

# **Artificial happiness - human intelligence**

## **A Distinctive comparison**

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Architecture, fashion, design, politics, technology, entertainment - art has become comparable with everything and anything. But what are the consequences of this permanent comparability? Art informs us by its evidence that surprises us again and again; intelligence tells us about our luck to be able to grab it at the right moment - and at the same time ask new questions about the options that have become possible today.

### **What machines cannot do**

Really strange: How artificial, strange and constructed does the question of the value of human happiness seem today? And vice versa: how human does the current development of artificial intelligence actually become? Or, to put it another way: if intelligence today is not only artificially reproduced, can't it also be used to pose novel questions about the changed nature of today's search for (one's own) happiness? Distinctions make observations observable. What makes the consciously made form of discriminating comparison applied here so attractive for today's extended thinking and smart associating?

One activates happiness (of one's science, passion or current design) by combining consciously selected things for such a long time, so that more than just something new, but possibly one's own talent is developed further, if not even something historically new is created. The renowned Tübingen AI researcher Bernhard Schölkopf has just published an interesting finding in just one humorous and smart sentence: "The interesting thing about our intelligence is that we can play Go and then get up from the table and make food, which the machine cannot do. (FAZ, v. 26.2. 2020, p. 20). Wouldn't every person be immediately happy, so to speak, who could formulate an intelligent insight as freely and easily as the AI researcher here?

## **About happiness - to be born again**

Unlike today, a time in which artificial intelligence is revered like a magical instance of the near future, the philosopher Theodor W. Adorno knew almost nothing about artificial intelligence, but knew all the more about happiness in an unhappy society that is completely devoted to the pursuit of profit. In his writing "Minima Moralia" (1945) he noted: "Happiness is no different from truth. One does not have it, but is in it .... Happiness is nothing other than being surrounded, an image of security in the mother. That is why no happy person can ever know that he is. To see happiness, he would have to step out of it: he would be like a born ..." (T.W. Adorno, Minima Moralia, Frankfurt/Main 1979, p. 143.)

Today we must imagine the Enlightenment philosopher Adorno as well as the AI researcher Schölkopf as a happy person in a happily unhappy time. Happiness or unhappiness, so we learn, is related to the fact of being born again. Or in the words of Peter Sloterdijk: "The people of the 21st century will not be mortals, but those who are born, birth beings." (Peter Sloterdijk, Ausgewählte Übertreibungen, Berlin 2013, p. 450). If, as here, one attempts to artificially combine the happiness of a birth with a vision of artificial intelligence, a historically novel form of intelligence emerges: an "existential comparative study" (Peter Sloterdijk), which today has become "the first nature of man" (P.S.).

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