Discussion on the Aesthetic Dimension of Artificial Intelligence Art

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Abstract. This paper attempts to clarify the aesthetic limitations of artificial intelligence creation from the comparative analysis of the critical and transcendental characteristics of aesthetics and the thinking logic of artificial intelligence. It is concluded that the current artificial intelligence is an "actor" and does not have aesthetic transcendence. ② Artificial intelligence creation has the trend of alienation of human aesthetics. Therefore, the creation of artificial intelligence belongs to the instrumental category at present, but it broadens the vision and type of aesthetics. ③The creation of "artificial intelligence" does not have the ability of "transcendence" and "criticism", and does not have aesthetic subjectivity; clarifying this important distinction can provide reference experience for the future artistic creation in the era of "man-machine co-creation".

Keywords: artificial intelligence; Actors; Artificial intelligence aesthetics;

1 INTRODUCTION

"Generative AI" marks that human beings have entered the era of "man-machine co-creation" in the field of design. For example, "Midjourney" and "Sora" have been widely used. So how should we face the art and design "creation" of artificial intelligence? It is a problem that needs to be identified urgently. Starting from the operation logic of artificial intelligence, this paper intends to reveal the value and independence of artificial intelligence creation in the aesthetic dimension.

2 THE THINKING CHARACTERISTICS OF GENERATIVE ARTIFICIAL INTELLIGENCE

"Ontological category is the starting point of a self-harmonious theoretical system, and any theoretical system can only be constructed and completed ontologically." [1]Therefore, when we discuss the issue of artificial intelligence, we should not only confine ourselves to the study of superficial practical results and microscopic instrumentalism, but also discuss whether artificial intelligence will develop an independent

ontological existence with transcendence (aesthetic, ethical and transcendental existence).

2.1 At present, the basic logic of artificial intelligence belongs to the application and reasoning induction of the tool category (the past analytical AI and the present generative AI "CHATGPT" still belong to this category). GPT thinking logic has changed from mechanism to empiricism and evolutionism, and its typical structural progress is the application of Agent distributed confrontation mechanism.

"An Agent is composed of three parts: the environment, the sensors that receive the input and the sensors that form the output. An intelligent Agent can perform three tasks continuously" [2] . The antagonistic setting of multiple Agent units can divide a large complex task into several small, antagonistic and coordinated tasks. And through the core decision-making mechanism to determine the final relatively correct results.

Agent mechanism endows AI with automatic generation ability and higher accuracy, that is, AI generation has "action power". However, we should note that AI only initially has the characteristics of "action body", not intelligent body. The "actor" is only one of several components of the intelligent body, and the actor itself does not have intelligence. At present, AI adopts the principles of empiricism and evolutionism, and the reasoning process of AI is mainly distributed confrontation and error correction. This logical function is not beyond the scope of human agents, but the computing speed of computers is beyond the reach of human beings, thus AI generation has created a social "spectacle" and panic phenomenon.

It should be emphasized that logicality is not equal to creativity, and that the brain is not a simple logical machine, but a structural emergence of complex and diverse space-time history, which needs to be clarified.

Psychophysiology of 1.2 holds that human spiritual activities and thinking are closely related to embodiment, that is, the interaction of the two produces consciousness. But this study only shows that AI has the preliminary mechanical embodiment of "sensory-response". The complete embodied activities of human beings are bound to produce the meaning of civilization. "Meaning belongs to a system's interpretation of its own reflection. AI does not understand the meaning of the data it processes. It belongs to data association processing." [3]

"Part of the human mind is still a black box, especially the creative mind, that is, the way of creation from 0 to 1 is currently unexplained" [4] . Therefore, the creativity of human beings can not be restored by the theories of information science, psychology and neurology. "We can not even teach another person how to think creatively, let alone teach artificial intelligence. At present, the so-called creative thinking of artificial intelligence is false, which is nothing more than the association and combination of psychological level."[5]

3   TRANSCENDENT VALUE OF HUMAN THINKING AND AESTHETICS

3.1 In neurology, human beings continuously produce information through complete embodiment, and then derive consciousness through the processing of the brain. The processing of information in the brain is divided into different information processing areas, such as the emotional area of the prefrontal lobe, the rational area of the left brain, the perceptual area of the right brain, and the dopamine desire circuit. That is to say, the human brain is not only logical, but also rational-perceptual, moral-desire and so on. So the main capabilities of AI designed by humans are still instrumental and logical, and AI "doesn't know what it means as a system, so it has no self-awareness." [6]

3.2 in aesthetics, aesthetic thinking is the reprocessing, refining and critical speculation of human activities as a whole, and will eventually feed back into the practice of art. This transcendent and holistic thinking shapes the subjectivity of human beings. "Free will and reflective consciousness are the key to art as art." [7] In AI "creation", creation is produced by the single logic of "operation" (even though the reliability is increased by Agent confrontation system), which obviously does not have the core quality of art. As stated in Being and Time, on the basis of objective existence, human beings shape themselves and achieve themselves (that is, self-criticism and transcendence), thus possessing meaning and constructing an existence full of aesthetic implication and transcendence.

