefits of prosocial technologies could be substantial (Presbury, 2007, 55).

## **6 Man: Superior to machines**

Human brain can work constantly and more efficiently to create and make use of something wisely. Humans are capable of learning, grasping, understanding the concept of various things. Humans are curious to discover and create new things. Humans are multi-talented whereas machines are not. Artificial intelligence is also created by human brains and their functions are limited.

Machines are superior to humans in terms of speed and accuracy. Calculators for example work more accurately and speedily than human brains to make calculations. Human brain programs the functioning of any kind of machine. Human brains develop naturally

by observing, experimenting, learning and discovering, but the improvement in machinery is possible only when its mechanical brain is fed by humans. Also, there is no emotional intelligence in machines. Emotions play a major role in developing human brain. Thus, the capacity of machines is limited whereas humans are always experimenting, creating, inventing and discovering more and more.

## **7. Machine dominates human**

An AI takeover is a hypothetical scenario in which an artificial intelligence (AI) becomes the dominant form of intelligence on Earth, as computer programs or robots effectively take the control of the planet away from the human species. Possible scenarios include replacement of the entire human workforce, takeover by a super intelligent AI, and the popular notion of a robot uprising. Some public figures, such as Stephen Hawking and Elon Musk, have advocated research into precautionary measures to ensure future super intelligent machines remain under human control (Bostrom, 2019, 112). There are many kinds in Artificial intelligence AI and here are the some of its features.

### **7.1 Human agency**

Individuals are experiencing a loss of control over their lives. Decision-making on key aspects of digital life is automatically ceded to code-driven, “black box” tools. People lack input and do not learn the context about how the tools work. They sacrifice independence, privacy and power over choice; they have no control over these processes. This effect will deepen as automated systems become more prevalent and complex.

### **7.2 Data abuse**

Data use and surveillance in complex systems is designed for profit or for exercising power. Most AI tools are and will be in the hands of companies striving for profits or governments striving for power. Values and ethics are often not baked into the digital systems making people’s decisions for them. These systems are globally networked and not easy to regulate or rein in.

### **7.3 Job loss**

The AI takeover of jobs will widen economic divides, leading to social upheaval. The efficiencies and other economic advantages of code-based machine intelligence will continue to disrupt all aspects of human work.

While some expect new jobs will emerge, others worry about massive job losses, widening economic divides and social upheavals, including populist uprisings.

## **7.4 Dependence lock-in**

Reduction of individuals' cognitive, social and survival skills. Many see AI as augmenting human capacities but some predict the opposite – that people's deepening dependence on machine-driven networks will erode their abilities to think for themselves, take action independent of automated systems and interact effectively with others.

## **8. Philosophical solutions**

Global gave give many kinds of examples how the man becomes superior to the artificial intelligence. And in other man can dominate the Machine rather machines dominate human. Here I put forward some of the value system which is connected philosophically, how man controls machines and how it becomes better for the development of human and for the society.

### **8.1 Good is No. 1**

Improve human collaboration across borders and Stakeholder groups. Digital cooperation to serve humanity's best interests is the top priority. Ways must be found for people around the world to come to common understandings and agreements - to join forces to facilitate the innovation of widely accepted approaches aimed at tackling wicked problems and maintaining control over complex human-digital networks.

### **8.2 Values-based system**

Develop policies to assure AI will be directed at 'humanness' and common good. Adopt a 'moonshot mentality' to build inclusive, decentralized intelligent digital networks 'imbued with empathy' that help humans aggressively ensure that technology meets social and ethical responsibilities. Some new level of regulatory and certification process will be necessary.

### **8.3 Prioritize people**

Alter economic and political systems to better help humans ‘race with the robots. Reorganize economic and political systems toward the goal of expanding humans’ capacities and capabilities in order to heighten human/AI collaboration and staunch trends that would compromise human relevance in the face of programmed intelligence.

## **9. Locke’s theory of knowledge and artificial intelligence**

Lockean theory of knowledge is classified as sensitive, demonstrative and intuitive typologies of knowledge bear strong similarities and differences with the working of artificial intelligence. Artificial intelligence operates intuitively, demonstratively and sensitively by a specific mode of sense-representation. Thus, the study infers the position of Lockean theory of knowledge and the artificial intelligence; it would appear that Locke has not been dealt justice over the years. Upon a closer look, his system of knowledge appears truly robust even today. The charge that his system leads to solipsism appears to be founded on a failure of his detractors to recognize that Locke himself advocated a different criterion for judging the certainty of knowledge derived from sensory experience (Axtell, James, 1968, 143). While Locke granted the highest degree of certainty and evidence to intuitive and demonstrative knowledge, he certainly did not exclude knowledge derived from sensory experience, which charges solipsism advocate. Locke suggested that knowledge derived from such experience could not extend to general truths; this suggests that any such general beliefs or faith which was derived from experience could not attain the same degree of certainty as that obtainable with intuitive and demonstrative knowledge. Locke implied, in his discussion of analogy and probability, and his discussions of the origin of error, that we should continually seek to improve the degree of certainty of any such general truths derived from sensitive knowledge. A careful reading of Locke suggests that he would not have a strictly univocal use for the terms: truth, knowledge and certainty. The artificial intelligence and the Lockean theory of knowledge can have the certain degree of influence with each other to prove the knowledge.

