

But in reality, there is no reason to assume that artificial intelligence will gain consciousness, because intelligence and consciousness are very different things. Intelligence is the ability to solve problems. Consciousness is the ability to feel things such as pain, joy, love and anger. We tend to confuse the two because in humans and other mammals intelligence goes hand in hand with consciousness. Mammals solve most problems by feeling things. Computers, however, solve problems in a very different way.

There are simply several different paths leading to high intelligence, and only some of these paths involve gaining consciousness. Just as airplanes fly faster than birds without ever developing feathers, so computers may come to solve problems much better than mammals without ever developing feelings. True, AI will have to analyse human feelings accurately in order to treat human illnesses, identify human terrorists, recommend human mates and navigate a street full of human pedestrians. But it could do so without having any feelings of its own. An algorithm does not need to feel joy, anger or fear in order to recognise the different biochemical patterns of joyful, angry or frightened apes.

What AI will develop



Title: Artificial Intelligence is feelingless

The Artificial Intelligence is an algorithm, it does not require consciousness. It works differently to solve problems. The Consciousness is the ability to feel emotions often confused with human intelligence that involve feelings.

Gaining consciousness is merely ~~the~~ one of the various ways towards acquiring intelligence. For instance, machines may work better than men. Some argues, Artificial intelligence have to develop to life like extent to analyse advance human problems accurately. However, it doesnot need it necessarily, because computers are feelingless and only understand computational language for processing.

**Q#1 Make a précis of the given passage and suggest a suitable heading.**

The author of a work of imagination is trying to effect us wholly, as human beings, whether he knows it or not; and we are affected by it, as human beings, whether we intend to be or not. I suppose that everything we eat has some effect upon us than merely the pleasure of taste and mastication; it affects us during the process of assimilation and digestion; and I believe that exactly the same is true of any thing we read.

The fact that what we read does not concern merely something called our literary taste, but that it affects directly, though only amongst many other influences, the whole of what we are, is best elicited, I think, by a conscientious examination of the history of our individual literary education. Consider the adolescent reading of any person with some literary sensibility. Everyone, I believe, who is at all sensible to the seductions of poetry, can remember some moment in youth when he or she was completely carried away by the work of one poet. Very likely he was carried away by several poets, one after the other. The reason for this passing infatuation is not merely that our sensibility to poetry is keener in adolescence than in maturity. What happens is a kind of inundation, or invasion of the undeveloped personality, the empty (swept and garnished) room, by the stronger personality of the poet. The same thing may happen at a later age to persons who have not done much reading. One author takes complete possession of us for a time; then another, and finally they begin to affect each other in our mind. We weigh one against another; we see that each has qualities absent from others, and qualities incompatible with the qualities of others: we begin to be, in fact, critical: and it is our growing critical power which protects us from excessive possession by anyone literary personality. The good critic- and we should all try to critics, and not leave criticism to the fellows who write reviews in the papers- is the man who, to a keen and abiding sensibility, joins wide and increasingly discriminating. Wide reading is not valuable as a kind of hoarding, and the accumulation of knowledge or what sometimes is meant by the term 'a well-stocked mind.' It is valuable because in the process of being affected by one powerful personality after another, we cease to be dominated by anyone, or by any small number. The very different views of life, cohabiting in our



minds, affect each other, and our own personality asserts itself and gives each a place in some arrangement peculiar to our self.



Title :

The Man behind the book  
The Influence of Authors  
The Effects of Reading

The imaginative writer directly effect one's personality. As effect of eating is to body, so is the effect of Reading to personality. After analysing the individual literary Education, one may know that Reading is not merely about a literary taste rather it influences directly. While Reading in young age, one ~~may~~<sup>is</sup> influenced by ~~many~~ writers.

Their influence is not because of Readers keener sensibility but it is because of the stronger personality of writer on the fresh mind of a Reader. One then try to compare different Qualities of writers, it grows one's critical thinking. The good critic is the best discriminator.



Date: .....

Wide reading is not the name of accumulating knowledge. The reason of its importance lies in its wider effect on a reader. These ~~best~~ views of life shapes the personality.