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Artificial Intelligence: A challenge to nature!

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Abstract: We are living in material world still we are surrounded by virtual digital world which is also known as world of 'Midas'. Usage of advance modern technology is not only essential but it has become integral part of life. The topics of Artificial intelligence, machine learning, data analytics, robotics, social media, cloud, 3-D imaging, and 10 T etc. creates enthusiasm among us. Since ancient times Human being have arrays of questions: Who am I? What's behind the reason behind each and everything happening in the world? What are the mysteries behind everything? And the work which he is doing should be done in different, easy, qualitative manner and it should consume less time to complete the entire work; this intense yearning gave rise to many inventions and discoveries. Therefore it is said that need is the mother of all invention.

Key Words: Artificial Intelligence, roboethics, machine intelligence. Spirituality.

1. INTRODUCTION:

We are living in material world still we are surrounded by virtual digital world which is also known as world of 'Midas'. Usage of advance modern technology is not only essential but it has become integral part of life. The topics of Artificial intelligence, machine learning, dataanalyatics, robotics, social media, cloud, 3-D imaging, and 10 T etc. creates enthusiasm among us. Since ancient times Human being have arrays of questions: Who am I? What's behind the reason behind each and everything happening in the world? What are the mysteries behind everything? And the work which he is doing should be done in different, easy, qualitative manner and it should consume less time to complete the entire work; this intense yearning gave rise to many inventions and discoveries. Therefore it is said that need is the mother of all invention.

If we take a look into the last 300-400 years of history, we come across that scientist have well defined all the inventions and discoveries. They have divided the developmental history into four parts of industrial revolution.

- First Industrial Revolution (1800)
- Second Industrial Revolution (1900)
- Third Industrial Revolution (2000)
- Fourth Industrial Revolution (Recent or On-going)

In this paper I am going to focus on fourth industrial revolution. This revolution is indication of beginning of the digital world, which based on human intellect new artificial intelligence, has developed. This intelligence is seen now in our living rooms as well as in our smart phones. It has become integral part of our daily life without which we can't think about ourselves. In this scenario it is necessary to know the pros and cons of it; otherwise we need to be ready to face the several ethical problems which will arise out of it.

According to Britannica encyclopaedia, "Artificial intelligence means the ability of a digital computer or computer-controlled robot to perform tasks commonly associated with intelligent beings." The intention behind the development of artificial intelligence was that: Can machines think similar to humans? This system should have intelligent behaviour, learn, demonstrate, explain, and provide the best solutions or options to the user. Such computer programmes based on algorithm helps to develop systems which can understand, think, learn, and behave like humans which is inclusive of reasoning, learning, and problem-solving. Artificial intelligence is a complicated mixture of computer science, mathematics and other complex sciences. The complex programming of AI helps these machines to imitate the cognitive abilities of human beings. In other words, computer can think like humans or computer will have thinking ability of humans. Thus, we can say that with the help of these machine lives of human beings will be easier.

John McCarthy first coined the terminology of 'Artificial Intelligence' in 1956. Now 'AI' has taken up various shapes and forms over the period of time to make humans life easy and better. Usage of AI technology is found in various fields as a key word of new ways of development like, mobile phones, GPS, Voice recognition and robotics.

Sophia robot is the best example of Artificial Intelligence. She is the first robot in the world to be recognized with 'honorary' citizenship in Saudi Arabia in October 2017. The android Sophia is Social Humanoid, developed by Hong Kong Based Company Hanson robotics. According to some thinkers this is more of a publicity stunt than a meaningful legal recognition. Some thinks that this gesture as openly condescending of human rights and the rule of law.

2. DISCUSSION:
2.1 Benefits of Artificial Intelligence:

Technology of AI has been used in the various fields like gaming for instance, Chess where Deep Blue computer have defeated Gary kasparov and Vishvanathan Anand, tic tac toe, PUBG, Pokemon, Virtual digimix etc. When we are playing a computer game or run a computer-controlled robot, we actually interact with artificial intelligence. Here, the machine intelligence or computer program plans the game movement in response to our movements. In this case many gaming programs are fed in computer language of 0 and 1, and ample options are given to it, from this computer chooses correct options. Thus, mobile games or computer games are the apt example of AI technology.

