Intelligence's origin and the theoretical modelling

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ABSTRACT

Artificial Intelligence (AI) is usually defined as the science and engineering of making intelligent machines. AI experts do not confine themselves to practice and bring into question the very nature of intelligence. To win this intellectual and scientific challenge, AI experts should be backed by a solid theoretical base in particular Theoretical Computer Science (TCS) should furnish the notions necessary to explore the advanced properties of machines. Unfortunately, this support does not seem to be adequate to the scopes. TCS illustrates every aspect of the computer system by means of formal theories although these theories are narrow, disjoined and abstract. How can AI experts answer profound questions about intelligence when the views of the computer and the brain prove to be fragmentary and insufficient? As an assumption how a unifying scientific theory begins with a simple concept and details all the phenomena occurring in the field through an inferential process. Step by step the theory justifies technical achievements and natural events. For example, mechanics is a unified body of knowledge that introduces the concept of speed. Then experts derive the notion of acceleration from it, in turn the notion of force, work, energy and so forth. A set of interconnected conclusions illustrates the entire domain and disentangles any conundrum through deductive reasoning. The structure of a theoretical construction in engineering and science has nothing to do with philosophy. Frame which kept forward, begins with the formal definition of the elementary piece of information which as assumed distinguishable and meaningful.

INTRODUCTION

Some scholars claim that intelligence is a general capacity, while others argue that intelligence is made up of specialised skills and abilities. Some psychologists believe intelligence is mostly impacted by the environment, while others believe it is genetic or inherited.

General intelligence, also known as the g factor, is a broad mental ability that, according to Spearman, underpins a wide range of capabilities, including linguistic, spatial, numerical, and mechanical abilities. In 1904, an English psychologist named Charles Spearman proposed the two-factor hypothesis of intelligence (Spearman, 1904). Spearman utilised a technique called as factor analysis to arrive at this notion.

In sociological social psychology, it is widely accepted that society is an ever-present and necessary condition for both scientists and laypeople's psychological realities and actions. At the same time, society can only exist if all interacting individuals (or selves, as Mead put it) have the same underlying symbolic order (Semin, 1987). As a result, the psychological reality of everyday life

must always connect to the cultural and historical context in which it is grounded. This context is reflected in everyday actions, conventions, regulations, and norms, as well as historically and culturally shaped social representations (Moscovici, 1981;1984).

According to Berger (1966), every civilization comprises a variety of distinct representations of important topics that are part of the 'objective' universe for different individuals and groups in that society. Such images are not only accepted as part of 'objective reality,' but they are also subjectively appropriated during the socialisation process. This happens as a result of the social behaviours that pass down culture from one generation to the next.

Many theories in psychology are based on ordinary psychological facts that are objectified in language as a shared symbolic convention (Semin, 1987). If we take Semin's (1987) claim seriously, empirically tested models or theories in psychology can only be produced through accessing socially constructed social representations, we must reconsider our previous assumptions about 'social cognition.' Snyder and Swann's (1978, p. 160) study implies that information from the 'outside world' is moulded by implicit beliefs and preconceptions, rather than by a 'neutral reality,' and that they, in turn, shape this world.

Robert Sternberg proposed a three-category theory of intelligence just two years later, in 1985, incorporating components that Gardner's theory lacked. This hypothesis is based on the definition of intelligence as the ability to attain success based on your own personal standards and the sociocultural milieu in which you find yourself. Intelligence has three components, according to the triarchic theory: analytical, creative, and practical (Sternberg, 1985).

Individuals with practical intelligence are able to solve difficulties in everyday life by finding the optimal fit between themselves and the demands of the environment. Adapting to the needs of the environment entails either using experience-based knowledge to consciously modify oneself to fit the environment (adaptation), changing the environment to fit oneself (shaping), or seeking a new place in which to work (relocation) (selection).

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