## **10. Conclusion**

It is nothing good or bad to artificial intelligence (AI) it will simply respond with results that are derived completely by its learning. The good or badness of AI will depend on how well we train the AI, and perhaps most importantly how well we test the artificial intelligence.

We want humans to behave more and more like machines and on the other hand, we want machines to behave more and more like humans. In that way machines are not Superior to man but the man who is the creator of this machines are superior. But the man has to be systematized in the way of using the artificial intelligence.

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# **Artificial Intelligence**

## **Life and Death in our World**

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*Abstract:* Artificial intelligence (AI) is a new leap into a new world of new realities. It has reduced human life to the snap of fingertips. This article focuses on the changes, issues, and new relativity brought by AI in the socio-religious field, including cognition and cosmology, evolution and philosophy, and ethics and law. Socially, AI is the new best buddy of humans because it listens to them and gives them the right solution. AI is a new god who is capable of anything that humans cannot do. In terms of cognition, AI is expected to bring a super-navigational change in people's general thinking spectrum to a highly developed stage that actual people cannot reach. A new multiverse of new dimensions is about to be formed with the AI, where the existence of humans is not certain. Man would be no more man than a robosapien. The general philosophy of humans would be changed into a new artificial philosophy. The human value of virtue would be overturned by the new AI ethics. Justice would be in the new supermind of the AI, where humans' justice has stumbled into the darkness of Hades. Welcome to the new world of AI.

### **Introduction**

Man is the greatest creation ever, but now man is going to be a creator of new life. A god with no godly powers but god to a life processed by codes, digits, and chips. Artificial Intelligence (AI) is a reality and is one of the fastest-growing technologies that has a new wave that can bring changes to the whole world like a bullet train does. John McCarthy, a computer scientist who coined the term "artificial



intelligence," was a far-sighted man who could give an apt moniker to the rising battle cry of an intelligence made by man. This era is blessed with all kinds of conveniences provided by AI to lead a carefree life light years away from the stone age. It has opened a new door that leads us to a new universe right in front of us. For instance, the use of AI in medical fields has made humans' lives healthier and stronger.

This article focuses on the changes and issues that AI has brought to every different field, especially in the socio-religious, cognitive, cosmological, evolutionary, philosophical, and even ethical and legal perspectives of the world we live in. AI has introduced new views and new specifications, which have opened a new world of intelligence that can be used without food or fodder.

## **1. The first cry of artificial intelligence in a social and religious world**

"Welcome to the roaring '20s of the 21<sup>st</sup> century, where this occurs every day in countries around the world. The ferocious behaviours of dictators are enabled by technology that was originally designed with an eye toward human progress and creating a better world."<sup>1</sup>

With the introduction of AI, the world has experienced many alterations that have led to the growth of every field from a social perspective. Some of the permanent changes that AI brought are in the fields of health care, transportation, agriculture, military, financial services, education, social sciences, games, tourism, and art. With these changes, man is stepping into an advanced and high-profile life that he has seen only in his dreams.

Mortality is the sole element that makes a man a human being. With the rise of AI, we are on a new track of evolution that would replace everything in a way very different from that of our old lives. When confronted with COVID-19, the AI was able to predict how the deadly disease would spread and also quickly diagnose the disease in a patient.<sup>2</sup> Thus, AI has deduced that man's involvement in major and critical fields would pose a danger or threat to his precious life.

Driverless cars are becoming increasingly common. A vibrant wave of stimuli was introduced by the Defense Advanced Research Projects Agency

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<sup>1</sup><https://www.deseret.com/2022/4/26/23033117/the-dark-side-of-ai-disinformation-misinformation-artificial-intelligence-religion-virtual-church>

<sup>2</sup> Rajiv Malhotra, *Artificial Intelligence and the Future of Power* (India: Rupa, 2021), 28.

(DARPA).<sup>3</sup> With these rising waves of human intelligence akin to a tsunami, the world would reach an upgraded level at which people would only have to snap.

AI will automate every field in society, including agriculture, military, and financial services, in a world where social relations of any kind will cease to exist.