Natural language processing technique helps the computers which understand human spoken language for instance, when you give command to Apple Siri or Amazon Alexa to play songs or give information it recognizes the voice and it provides you desire result. This is nicely depicted in the Children Animation film Cars3 as well as in many other fiction movies or in advertisement of Amazon Alexa or Google Mini Home. Speech recognition machines of AI help to understand the language which is used by humans and talk to them as an assistant. They are the digital assistance of Human Beings. A spy plane or drone takes pictures, which can be used to make sense of spatial data or it is a guide of the zones and areas. Usage of Drone for military purpose is nicely depicted in Uri' movie

It reduces the possibility of the error and increases the chances of accuracy. Its application is also found in fields like exploration of space; where robots are used and they are fed with information. It has less wear and tear cost because machines are with metal bodies and they are more resistant and have greater ability to tolerate the spatial atmosphere. They do not modified or breakdown in the changing environment. Now days, Artificial intelligence and the science of robotics are used in mining and other fuel exploration processes. It also helps in exploring the ocean floors and taking care of our marine biodiversity. Artificial intelligence is widely used by financial institutions and banking institutions to organize and manage large customer and other data. It helps in detecting the fraud in card based system and other system in future. Some organization use 'avatars' which are digital assistants. It actually interacts with the users which saves the need for human resources.

The artificial intelligence algorithm identifies and recognizes the person's face and tags the individuals when photos are posted on the social media sites. The bio-metric machine and smart phones recognizes the figure print which is used in many organizations and security agencies for accurate data and safety purpose. AI is also used in the field of medicine. Doctors evaluate the patients and their health risks with the help of artificial machine intelligence. These machines help them to know the side effects of various medicines on patients. Many times medical practioners are trained with the artificial surgery simulators. It also helps in detecting and monitoring neurological disorders as it can replicate the brain functions. Robotics is often used in treating the mental disorders. AI is also used in radio surgery. It helps in treating patients without damaging the surrounding tissues in case of patient is suffering from tumour.

Unlike humans, machines do not require frequent breaks and refreshments. They are programmed for long hours and perform without getting distracted or even tired. Intelligent Robots are one of the best creations of humans. They can perform multiple tasks within no time. They are not alternate to humans but are very efficient while performing any tasks. They are made up of sensors which detect few physical data like light, heat, temperature, movement, pressure and so on just like humans. They also possess good memory. In world 69% people have I.Q. between 85-115 and if we have to measure this I.Q. among artificial intelligence then it put Google at first rank who's I.Q. is 47.28; which less than the I.Q. of a child of six years. As per the some scientist verdict Artificial Intelligence has to wait to reach to the level of human beings I.Q. But the only threat is that human intelligence should not reduce and totally depend on AI in course of the development of AI technology.

2.2 Ethical Dilemma

Creating artificial intelligence gazettes will require huge costs as they are very complex machines. Their repair and maintenance costs are also very high. They have software programs which needs frequent up gradation to cater the development of thinking machines raises many ethical questions. The questions are that they are not humans and other morally relevant beings. We believe that intelligence is the gift of nature. Now question arises if intelligence is the gift of nature, Can human intelligence to be imitate or not? The

Machines do not have any emotions and moral values like humans. They perform what is programmed and cannot differentiate between what is right or wrong. Even though cannot take decisions of their own if they encounter a situation unfamiliar to them. They either perform incorrectly or breakdown in such situations.

Artificial intelligence cannot improve with experience but with time, it leads to wear and tear cost. It stores a lot of data but the accessed and use of these data is very different from human intelligence because it understands machine language. Machines cannot alter their responses to in any emotional environment. In the world of artificial intelligence, there is nothing called working with a whole heartedly or passionately. The machine intelligence dictionary does not have the words like care, concern and empathy. There is no sense of belonging or togetherness. They fail to distinguish between a hardworking individual and an inefficient individual.

AI lacks in the power of thinking that the human brain has. Human beings are highly sensitive and emotional intellectuals. They see, hear, think and feel. Humans' thoughts are guided by the feelings which completely lacks in machines. Thus, the inherent intuitive abilities of the human brain cannot be imitate in machine. The replacement of humans with machines can leads to large scale unemployment. If the usage of artificial intelligence becomes excess then humans will be highly dependent on the machines and will lose their creative power and become lazy. If artificial intelligence falls in wrong hands, it is a serious threat to mankind. It may lead to mass destruction and there will be a constant fear of machines taking over the humans.

The ethics of artificial intelligence is the part of the ethics of robot technology and other artificially intelligent beings. The robotic ethics deals with the moral behaviour of humans as they design, construct, use and treat artificially intelligent beings. The term 'robot ethics' refers to the morality of how human beings in designing, constructing, using and treating robots and other artificially intelligent beings. It also takes into consideration can artificially intelligent beings are used to harm humans or how they may be used to benefit humans.

