

Artificial Intelligence vs. Human Intelligence

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Currently, the field of science is progressing faster than it ever has. When anything is progressing this quickly, we very quickly venture in to things that we have never seen before. These advancements into the unknown can present some pressing philosophical issues that will often get overlooked when advancing as quickly as we are today. When it comes to progressing in the field of artificial intelligence it becomes not only a question of whether or not artificial will ever be able to truly match human intelligence, but also a question of what the ethical implications of a truly human-like intelligence would be. This then presents a question of what would truly define humanity and human intelligence, because in order to determine if artificial intelligence can truly match human intelligence we need to know what defines human intelligence. This will then allow us to determine whether or not artificial intelligence can create genuinely human-like intelligence. I will argue that due to the fact that humanity transcends the material, artificial intelligence does not have the capacity for a genuinely human-like intelligence.

Humanity requires a body and a soul. Aristotle said, “For the body is not something predicated of a subject, but exists rather as subject and matter...The soul therefore will be the actuality of a body of this kind” (Soul and Body, Form and Matter, 213). Aristotle argues that living things are made up of something that is material and then “actualized” by the soul. The fact that he defines living things as having a body and a soul is extremely important as it results in the necessity of two components to make up what we define as humanity. The soul and body are two components that coexist to make up one being. We can then extend this to human intelligence requiring not only the material or the body, but also requiring the coexistence of the soul as a crucial element. The two must exist together in one being to have what we would define as humanity and human intelligence as we know it. The first step in making an argument as to

whether or not artificial intelligence can genuinely match human intelligence is to define human intelligence. This then sets a standard that we can compare to the advancements in artificial intelligence. By defining human intelligence as requiring a being that is material and also has a soul, we can compare advancements in artificial intelligence to make the determination as to whether or not artificial intelligence has the capacity for human-like intelligence.

Artificial intelligence, unlike human intelligence, is purely material. Artificial intelligence most definitely has the capacity to match what we would define as the material part of human intelligence. I believe we are very capable of achieving something equivalent to the material part of human intelligence with the current technology that exists. The material part of human intelligence being defined as the chemical and biological impulses that contribute to our intelligence. What has to be determined is whether or not artificial intelligence can possess what we define as the human soul, and thus have the potential to become “actualized.” Based on the fact that our advancements in artificial intelligence are not able to transcend the physical, artificial intelligence will never be able to have a soul. In creating artificial intelligence, everything that we do is confined to the physical. By definition, the soul is not physical, so within our limitations it would not be possible to create a soul. To do something like this, we would need to create a way in which something transcends the physical and allow it to become one with the artificial intelligence. This is not what is currently being done in the artificial intelligence field, as everything that is being done is purely physical. Ultimately, this requires us to determine whether or not the physical developments in artificial intelligence can create something that supplements the soul to have a genuine human-like intelligence.

Without a soul morality cannot exist. Whether it is artificial intelligence or simply human intelligence, when looking at the purely physical components of these types of intelligences we

are limited. Without the soul component that makes up what we would call humanity and living things, we would simply be biologically determined. Everything we did would be a result of chemical and biological impulses. Any notion of free will is inevitably destroyed when considering humans as simply biologically determined. When it comes to artificial intelligence the same notion applies. Without a component transcending the physical, artificial intelligence is simply an outworking of technological impulses ultimately based upon prewritten code. We cannot truly say that artificial intelligence has any notion of free will because the decisions it makes are completely based upon the instructions it is given. That is where it is really limited in comparison to human intelligence. If we consider human intelligence to be purely biologically determined, then we can say that artificial intelligence, which is purely physical, is capable of achieving a genuinely human-like intelligence. The issue that arises from this is that, without a soul, everything is determined. This removes any notion of morality. So long as we believe humans have free will and their actions can be assessed morally, a soul is required. The soul allows us to move beyond the material that is biologically determined. For artificial intelligence, a soul would allow it to move beyond mere technological impulses. This would then introduce the necessity to judge the morality of the actions of artificial intelligence, but without a soul there is no morality in the actions of artificial intelligence.

Artificial Intelligence is limited in what it can achieve. Given the fact that artificial intelligence is purely material, it is missing a key component of human intelligence. Artificial intelligence will never be able to have any intelligence that moves beyond its technological impulses. With that, it can certainly be useful and have certain parts of human intelligence, but it will ultimately never have genuine human-like intelligence. This results in artificial intelligence never being subject to any morality. If we believed that human intelligence was also limited to

the material, then artificial intelligence would have the capacity for genuinely human-like intelligence. However, I believe doing this discounts a large part of what makes up being considered human and also fundamentally changes the way in which we view the world.

Artificial Intelligence does not have the capacity for genuinely human-like intelligence because it does not transcend the physical, like human intelligence does. Humanity is comprised of a soul and body. Artificial intelligence can really only create intelligence that makes up the body or material part of human intelligence. What this results in is a lack of morality due to the fact that artificial intelligence will be completely based on technological impulse and will not be able to be judged morally for its actions. Free will and the morality that comes with it is a large part of what makes up human intelligence, which ultimately comes from the soul. Being purely physical, artificial intelligence cannot have a soul, which is an integral part of what makes up human intelligence. Ultimately, that is what is missing from artificial intelligence to allow it to create genuinely human-like intelligence.

Works Cited

Aristotle. "Soul and Body, Form and Matter." *Western Philosophy an Anthology*, edited by John Cottingham, Blackwell Publishing, 2008, pp. 210-214