Artificial Intelligence: From Conceptual Disruption to the Disruption of Life

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Abstract:
University and academic research today is scarcely devoid of studies devoted to artificial intelligence. This is because scientific development no longer merely serves human beings; rather, the technological explosion embodied in a revolution termed "artificial intelligence" has affected every field of knowledge, every sphere of life, and, consequently, every segment of society. This reality has led us, at the outset, to question the concept itself. We do not seek to offer a single, definitive definition; rather, we endeavour to establish a conceptual framework that enables us to identify what we are confronting and to understand the dynamic linguistic field surrounding it. If artificial intelligence is grounded in ordinary language to transform it into another universal language, namely, digital language, how does this mechanism operate? If its spread has taken the form and speed described above, what should human beings do, and how should they act?
Keywords: artificial intelligence; technology; crisis of living; alienation; disruption.

1. Introduction

Humans would never believe that they could reach the level of scientific and technological development they have achieved today. Nor did they realise that they were responsible for shaping the causes of their existential anxiety. Everything they invented was intended for their happiness and comfort. However, artificial intelligence is not an invention but an explosion whose speed and features can no longer be predicted. Since it is one of the symbols of civilisation, the human being follows it through a form of self-imposed compulsion. For this reason, in this article, we seek to raise scattered questions, as well as answers that may remain hidden without clarification, concerning everything that may come to mind when one hears the term artificial intelligence. How does one survive this explosion?

2. Concept, Language, and Knowledge

Among the concepts that have recently flooded the world is one that appears to have acquired meaning in the mind. This meaning has been formed through viewing science-fiction films or, in general, through the services provided by smartphones. However, for the concept to become properly established in the mind, together with the concepts that are immanent to it and closely connected with it, the matter requires more than merely watching films. To examine how the phone works, that is, to construct an idea of its inputs and not only its outputs, in another sense, we must at least attempt to define the concept of artificial intelligence and then consider the exaggeration surrounding it as a result of technological progress and its impact on humanity, which leads to ethical intervention.

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4. Artificial Intelligence and Its Conceptual Field

"Psychoneurology tends to define intelligence as a plurality, in the sense that more than one intelligence exists within it" (Ghassan, 2019, p. 156). By this, he means the range of types of intelligence that have become current in psychology, such as emotional, linguistic, geographical, behavioural, and theoretical intelligence.

Ghassan Murad, a Lebanese researcher in computational linguistics and digital media, presents a conceptual field comprising "algorithms, neural network, changing nerve-cell chip, innate propagation, black box, deep learning, expert system, generative adversarial network, machine learning, natural language processing, cognition, reinforcement learning, strong artificial intelligence, supervised learning, artificial intelligence programming project, transfer learning, Turing test" (see the books of Ghassan Murad, *The Cunning of Social Networks and the Secrets of Artificial Intelligence*).

5. Can One Speak of Artificial Intelligence?

We have previously provided a definition of artificial intelligence, a definition offered by psychoneurology. In gathering the singular into the plural, there is a degree of complexity that cannot be fully encompassed; how can these different types harmonise to determine human reactions? This is a question that is not easy to answer, given our ignorance of the manner of communication and interconnection between these types and given that the relative possibility of their actual existence further increases the adventurous nature of the research.

With respect to emotional intelligence, is this form of intelligence not linked to states of suffering, misery, happiness, and joy, a matter that has constituted one of the challenges facing artificial intelligence? If the matter is so complex in human beings, what then can be said of the machine? In addition, human responses to different situations are not determined according to mental algorithms. In relation to a single situation, these responses vary according to each stimulus; indeed, they may even change in response to the same stimulus across different temporal worlds. Human moods, including joy and happiness, health and illness, desire and aversion, love and hatred, morning and evening, and light and darkness, predicted responses unless this intelligence reached the stage of successfully passing the Turing test. This test removes the boundary between human intelligence and artificial intelligence, although we doubt the possibility of this. This is due to the speed of technological development in comparison with the slowness of human theoretical and practical acquisition. If we take, for example, the Deep Blue contest, although all its intelligence and

inputs belonged solely to the mental and equation-based domain specific to the game of chess, through the addition of electronic circuits that linked different programs, the Deep Blue supercomputer was able to defeat the world chess player Garry Kasparov in what was then called the revenge match in 1997. It had previously lost to him twice, first in 1989 and then in 1996, after the computer had become capable of calculating approximately two hundred million possibilities per second (200,000,000 possibilities/s).

Despite the hopes surrounding artificial intelligence, including the promise of extending human life and perhaps even immortality according to some researchers, it remains the product of the algorithms of mathematics and logic in their relation to the other aspects of the human sciences. Unsurprisingly, the first process leading to artificial intelligence, after the invention of its specific machine, namely, the computer, was the digital expression of language through the input of letters so that they became numbers, were computerised, and produced numerous outputs.

On the basis of all the above, and to construct a form of knowledge that is less ambiguous than others concerning the concept of artificial intelligence, this concept was introduced by John McCarthy (1927–2011) in 1956 to designate software engineering or the introduction of precise technologies, including processing programs and electronic chips, into the machine (al-Sayyid, 2014, p. 244).

Haytham al-Sayyid defines artificial intelligence as "the work of creating computational and computer software capable of following intelligent agents". However, even when this definition is simplified, we cannot avoid referring to superintelligent agents. In our definition of artificial intelligence, we do not wish to speak of "super artificial intelligence", which could provide us with an agent whose intelligence capacity exceeds that of human beings, thereby potentially posing a danger to humanity through the possibility that this agent might reproduce itself and even produce what surpasses it (Hameur laine, 2019, p. 246).

6. The Human Being and Digital Language

Ibn Khaldun states that language emerged for what is conventionally recognised, most of which belong to the sensible world. Regardless of the origin of language, as Khaldun maintains, inasmuch as it derives from sense perception, one of the primary aims of language is communication. In our view, communication is among intelligent forms of behavior, since we analyse our need for the other, form an idea of it, and place it within linguistic structures that carry that idea and, along with it, the meaning that must be conveyed to others. This means that knowledge is represented in our minds, beginning perhaps with our simple material needs and then moving toward our psychological needs before these needs rise to the level of rational and cognitive need. The human being is a social being, endowed with passions and psychological inclinations; more than that, the human being is a rational being. Perhaps it is this very attribute of rationality that led the human being to the thinking that ultimately brought about artificial intelligence: from simple craft tools to more complex ones, to the emergence of writing, the telescope, and the lamp, all of which were once merely aspirations, and then to the Chinese abacus, whose invention dates back to the second century CE, as a tool assisting mental calculation. In all of this, the human being needed language, and the need for it in the revolution of artificial intelligence is even greater because knowledge must be represented in the machine. Knowledge representation is "one of the important and central fields of artificial intelligence. It functions as a common factor among all fields of artificial intelligence. The field of knowledge representation is concerned with the formal symbolic languages used in the process of transforming knowledge from its free

natural linguistic form into a language with which intelligent systems can easily interact" (al-Sayyid, 2014, p. 245).

7. From Natural Language to Digital Language

This language is nothing other than formal language, which has come to satisfy the researcher's desire for understanding. If axiomatic mathematics once disappointed many researchers, especially mathematicians who believed in its permanent truth, and itself entered the domain of relativity, it is nevertheless this very relativity that disappointed them, which also made them believe in it and adhere to it even more. In this sense, it becomes more appropriate to the human mind: a mind that does not settle upon anything except in order either to disclose it as a fixed principle forming part of human identity or to reveal its flexibility, variability, and permissibility within one cognitive field rather than another.

The linguistic inputs that ultimately become digital expressions and then return as multiple linguistic outputs may number in the millions, depending on the processing programs that operate upon them. These processing programs require something stable, in the form of formal categories upon which they are founded as necessary and universal principles, resembling those identified by Kant in terms of their characteristics and resembling the necessary, universal, and primary forms of knowledge in Aristotelian demonstration. Going beyond Kantian categories, we may express them, to a considerable extent, as Husserl's categories of formal grammar: "If we start from formal ontology, and what is always meant here is formal ontology as belonging to pure logic in its broadest sense, broader than universal mathematics, then it will be, as we know, an eidetic science of objects in general. The object, in this sense, is all things and everything" (Husserl, 2011, p. 47). Perhaps Husserl, through his mathematical sense, perceived the importance of the rules of formal grammar, or the formal categories of linguistic terms, in processing programs. The tasks of pure logic, with all that they include in terms of establishing pure semantic categories, pure formal categories and their lawful complexities, first, and the theoretical laws founded upon those categories, as well as the theory of possible forms or the pure doctrine of multiplicity, may reveal the role of philosophical thought in intelligent programming.