Rights of robots is the concept which tells us that why people should have moral obligations towards their machines. It also suggest that robot has rights to exist and perform its own mission which can be linked to robot duty to serve human, by linking human rights to human duties for society. It also includes the right to life and liberty, freedom of thought and expression and equality before the law. Glenn McGee states that humanoid robots may appear by 2020, but Ray Kurzweil states that humanoid robots may appear in 2029. Another group of scientist supposed that at least 50 years had to pass before any sufficiently advanced system would exist in humanoid.

The philosophy of sentientism gives degrees of moral consideration to all sentient beings, primarily humans and most non-human animals. If artificial intelligences show evidence of being sentient then it holds that they should be shown compassion and granted rights. According to Josheph Weizenbaum, AI technology should not be used to replace people in positions that require respect and care like:

- A customer service representative (it is in use for telephone based interactive voice response system)
- A therapist or a doctor
- A nurse for the elderly
- A soldier
- A judge
- A police officer

Weizenbaum says that we require authentic feelings of care and concern from people in these professions. If machines replace them, we will find ourselves alienated, devalued and frustrated. If artificial intelligence used in this way it will be a threat to human dignity. There are conditions where we would prefer to have automated judges and police that have no personal agenda at all. Using of AI machines to support a court ruling can be highly problematic if past rulings show bias toward certain groups then those biases get formalized and engrained, which will make it even more difficult to spot and fight against.

A super-intelligent AI will be able to bring about almost any possible outcome and to spoil any attempt to prevent the implementation of its goal. As a result of it many uncontrolled unintended consequences can arise. It could kill off all other agents, convince them to change their behavior, or block their attempts at intervention. However, instead of superseding the human race and leading to our destruction, super-intelligence can help us to solve many difficult problems such as diseases, poverty, and environmental destruction, and enhance ourselves. But I feel the mere complexity of human value systems makes it very difficult to make artificial intelligence's motivations human-friendly.

This is well depicted in many Hollywood and Bollywood fiction movies in the movie 'The Thirteenth Floor' depicts that a in a future world sentient beings are created by computer game solely for the purpose of entertainment. In the movie 'Matrix', the dominant spices on earth are sentient machines and human are treated with utmost speciesism. The 'Fast and Furious 8' movie showcases car army and it creates threat in the life of people. The 'series of Star wars' movies shows how AI can be helpful to save the galaxy. The movie 'Bicentennial Man' showcases the possibilities of sentient robots that have the feeling of love. Similarly in Children animated movies like 'Big Hero Six' the robot Baymax helps the boy Tadashei and has the feeling of empathy. The animated movie 'Wall-E' also

showcase that robot rescue the earth. In series of 'Transformer' movie two types of robots that good one are known as 'auto bots' and bad one are known as 'decepticons' where auto bots are used for the welfare of the mankind. Even in the Bollywood movie 'Robot' featured on   Rajanikant shows that scientist makes the humanoid called 'chitti for the welfare of humans but a scientist with cruel intention used it for destruction purpose. The fight between humanoid and animanoid is shown in movie 2.O'. All these fiction movies or animated movies try to foresee possibly unethical consequences of the creation of sentient computers as well as benefits of it.

Now question occurs if we use the robots for military combat will it be ethical or unethical because of the potential of AI weapons can become more dangerous than human operated weapons as they cannot discriminate between what is right and what is wrong. If such robots are given some degree of autonomous functions will they work for the benefit of human or for destruction? Till date there has been intensive research is going on artificial Intelligence for using autonomous power with the ability to learn by using assigned moral responsibilities. Some thinkers says that there is a chance that robots will develop the ability to make their own logical decisions on who to kill and that is why there should be a set of moral framework is require which AI cannot overrule.

3. CONCLUSION:

There has been a recent outcry with regard to the engineering of artificial-intelligence weapons that has included ideas of a robot takeover of mankind. AI weapons do present a type of danger different from that of human-controlled weapons. Many governments have begun to fund programs to develop AI weaponry based on ethicality. But still question remains can AI machines think spiritually or ethically because they work as per the program is fed in them they follow the order of the machine, they don't understands whose order they are following and why. They cannot discriminate between the good and bad order. So if it is used for destruction purpose then entire AI machineries will be threat to humanity if it is not controlled ethically by humans.

