

**THE ETHICS OF ARTIFICIAL INTELLIGENCE: DO MACHINES HAVE  
MORAL RIGHTS?**

**BY**

**FAYOMI PATIENCE AFEMILA (Miss)  
ART2101094**

**DEPARTMENT OF PHILOSOPHY**

**FACULTY OF ARTS**

**UNIVERSITY OF BENIN**

**BENIN CITY**

**OCTOBER, 2025**

**THE ETHICS OF ARTIFICIAL INTELLIGENCE: DO MACHINES HAVE  
MORAL RIGHTS?**

**BY**

**FAYOMI PATIENCE AFEMILA (Miss)  
ART2101094**

**AN ORIGINAL ESSAY SUBMITTED TO THE DEPARTMENT OF  
PHILOSOPHY, FACULTY OF ARTS, UNIVERSITY OF BENIN, BENIN CITY.  
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD  
OF BACHELOR OF ARTS (B.A.) DEGREE IN PHILOSOPHY**

**OCTOBER, 2025**

## CERTIFICATION

This is to certify that this project work titled; **THE ETHICS OF ARTIFICIAL INTELLIGENCE: DO MACHINES HAVE MORAL RIGHTS?** was carried out by **FAYOMI PATIENCE AFEMILA** with matriculation number **ART2101094** of the Department of Philosophy, Faculty of Arts, University of Benin, Benin- City.

---

**DR. W. T. OSEMWEGIE**  
(Project Supervisor)

---

**DATE**

---

**DR. W. T. OSEMWEGIE**  
(Acting Head of Department)

---

**DATE**

## **DEDICATION**

I dedicate this project to God Almighty and to my lovely parents Late Mr. Fayomi Fredrick Dele and Mrs. Fayomi Janet.

## ACKNOWLEDGEMENTS

As I reflect upon the completion of this project, I am reminded that no accomplishment is achieved in isolation, and the need for support and companionship is an essential part of our growth. First and foremost, I want to thank God Almighty for the good health and understanding he granted me throughout my period of study at the University of Benin.

I am also very thankful to my wonderful supervisor and Head of Department, Dr. W.T. Osemwegie for his time, understanding, patience and guidance during this project work. Also worthy of note include my lecturers, Prof. P. F. Omonzejele, Prof. G. U. Ukagba, Prof. A. A. Asekhauno, Prof. S. I. Odia, Prof. Felix Airoboman, Prof. V. E. Obinyan, Dr. E. Asia, Dr. Christopher Osawaru, Dr. S. Apologun, Dr. Paul Michael, Dr. Victor Jeko, and Dr. J. N. