CHAPTER V

CONCLUSION
You see things; and you say "Why?"

But I dream things that never were; and say "Why not?"

- George Bernard Shaw
CHAPTER V

CONCLUSION

5.1 Artificial Intelligence and Acquisition of knowledge

The very possibility of Artificial Intelligence and Thinking machines creates numerous philosophical complications. In this sub-section we are dealing with the most important of all such problems: Acquisition of knowledge. The means by which human beings acquire knowledge have been broadly classified. Popper and Hamlyn have suggested that there need not be limited ways of knowing; rather they suggested that there are unlimited ways and means of knowing as there are unlimited approaches to any object of knowledge. But Indian philosophy has classified them into only six. Although Popper’s approach could be very exciting, especially, vis-a-vis anekantavada, I feel that there can never be a seventh way. But this classical way of describing the process of acquisition of knowledge is bound to change with the emergence of thinking machines. Humans, mainly by the virtue of the fact that they interact and pass on their knowledge to other members of their society, form the knowledge communities. If the machines can know and pass on the knowledge to other machines as well, then, they in themselves form knowledge communities within the human societies. If this happens, then we have to radically change our concept of epistemology. For, the machine’s mode of acquisition of knowledge will be very different from that of ours and it will be very interesting to note whether one can
equate the knowledge acquired by machines with that of a human being, even if the contents of such knowledge are same. Since there will be separate knowledge communities within the human knowledge communities, it will be a necessity for every human being to add the seventh way of knowing to his basic nature and we will no longer refer to the process of acquiring knowledge as epistemology but only as

**ARTIFICIAL EPISTEMOLOGY.**

5.2 Implications of Artificial Intelligence

For the past two decades it has become normal, not only for the sci fi writers but also for theoreticians to indulge in the mass fancy writing on the potential effects of manual and clerical automation, the misuse of AI programs for military purposes, and so on. All such works present a picture of the world where humans are surrounded by the humanoids and brute robots and the former existing as a mere slaves to the latter. Others are more same; they concentrate on some of the so called practical issues such as intrusion into privacy, centralization of political power and unemployment resulting out of extreme mechanisation. But I feel that all such programs appear more artificial and less real and intelligent. Some others talk of moral implications of Artificial Intelligence. Whatever happens in the future, such a picture seems impossible, for it goes very much against the very goal of Artificial Intelligence.
5.3 **Concluding Remarks**

Despite the exciting results of the Artificial Intelligence programs, AI programmes are way off the mark and are bound only to be failures, so long as they are based on wrong theories. Either they are based on purely physical theories or the ones in which mind and psychical faculties are considered as something apart from the physical body. Human beings possess mind, consciousness and intelligence. So long as AI researchers do not take into account mind and other psychical faculties as present in the body, their attempts will end up only as futile. For them, better direction lies in Indian Philosophy. As already mentioned in Chapter 11, all the Upanisads treat mind as something material, but subtler of all the material things and also as having a physical basis in the body. In addition to that, Uddyotakara’s statement that *mind without body does not accomplish any purpose of man* presents a more complete and consistent picture for future Artificial Intelligence research work.

Critics might object to this kind of conclusion and may resort to some sort of biological solution. But I feel that, such a solution is not only temporary but also in complete. As long as we are going to skip one dimension of a human being who possess two dimensions, viz., material and spiritual, our concept of man is always going to be incomplete. Didn’t someone say, *what does it matter to get your language right if you get your concept of man wrong? ... what does it matter to get the economic relationships of man right if you get his human, cultural and spiritual relationships wrong?*