Thus it is need of an hour to understand the artificial intelligence which has several pros but it has its cons as well. Its benefits and risks should be carefully weighed before using it for human convenience and we should not be greed to play with nature; man may destroy himself or he becomes slave of this technology like AI technology depicted in Children animated film for e.g. Doremon cartoon where main character Nobita always depended on Doremon animnoid, Pokemon, UB humanoid, Ninja Hathodi and so on. It reminds me Martin Heidegger's philosophy where he says yes to limited technology and no to excess use of it.

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its implications on the prevalent religious conflicts in the world. In addition, the paper will try to investigate his views on the nature of postmodern world where we can say 'is there need for universal religion?'

Vivekananda' Perspectives of Universal Religion: Personalities and Approaches

To give a clear definition to the concept of religious pluralism as discuss earlier it is a very difficult task. However, within the new philosophical debate some thinkers have tried to identify the concept of religious pluralism according to their experience and practices. There are many controversies about the concept of religious pluralism, because the term covers a wide variety of theological and philosophical discussions. The general perception of religious pluralism from a practical point of view, states that the different religious belief systems should work together. Some thinkers have argued that the religious tolerance is another aspect of religious pluralism. This argument has been presented by some contemporary thinkers, and they have pointed out that religious pluralism sometimes is used as a synonym for interfaith dialogue. However, the central idea of religious pluralism is identified as different religious belief systems are true in their own way. Therefore, religious pluralism argues that claims to absolute truth are a hindrance to peace and harmony.

New age of information technology in the 21st century has reshaped the economy, culture, social stratification and social values in our lives today. We call this postmodern, post-industrial age as 'cyber society' or 'virtual society' in this society our economy; the way of professional life has changed. New advancements in communication system have transformed our globe into a global village. Our society has moved into the business of generating and manipulating symbols. The important thing is how it highlights the culture rather the culture itself has become a big business that are causing conflict and clashes in the modern world.

Religion is inseparable with man and his life. Another thing is that, it is within the man. Each and every one should understand God within their soul through self-realization. Religion is the manifestation of the divinity already within man. Therefore, it is not necessary to have doctrines or dogmas and intellectual argumentation. It is realization in the heart of our hearts. It is touching God; it is feeling God and realizing that I am a spirit in relation with the universal spirit and all its great manifestations.

In a simple manner, his way of understanding of religion is that man must realize God, feel God, see God, and talk to God. That is the religion. To him material prosperity and wealth is not an important thing. However, the wealth of the spiritual thought is needed to the human progress.

He understood the equal status of all the religions and the religious plurality in human society. However, he did not just jump into this conclusion. He questioned the truth and the religious plurality. Because if we say that one religion is true, automatically the rest of other religions become false. According to him, all religions are not really contradictory but supplementary to each other. According to him, "each religion, as it were, takes up one part of the great universal truth and spends its whole force in embodying and typifying that part of the great truth. It is, therefore, an addition and not exclusion" [Vivekananda, 1984: 28].

All the religions of the world together constitute one whole. For him, there existed only one Eternal Religion of which all other religions were only variations. Each religion has a special bent, a unique trait, some good point, and this uniqueness is not the different buildings.

languages, rituals, books etc. employed in various religions, but..... the internal soul of every religion. Every religion has a soul behind it, and that soul may differ from the soul of another religion [Vivekananda (Vol.II). 1989: 365]. He continues 'my idea, therefore, is that all these religions are different forces in the economy of God, working for the good of mankind' [Ibid.]. All the religions of the world together constitute one whole. All religions are valid means to the same end. It is not necessary to change ones religion. To enrich one's life, one can accept some of the good principles of other religions.

As human mind broadens, its spiritual steps broaden too. The time has already come when a man cannot record a thought without its reaching all corners of the earth; by merely physical means, we have come into touch with the whole world; so the future religions of the world have to become as universal and as wide. The religious ideals of the future must embrace all that exists in the world and is good and great, and at the same time, have infinite scope for future development [Ibid.: 67]. What becomes clear from these points of view is that the religion must be studied on a broader perspective than it was hitherto done. Therefore, in this aspect, I feel Vivekananda's view point of Religion is both a means as well as an end to human life.

He tries to prove that man and his true nature is already divine. However, that divinity is hidden. Therefore, the realization of that deity should be the purpose of life and that is the religion. In his assessment of the need of universal religion, he emphasizes the importance of the humanity and universal brotherhood to keep religious harmony in society and there by he tried to eliminate the forces of hatred and destruction from the organizational religion and identified the true religion with universal love. He emphasized that the religion should be equally acceptable to all mind, it must be equally philosophical, equally emotional, equally mystic, and equally conductive to action.