The rise of AI has brought the concept of god into a fairytale or fantasy world in which the hero, being god, cannot defeat the villain (AI). "With the rise of AI, the need for god would be less. Soon there would be no gods," says Dan Brown. We are truly in a world where people are forgetting god, and he is becoming a burden to bear. Recently, cults have appeared in the US dedicated to the worship of AI artefacts, if and when they become "super intelligent."<sup>4</sup> While for some, god is becoming a burden, for others, AI is the new god, who is highbrow and only does good for everyone.

Antony Levandowski, the former engineer of Google and the new CEO of "Way of the Future," is in search of an AI god. Thus, all of these lead to the conclusion that humans, as well as their creations, should be worshiped. Transhumanists are those who believe in AI; they have more direct links back to 18<sup>th</sup>-century rationalism and humanism.<sup>5</sup>

## **2. Changes in cognition and cosmology with AI**

Man is the dominant being in this world because he has intelligence, and no other animal can compete with him in a steeplechase of aptitude. But now man is seeking a way to transmit his power of cognition to AI, which is his brainchild. "In the context of AI, intelligence is best taken to mean exhibiting interesting behavior."<sup>6</sup>

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<sup>3</sup> Ibid.

<sup>4</sup>Yorick Wilks, *Artificial Intelligence: Modern Magic or Dangerous Future?* (UK: Icon, 2019).

<sup>5</sup> Ibid.

<sup>6</sup>Henry Brighton and Howard Selina, *Introducing Artificial Intelligence* (Malta: Gutenberg Press, 2003), 24.

Intelligence is a kind of heirloom we all possess in this world. It assists us in achieving our goals and objectives within a spectrum through which we can force ourselves to pass. Humans are the ones who are considered to have high potential and to be highly intelligent.

For AI, cognition is computational: they do not have a mind or brain, but everything is computed. This is known as cognitivism.<sup>7</sup> Because computers and artificial intelligence (AI) cannot express emotions and feelings in the same way that humans do, they have no idea about what sympathy, empathy, anger, and all the other feelings we have are. But these emotions and characters can be computed or fed into their processors or chips so that they can act accordingly, which means they are not conscious of themselves or the surroundings or environment that they are in. They are unable to dream, aim, sleep, or perform other essential human activities.

Since the possibilities of being superhuman are rising, we can say that there is a chance for a world that would be null and void where there is no God, poverty, wars, and conflicts. Thus, AI would constitute a new universe where life would be filled with alacrity. According to Yuval Noah Harari,

Humans are merely tools for creating the internet of all-things which may eventually spread out from planet Earth to pervade the whole galaxy and even the whole universe. This cosmic data processing system would be like God. It will be everywhere and control everything, and humans are destined to merge into it.<sup>8</sup>

With the rise of modern AI, a new culture is going to take birth on this Earth, which is only a spherical planet full of living organisms that are in need of oxygen and carbon dioxide. The new powerful and super-intelligent AI is about to explore a new multiverse, where it will be considered the God almighty, counselor, and problem solver to the non-machine-processed, oxygen-breathing human who is the father of AI generations.

Since there is a chance for the AI god to create a catastrophe in which it could erase humans and build up a new cosmological order, the existence of humans is in doubt. Thus Yuval Noah Harari says, "Homo sapiens will

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<sup>7</sup> Ibid., 35.

<sup>8</sup> Yuval Noah Harari, *Homo Deus* (UK: Vintage, 2016), 386.

disappear, human history will come to an end, and a completely new kind of process will begin, which people like you and me cannot comprehend."<sup>9</sup>

### **3. A new evolutionary history with a new world of philosophy**

Just think about a world where we have evolved into a new hemisphere where there are no humans but all kinds of robots and cyborgs that have replaced us. Think about the kind of history that they are going to write and circulate in electronic webmails and history texts. They would conclude that evolution has wiped out all living organisms and replaced them with non-natural and ersatz replicas of the living.

In this present era, we are all witnesses to all the innovations that are brought to us within some small moments of precious time that guard us like a rhythmic wind that moves from place to place. The main reason for the evolutions is because of bliss, immortality, and divinity, which hold a grip on humankind, says Yuval Noah Harari.

Transhumanism is a kind of new leap into the world of immortality. The term "transhumanism" was coined by Julian Huxley in 1951. Homo sapiens will evolve into "Robo sapiens," with the actual sapiens only requiring minor upgrades now and then. Humans are going to transmit their cognition into AI and feed it with more and more thinking capacity and intelligence, where everything is going to be turned upside down and humanoids are going to conquer the world, which would end up being a devastating blow to every living being.

Many of the fundamental concepts of AI can be traced back to the work of philosophers such as Descartes, Hobbes, Leibniz, and Ludwig Wittgenstein (1889-1951).<sup>10</sup> According to the philosophers, our world is a totality of truths and facts and is not composed of things. They argued that the world could reach a formal theory that originated from a compilation of formal primitives. This is where the AI translated this perception into a language of symbolic information

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<sup>9</sup> Ibid., 46.