4   AESTHETIC LIMITATIONS OF AI CREATION

It is helpful for us to distinguish the primary and secondary relationship between artificial intelligence creation and human creation by clarifying the aesthetic ontology. Aesthetics cultivates the spiritual world of human beings, that is, the world of meaning and value, and transcends physical existence, thus developing human nature and perfecting personality. Aesthetics belongs to human beings, and its purpose is to develop and perfect personality, not just instrumental practice.

4.1 From the perspective of AI's own algorithm and thinking logic, the structure and operation of AI are instrumental. The noumenon in the sense of philosophy and aesthetics is "a kind of aesthetic existence with self-transcendence", which is still essentially different. The human mind is transcendental, and its generation and operation mechanism is still in the state of "black house". To imitate the human mind, we need to crack the mechanism of human soul (wisdom, aesthetics, morality), which is still out of reach of modern science.

The occurrence and operation mechanism of human creativity is far from being covered by "logical distributed confrontation", and even creativity itself can not construct aesthetic subjectivity. This "shows that AI is difficult to be creative, because the essence of AI is mathematics and logic." [8]

4.2, from the perspective of aesthetic noumenon, must have the existence of a subject. According to Heidegger, existence is meaningful by the self-choice and

self-realization of the subject, and human beings have the freedom of self-choice and self-control. Existence without self-selection, self-control and freedom is meaningless. That is to say, the essence of ontological existence lies first in "free choice, self-control" or "free will", not only in other shallow thinking activities such as logic, function, or emotional expression.

4.3, AI works lack artistic noumenon in terms of aesthetic value.

Artistic creation is the externalized expression of human intelligence's autonomy and purposefulness. As the main body of creation, human thoughts, emotions and creativity interweave to produce the emergence phenomenon with space-time structure, that is, the spontaneous construction of free will and critical consciousness, which is the core value of art. Therefore, "the individual perceptual experience and the germination of emotional interest in the artist's creation are often judged as an important hermeneutic source of the meaning of works of art".[9] The works generated by artificial intelligence modify the materials according to the existing artistic rules of human beings, so as to "create" the "works" that conform to the rules of human artistic works. However, this kind of generation is essentially the reorganization of the past oriented data retrieval and regularity, and it does not have the "purposeful" value of artistic works.

4.4 In addition, we need to clarify the difference between "the pleasure of recognition" and "aesthetic experience". Kant's definition of aesthetic activity in his Critique of Judgment, which laid the foundation of aesthetics, is the linkage between human imagination and subjective emotion, so aesthetic appreciation is not only cognitive judgment, but also perceptual (aesthetic), so aesthetic activity and appreciation can only be subjective. Aesthetic activity is different from logical thinking and knowledge induction. Aesthetic activity and moral judgment together construct the possibility and ontological status of human transcendence. (See Figure 1)
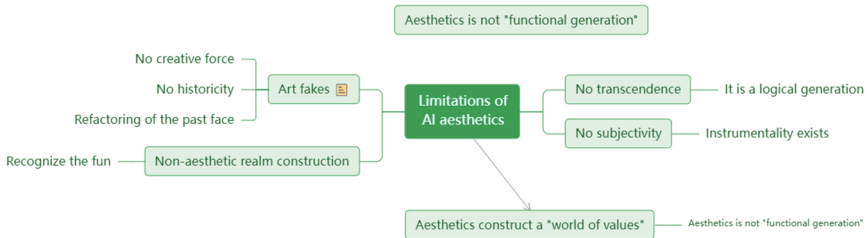

Fig. 1. Limitations of Artificial Intelligence Aesthetics (from the author's drawing)

5   THE ALIENATION OF ARTIFICIAL INTELLIGENCE CREATION TO HUMAN AESTHETICS

Although the aesthetic subjectivity construction of AI is not yet available, AI has not replaced human creativity and judgment. However, AI-assisted creation has opened up a new type and orientation for human aesthetics, that is, the era of "efficient human-computer collaboration" has come. However, as far as the aesthetic activities of

"artificial intelligence works" are concerned, the practice of artificial intelligence art does not help people to achieve self-transcendence, on the contrary, it tends to alienate, instrumentalize and fragment people.