It is possible to attain this religion with the help of 'Yoga' — 'Union'. For instance, to the worker it is the union between men and the whole of humanity, to the mystic between his lower and the higher self and the God of love and to the philosopher it is the union of all existence being and this is meant by yoga [Vivekananda S., 2015: 30]. He classifies the nature of man into four categories, namely, the active type, the mystic type, the philosophic type, and the devotional type. Four yogas were meant for these four types of human nature, and this gives strength to life. Vivekananda strongly asserts that the essence of all the religions is one. To realize this type of religion, man should have to practice four yogas. It is the yoga of knowledge or control of mind, or of selfless work or of love of God everything is possible and this is the realization of religion. Therefore, religion is the key essence of human life and it has the great motivating power. Accordingly, to him, religion is a value-oriented concept too.

His formation of new ideal on universal religion, we can call as universal love or universal brother-hood. It is given an equal value for all of religions of the world, as it is exist with truth. His identification of truth is not only with absolute truth but also scientific which can be practice by each and every body [Kenneth, 1989: 89]. To understand this it is not necessary to have deep literary knowledge, but requires practice. Therefore, I feel this concept can be applied to all nations, all societies and individuals irrespective of their religious beliefs. It is nothing but the harmony of the all religions, which can be one of best solutions for the prevalent religious conflicts in the world.

He narrates very nicely when he says, the proof of one religion depends on the proof of all the rest. If I have six fingers, and no one else has, you may say that it is abnormal. The same reasoning may be applied to the argument that only one religion is true and others are

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false. One religion only, like one set of six fingers in the world, would be unnatural. We see, therefore, that if one religion true, all others must be true. This concept of religion is like 'Many lamps, but one light.' The Ultimate is One and the very perfection of existence, the ideal reality. He says, "If you go below the surface, you find that unity between man and man, between races and races, high and low, rich and poor, god and men, men and animals. If you go deep enough all will be seen as only variations of the One, and he who has attained to this conception of Oneness has no more delusion. What can delude him? He knows the reality of everything, the secret of everything. Where is there any more misery for him? He has traced the reality of everything to the Lord, the Centre, the Unity of everything, and that is Eternal Existence, Eternal Knowledge, and Eternal Bliss" [Vivekanada (Vol. ii), 1989: 153].

This expression of Universal Being is summed in the Vedanta philosophy by the celebrated aphorism, *Tat Tvam Asi*, 'Thou art That' which means every soul exists in your body and in hurting anyone you hurt yourself; in loving anyone you love yourself. As soon as a current of hatred is thrown outside, whosoever else it hurts, it also hurts you. So spread love to bloom the garden of harmony and love [Vivekananda, 2015: 37]. It underlines the underline principle of Vedanta that man is divine and that all this, which we see around us, is outcome of that consciousness of divine. So each soul is potentially divine and the goal is to manifest this divinity within by controlling nature external and internal. This is the essence of religion.

The basic premise behind his conception of universal religion is the concept of universal equality of humankind. It provides the backbone to his philosophy of religion. It is an idea, which is very important and necessary for modern global era. Its relevance for the modern cosmopolitan and contemporary world is essential where importance is given to the material aspect of life, which should be fulfilled at any cost. As a result of it values like tolerance, compassion, love, and brotherhood are vanishing and conflict among races, caste, and religion is increased and to stop this and sow the seed of peace in the world I feel Vivekananda's philosophy of 'Universal Religion' is the only solace.

Conclusion

The concept of religious pluralism is the most critical and important debate within the current scenario in the world. This research paper is meant to understand Vivekananda's identification of the concept of universal religion and its application to the postmodern global world. Till now we have discussed the philosophical importance of the concept of universal religion. Now it has clear that during this century we have to implement this concept religion to modern world rather than discussing it again. Thus, we may conclude that we have only one solution for this multi-cultural and multi-religious world.

If we adhere to the concept of one universal religion as suggested by Vivekananda, which is not converting adherents of all other religions into one religion but accepting the religious pluralism which is the essence of Swami his vision of the world; where there is no hatred, no jealousy, no conflicts and no wars only everyone will be bind by the thread of love and progress of one will not be the hurdles to others. This universal ideal can be practiced not only by believers of different religions but equally by non-believers too, which will be founded on the ideal of oneness and humanity and it is geared for human self-realization which is not a monopoly of any particular religion; Where we can celebrate the religion of mystics and humanitarian's. This truly global vision can form the foundation for peaceful co-existence of all in the globe and we can bring the dream that 'entire world is one family.'

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