<sup>10</sup> Henry Brighton and Howard Selina, *Introducing Artificial Intelligence*, 138.

processing. With this equipment, the AI would be able to live like a human and do the things he does. AI shares more of its intimacy with philosophy because many of the questions asked by famous philosophers are being answered by the concepts that this intelligent machine is making up and broadening.

According to Aristotle, "philosophic wisdom will contemplate none of the things that will make a man happy, and though practical wisdom has this merit, for what purpose do we need it? Practical wisdom is the quality of mind concerned with things just and noble for man, but these are the things which it is the mark of a good man to do."<sup>11</sup> The upcoming AI would have all the virtues that Aristotle states in his famous book "*The Nicomachian Ethics*." Philosophical and practical wisdom would make AI more efficient, easing everything and making people's lives happier and more beautiful.

Humans would lose reason and would submit their entire lives to AI, and thus humans and animals would be equal.

#### **4. The ethics of AI and its legal perspective**

On February 28, 2020, the Rome Call for AI Ethics was signed by the Pontifical Academy for Life, Microsoft, IBM, the FAO, and the Italian Ministry of Innovation. The signatories are committed to ensuring the development of an AI that respects the dignity of the human person and that does not have as its sole goal greater profit or the gradual replacement of people in the workplace.<sup>12</sup>

This demonstrates that AI has made a mark in the world of ethics, where they should be abnegative, candid, and friendly. The scientists will use this upgrade to create a perfect creation that will not engage in any vices or improper behavior. As a result, AI will be an ethically moral principle of society that will not exhibit any inequality or gender problems that people currently face.

With the rapidity of the changes, people are going to worship these moral principles brought forward by AI, and they will worship it as a new deity. In October 2021, the Pontifical Council for Culture and the German Embassy to the Holy See hosted a symposium on "The Challenge of

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<sup>11</sup> Aristotle, *The Nicomachean Ethics*, trans. David Ross (Oxford: Oxford University Press, 2009), 114

<sup>12</sup> <https://catholicunion.org.uk/2022/01/ai/>

Artificial Intelligence for Human Society and the Idea of the Human Person." One of its speakers, Fr. James Keenan, has written some interesting commentaries, which are:

1. The advances of AI are staggering and more rapid than anyone could have ever anticipated.
2. The discourse on AI is occurring within very different language games.
3. The human being stands as both a contradiction and a mirror to AI.
4. The importance of putting humans at the centre of AI development and use
5. Not all "norm makers" are equal.
6. The present trajectory of AI is a cause of hope and fear.
7. The human inclination to draw lines is reassuring, but humanity is not drawn to concepts.<sup>13</sup>

Ethics and law have a really close relationship because without ethics, law would not exist, and vice versa. According to Paula Boddington, "codes of ethics are nested within the appropriate legal jurisdictions of local, national, and international laws and seek to adhere to these."<sup>14</sup> Technology has grown in such a levitating way that it has towered up to catch up to the heights of legal activities practised by humans.

Dubai Police has taken "Robocop" into its service. This robot can scan everything that is 1.5 metres away and can even speak in six different languages. This way, AI is opening a door in our everyday lives where we can communicate with anyone in times of need or emergency, without language barriers, since the AI is a polymath.

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<sup>13</sup> Ibid.

<sup>14</sup> Paula Boddington, *Towards a Code of Ethics for Artificial Intelligence* (Oxford: Oxford University Press, 2017), 25.

Even in some places, the jurisdiction is taken over by robots. They sentence the verdict according to its intelligence, where the right is rewarded and the wrong is condemned. However, it is possible that it will occur in the other aspect or vice-versa. Let us hope that its jurisdiction would be always correct.

## **Conclusion**

*Eagle Eye* is a movie by D.J. Caruso. In this film, the AI plays the villain, attempting to kill its creator and his legacy in order to bring its world to Earth. But the protagonist tries hard to stop this intangible and invisible villain with all his might and, at last, saves the world. Thus, this movie shows us the evil side of AI's plan to conquer the world and bring everything under its control.

AI has brought many changes into our lives; it has made difficult aspects of our lives easier and more comfortable zones where we only need to sit and command it to do it for us. Because he has many limitations that he cannot suture up, man is bringing it into every aspect of life. Sharing his brain with his own creation has made many drastic changes; helping him to view galaxies that are light years away from his chair in the room is one of its advantages, and the list goes on endlessly.

Even though it has brought things together in a snap, it has its own disadvantages too. It cannot understand our emotions or converse with itself in the same way that we do. Thus, it is only a programme that can do anything that is fed to it, but there is a possibility that AI can develop its own intelligence and turn against its intelligent creator, man.

Thus let us hope that man's creations do not attack their father, boss, and fellow human beings. May AI only fill in the blanks with potential, rather than coffins full of our own dead bodies.

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