The formality of categories, as the highest genus, leads to the formality of the categories of reason and the formality of language, which ultimately culminates in digitisation after having been a natural linguistic input. This language is distributed according to electronic neural networks to achieve understanding and then behavior. However, the matter is not so simple at the level of the machine. In addition to alphabetic and digital expression and the various systems that process them, what is called "combinatory explosion" occurs. In knowledge representation, the computer requires more than one path to reach a given solution; it requires an enormous quantity of data, which it selects in a manner that cannot be justified even by a human being, whether the behavior proceeds from that human being or the solution derives from him or her (Hameur laine, 2019, p. 255).

8. Artificial Intelligence: Necessary Adaptation

When something new is discovered, the human being takes a certain amount of time to adapt to it while fearing its effects, as was the case with television in Britain. Artificial intelligence, however, has not given humans time to adapt. Its speed and penetration into every sphere of life have deprived the human being of the right to fear before depriving him or her of the right to choose. Today, scarcely any sphere of life remains

untouched by technology: medicine and its associated bioethics; education and its connection with distance learning, open universities, and educational technologies; the competition among universities to achieve the full application of the global quality system; and, at the level of civil life, the digitisation of individuals' lives. All primary public institutions, from the province to the district and the municipality, store individuals' information and transmit it simply and at exceptional speed. This also applies to the provision of services, such as the possibility of obtaining birth certificates through personal accounts, not to mention what has become very widely disseminated in commercial markets through the material or immaterial goods they offer, such as training-based education in all specialisations.

We cannot deny the positive dimension that humanity has gained from the rapid artificial intelligence revolution or the enormous profits achieved by the major companies in this field, especially the quartet known as GAFA: Google, Apple, Facebook, and Amazon. However, it is a development that has caused the human being to lose the sense of self because he or she has lost the sense of time.

The human being cannot be other than himself or herself or other than his or her identity, and this identity finds its space in its temporal and spatial dimensions, two important categories upon which Kantian criticism was built. However, where are these two categories in light of the problem of identity and the realisation of existence, if this development was supposed to create a space for the human being, which we call comfort? Technology, however, in light of its constant renewal, has made it necessary to keep pace with it. I do not wish here to speak of the difficulties we have come to face as a result of electronic viruses, which may destroy the work of an entire institution, or of hacking, as happened to many doctoral students around the world, whose theses were hacked, completely erased, and held for ransom in exchange for their recovery. It is a renewal in the system, in the program, in the application, and in the functions of machines. However, what is presumed and expected is that the human being should be at ease, because there is an assistant, to the point of becoming a substitute. Technology, however, has come to absorb energy and accelerate time. A person may spend hours working in front of a computer without realising it. GPS, or the general problem-solving system, has become one's guide; instead of looking at and enjoying the streets of cities and the spaces between them, we reduce tourist discovery, even in its narrow sense, to monitoring GPS. Instead of living the moment, consolidating it, and experiencing joy, we work to document it with smartphone cameras, as although the human being were living outside the framework of time and space. This is also a dispossession of human intelligence because it has been reduced to deep learning and to a solid chip. However, human intelligence is "connected to other organs and senses, such as sight, hearing, and movement. The brain has continuous and independent activity. However, when it is not constantly nourished through these interactions, it becomes a silent orphan. Moreover, the structure of the brain has a specific plan for organising, which the human being acquired over millions of years. It is similar among all humans; indeed, it is identical, which means that the formation of the cerebral structure is subject to a precise program that develops during the growth of the foetus. This hereditary determinism is what is transmitted from generation to generation with the fewest possible impurities. The brain is not built as a computer is built" (Ghassan, 2019, p. 165).

9. Artificial Intelligence and Human Logic

What the world is witnessing today is the result of the development of mathematical and logical research, especially the latter. The neural network is "a model for coordinating the work of the electronic chip, derived

from the functioning of the human brain" (Ghassan, 2019, p. 156). Although not everyone in the world understands the calculation of mathematical operations, all human thought is founded upon logical necessity; even myth has its own logic. Perhaps Jevons's logical machine, presented in 1901 at the International Congress of Philosophy as a simple machine that produces logical responses, proves this, as does the Chinese calculating device, the abacus. Deep learning involves nothing other than those relative logical interactions among various data. The linking of inputs through different processing systems reveals a logical necessity. How, then, can a neuron within the network choose to connect this color to the image, the shadow to the image, and the note to the musical mode in the analysis of a musical passage? The division of the computer's structure into its hard side and its soft side indicates this, especially when we know that the electronic circuits of memory are followed by logical circuits that determine the model of response. "If a linguistic variable is entered through the keyboard, which is itself interconnected, and through the logical constants and the symbols found in the central unit, in order to express a particular idea" (Hameur laine, 2019, p. 259). For example, entering a logical connective such as "and" to create a particular letter is done by pressing Shift together with the other element on the keyboard that one wishes to produce. What can be said of language can also be said of many human functions and behaviors.

