

The chinese room argument

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AI is an abbreviation of 'artificial intelligence'. It is a theoretical machine that has the ability to skillfully display human behavior and able to successfully perform any intellectual task done by human beings. This artificial intelligence (AI) is grouped into two depending on their ability, aims and objectives to be achieved; that is the strong and weak AI. That which has an equivalent ability or superior than the human intelligence in relation to solving problems is referred to as strong AI. While on the other hand the weak is also able act intellectually but within a limited or narrow focus, or that which is made for specific task.

Strong AI is intended to try and be like human in their cognition or even supersede him in their capability to solve problems. However, John Searle argues against the idea, he says that consciousness is an emergent property of a physical system that is only caused by a particular kind of physical process, and it is absurd to relate consciousness with a proper behavior. He further maintains that it is not worth thinking that consciousness is there, just because you have the right behavior. Computers are not conscious because they behave in the correct way, because the physical processes involved in human mind and computers are different.

According to him, the basic physics and processes are everything. A person is likely to think that other people are conscious not because they operate as you do, but because it is evidently known that the physical performance of their brains are basically the same: and the same common kinds of physical effects occur in their brains as yours, therefore, the same emergent properties can be expected.

My opinion is totally in contrast with Searle's view that seems to divide things into two perspectives, that is the physical objects and abstraction of a <https://assignbuster.com/the-chinese-room-argument/>

physical system that also appears to be different in all. According to my understanding, the distinction between different kinds of properties is inconsistent. In human beings and other living things, emergent properties are caused by the processes within them as it is in the artificially made objects. The only difference here is artificial, but in real sense the emergent property is general to both AI and the human brains.

It is clear in response which includes the range of actions made by artificial objects, organisms or systems in relation to the environment in which they exist. The surrounding could include other systems, other organisms or even the physical environment. This response is as a result of various stimuli, whether internal or external. These further waters down Searle's argument of the emergent property being of a physical system of a physical process, this is because the behaviors are both in organisms and in artificially made objects and they are as a result of their reaction with the different stimuli in their surrounding which are different (the emergent properties). These contradicts Searle's argument as it is clear that both depend on emergent properties even though they are different, man-made like robots, computer among others and organisms such as human beings.

Work cited

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