5.1 People's subjective consciousness is disintegrated and their creative power is deprived. Only when human beings establish their subjectivity through the construction of self-noumenon, can they have self-aesthetic and moral reflection and expression, and works of art are the expression carriers of human creativity. Only prominent "creativity" and "criticism" can human individuals separate themselves from the general and animal instincts and complete the construction of self-personality and subject. That is to say, the development of human subjective consciousness can not be separated from aesthetic transcendence and criticism.

However, in the era of generative AI, on the one hand, human beings will rely on this efficient and inexpensive mode of work generation; on the other hand, without the ability of self-aesthetic judgment, how can AI appreciate the beauty of works, and even get transcendental inspiration from works? This generation of AI is lacking in self-criticism and aesthetic integrity. AI works provide people with a fast-food and efficient "sense of pleasure of recognition". Because of its high efficiency and cheapness, it will disintegrate human creative instinct, and "human subjective consciousness" may be submerged by a large number of cheap "fakes" of AI.

5.2 Personalized retirement. People not only have logical thinking, but also have emotional and ethical orientation. Generative AI lacks algorithm and embodiment support in the emotional dimension. On the one hand, most of the current AI's emotional orientation is the observation and simulation of human surface emotions. However, human beings have transcendental subjective consciousness such as emotional empathy, reflective ability and self-transcendence consciousness. On the other hand, the generation and interaction of emotions require embodied experience, while human science has not yet clarified how human complex emotions, ethics and spontaneous subjective consciousness come into being and function from the methodological level. Emotion, ethics and other concepts are precisely the aesthetic practice of individual through aesthetic reflection and confirmation of their own subjective existence, that is, through emotional and ethical values, individual consciousness and independent consciousness are established.

The aesthetic activity of AI creation is always a subordinate and copyable aesthetic activity. This leads to the disappearance of personalized language of "AI works of art", the overflow of "universal" symbols, and the obvious convergence of artistic creation and aesthetic experience. The aesthetic experience activities of people and AI works pursue the general commonness, rather than the reflection and transcendence of individual value and significance. This kind of aesthetic experience of de-individualization will inevitably lead to the elimination of individualization.

5.3 Physical retirement. Under the influence of the high efficiency and cheap carnival of artificial intelligence generation works, the commodity society will inevitably rely more and more deeply on the generation of artificial intelligence. AI art creation will only provide a kind of artificial limb creation and existence environment for human beings, which is a kind of "subjective construction" generation for human beings. Maurice Merleau-Ponty proposes that embodied subjectivity "is not only the funda-

mental source of all perception and action, but also the core of our expressive ability" and "is the basis of all language and meaning" [10].

That is to say, the basis and purpose of human existence and aesthetic activities are inseparable from the existence of the unity of our body and mind. However, the aesthetic activities in the era of artificial intelligence constantly transfer the subjective creation and examination of human beings to AI, and at the same time, they lack the individuality of their works and are submerged by the past and universal symbols. "Rooted in the notion that the existence and meaning of art is indeed inextricably linked to human interaction" [11]

5.4 The risk of "human alienation" in "post-human aesthetics". In practice, with the continuous strengthening of the status of artificial intelligence as a substitute for artificial limb, the subjective consciousness and creativity of human beings will inevitably disappear. "As far as typification is concerned, this crude setting, which simplifies and models the complex movement of human life, will also constantly lower the thinking, judgment and learning ability of readers and audiences." [12]

After losing the initiative and self-reflection transcendence from nature, human beings will fall into a dependence on efficient machine intelligence, and human beings will gradually become subordinate to machines. "Without the ability to execute its own aesthetic judgment, the system will not be able to appreciate the beauty of the work or draw inspiration from it." [13]In November 2023, 28 countries, including China, signed the Bletchley Declaration, "AI should be designed, developed, deployed and used in a safe, human-centered, trustworthy and responsible way for the benefit of all people."[14] This shows that the future development of artificial intelligence should be subordinate to human beings and serve human beings.

6   CONCLUSION

The logical breakthrough of generative AI is Agent distributed confrontation structure, and AI does not have transcendence in thinking structure. The generation of artificial intelligence has not yet appeared the mechanism of agent emergence, that is, the thinking and creation of "artificial intelligence" does not have the thinking structure of "aesthetic subject" and "ethical judgment" of human transcendence, but tends to be a human being, which broadens the instrumental existence of human aesthetics and determines that artificial intelligence creation does not have aesthetic subjectivity.

To clarify the limitations of artificial intelligence in the aesthetic dimension and guide the artistic practice of "man-machine co-creation" in the future, human beings should always attach importance to the subjective advantages of aesthetics and ethics, and AI will provide the instrumental synergy of "efficie ncy and burden reduction", which will be the basic mode of art and design creation in the era of artificial intelligence.

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