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CAN A MAN BE GOD?!

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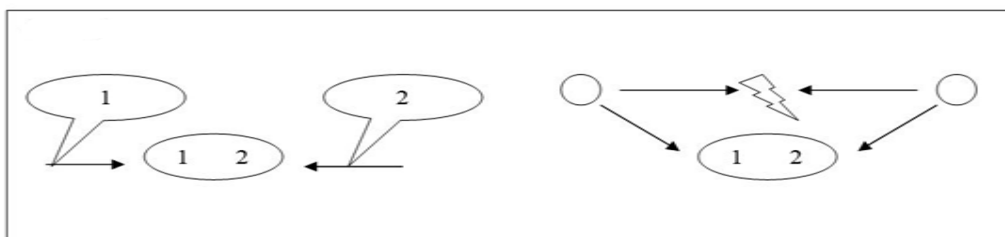
The question of artificial intellect is one of the most resonant now. A lot of scientists of different directions, such as cybernetics, linguistics, psychology, philosophy, mathematics, engineering, and representatives of religion are engaged in its study. During the study of questions connected with artificial intellect, many fundamental issues, related to the ways of scientific thought, are solved. Here new methods of scientific interdisciplinary research are arisen and developed.

According to modern scientific data, the human brain contains a large number of "computing" nodes – neurons. The latest computer systems are rapidly approaching on its computing power to the brain, though it's still far from perfection. Artificial neural network control a complex of management and tracking systems, demonstrate ability in the field of image recognition including the possibility of creating intelligent programs in the field of medicine. In such conditions the consideration of the basic philosophical questions, related to artificial intellect and artificial life, acquires special significance. In this case, obviously, mutual influence of artificial intellect and artificial life on the philosophical problems of thinking and life in general is possible. The concept of artificial intelligence is multifaceted. But some of the most important aspects can be distinguished.

Firstly it is the question of what artificial intellect is, because the definition determines the subject, purpose, methods, the success of the study. Artificial Intellect (AI) is better used as part of the phrase "System (s) of Artificial Intelligence" (SIC). Why is it better? Because in this case, you cannot qualify for a particular redefinition of "intellect" (which we can find several dozen already), but simply keep in mind some artificial (made, roughly speaking, by human hands) system that simulates some aspects of human mental activity. In other words, do not determine a kind of virtual reality, but a specific thing.

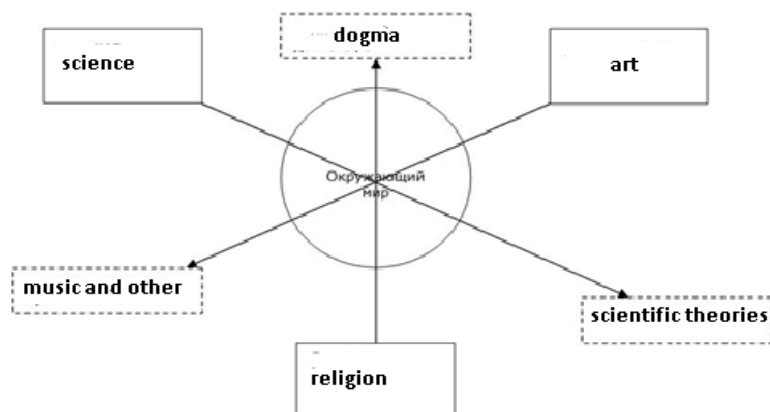
Secondly, intellect involves the processing of information, so the problem of knowledge representation in artificial intelligence systems is important. Actions that a person performs primarily based on any information in its possession. It follows from the scheme "idea -collection of information- action -result".

Third, there were and there are different approaches to solving questions related to the creation of intelligent systems, and their consideration casts light on many aspects of the problem.



On Scheme 1 we can see that due to the fact that from two different, in this case diametrically opposite, points of view some of the observed properties of the object can be different. When a single object, there are conflicts.

Fourthly, a great importance has the ensuring interaction of artificial intellect systems with a man in a natural language, as it makes dialoguing with them much easier. Also, considering that there are 3 main ways of learning about the world, reality, namely science, art and religion, we can conclude about their relative equality.



A different meaning is put in the term "artificial intellect" – from the recognition of intelligence in ECM, solving logical or even any computing tasks, to classifying to intellectual only those systems that solve the full range of tasks implemented by a person, or even wider their combination. Describing the features of artificial intelligence, experts point to:

- 1) the presence of their own internal model of the external world; this model provides individuality, relatively independent system in assessing the situation, the possibility of semantic and pragmatic interpretation of requests to the system;
- 2) the ability to replenish the existing knowledge;
- 3) capacity for deductive inference, i.e. to generate information that is not explicitly contained in the system; this quality allows the system design information structure with a new semantic and practical orientation;
- 4) ability to operate in situations related to various aspects of fuzziness, including "understanding" natural language;
- 5) ability to dialogue interaction with the person;
- 6) ability to adapt.

Thinking, proving and disproving the possibility and necessity of the existence of artificial intelligence a man tries himself in the role of God. But do we realize our responsibility, or do we see only our capabilities? In any case, for the development of artificial intelligence for human benefit, we must take on account the moral and ethical side of the question. Are we ready to take on the responsibility that this step will assign to us and are we ready to take the consequences of our actions and opportunities?

"Human capabilities due to its physiology and biology, are finite, but artificial intelligence has no such restrictions."

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