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Ethical Obligations to Artificial Intelligence

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Ethical Obligations to Artificial Intelligence

Suppose humans manage to create artificial intelligent beings similar to humans in their consciousness, intelligence, and emotions; we will have ethical obligations on them. As a creator of life, our moral duties are similar to that we have on other human beings like our children. If we are to consider morality in the context of happiness, then these creations deserve some consideration regarding ethics. Since we are responsible for creating artificial intelligence, our duties are godlike (The Splintered Mind, 2015). Furthermore, because of our control over their surroundings and psychological factors, we have an ethical mandate to ensure their well-being. For instance, if humans create an Adam and Eve of their making using artificial intelligence, they must put them in a Garden of Eden-like environment, protected from harm, to ensure they flourish.

Our obligation to artificial intelligence stems from our divinity (The Splintered Mind, 2014). Whereas machines can never be conscious, based on current trends in technology, it will be possible to create emotionally connected devices. In this undertaking, we assume the role of gods in creation. Perhaps, we are creating something in our image. In this perspective, we will have the power to shape the characteristics of our results in a manner that suits us to either make them miserable or blessed, decide their wills, or worship the way we wish. Where consciousness is only possible in artificial settings, then human beings become divine and can create their beings, with sensory characteristics that we determine according to the dictates of our world (The Splintered Mind, 2015). In this context, we command not only artificial intelligence but their world. As benevolent gods, we will have a duty to our creations, the way God has a role to play in human life. In this context, we must execute our mandate.

Moreover, our obligation to artificial intelligence differs from our obligation to dogs in different ways. First, we are not the creators of animals. They were created by a supreme being that also made us. Also, though artificial intelligence creations share specific human attributes, it is not easy to describe them in the biological context the way we can describe dogs (The Splintered Mind, 2015). These are machines created to mimic particular characteristics humans have and cannot have some intrinsic nature like dogs or even children. In this regard, our obligation to them cannot be equated to that of animals like dogs.

Furthermore, though artificial intelligence creations of our own making, their making is not similar to how human beings create children. Our obligation to artificial intelligence is different from that of a small child in the purpose and method of their creations. Whereas a child is born of a sacred union between a man and a woman, the child is the product of love, and our responsibility includes ensuring that we take good care of them in raising them until they become adults. Our obligation to artificial intelligence arises from the purpose of their creation. Artificial intelligence creations are fashioned to have characteristics of a mature person with advanced cognitive abilities that are only seen with adults and not children. Moreover, they are created to serve a specific purpose. Nonetheless, we have an ethical obligation to ensure that whatever we create is treated and taken care of properly.

References

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