10. Social Networks and Local Culture

The attachment of today's youth and future generations to digitalisation is undoubtedly an attachment that has made us realise that digitalisation has become the living nerve upon which the lives of individuals, and consequently the life of the community, depend. However, the entry of many intellectual currents, with their ideologies, into homes constitutes ideologies that seek to erase the foundations of nations and the boundaries of their cultures and even to implant a single culture controlled by external American policies and moved by hidden Zionist hands whose greater project is dominated worldwide. This situation causes all nations, not Muslims alone, to fear their identities. Germans are keen to preserve the German nation, as are the other European countries, as well as the countries of Asia, with the foundations, principles, and ethics they have drawn from Eastern civilisations, especially Chinese civilisation and the teachings of Confucius. Involvement in digitalisation, which is a necessary evil, is an involvement of history, an involvement of identity, and an involvement of distinctiveness and memory. Hence, it is an involvement in education and in the transmission of values. Not so long ago, parental teachings constituted a text of authority that could not be transgressed. However, the culture now acquired through social networks closely resembles, to a considerable extent, a culture of brainwashing, although it is, in one way or another, voluntary. Perhaps it is more dangerous and more deeply entrenched because, at an early age, one of the first requirements of young people has become a computer or an iPad, on which they spend hours, compared with only minutes spent with their parents, the first source of knowledge. Perhaps these minutes are nothing more than the times of the main meals, if they are not missed altogether as a result of the young person's attachment to another bad dietary habit, itself the result of attachment to technologies, namely, eating sweets and crisps in front of the screen.

It is not very difficult to observe the concepts upon which digitalisation has founded a new culture, to which it has given several names that have deep roots in the history of European thought, such as the culture of children's rights, women's rights, universal ethics, and the ethics of citizenship. These are all concepts that are applied according to double standards. They are merely soft concepts through which their ideologies

and cultures are disseminated without the need for much effort. Woe to the nations that consume what others produce, especially the production and distribution of knowledge, which has become so rapid that its speed cannot be grasped until after it has already taken hold of the minds of our children and youth. Digitalisation has become a form of authority whose true investment is people's brains, unless they place around themselves a fence with gates through which they allow entry only to what accords with their cultures, ethics, and identities and, unless they, in turn, create monitoring programmes through which they can know what seeps into their children and families. Thus, accept and beware; understand and monitor. Vigilance has become more necessary inside the home than outside it because digitalisation is the close enemy and the treacherous intimate.

11. Conclusion

After science had been a means of delivery for the human being from every form of injustice and an instrument for overcoming every challenge, it has become an obsession, leading the human being at times to dream of an easy and comfortable life and, at other times, to anxiety his or her existence and identity. To the extent that the human being sees in artificial intelligence, with all that it signifies in terms of technology and the explosion of ideas, some of which would have remained "myths", such as the idea of "immortality", or merely an unattainable ideal, such as the "superhuman" (*le surhumain*), he or she also sees it as a threat. The human being used to see the superhuman in himself or herself, not in a machine. He or she was the one who sought and desired to speak all the languages of the world and to count all tongues, and now these hopes are being realised, but not for him or her, and perhaps even against him or her. However, between the anvil of the great corporations and the development of NBIC technologies, an acronym for the fields of nanotechnology, biotechnology, information technology, and cognitive science, that is, nanotechnologies, biotechnologies, knowledge science, and cognitive science, and the hammer of this technology's entry into life and its existence as a reality that must be dealt with, coexisted with, lived according to, analysed, and through which the human self must be found and all its dimensions realised in a manner that guarantees it peace of mind and a reassured soul, the superhuman or immortality is no longer the sole ultimate hope. Rather, the hope is that the human being may sleep with peace of mind, without awaiting the evil of what he or she has done to himself or herself. As Albert Einstein says, technological progress is like an axe placed in the hand of a pathological criminal. Indeed, the criminal may brandish it outwardly, yet technology may destroy his own existence. It is a conscious choice of suicide if it is not rapidly subjected to ethical regulation.

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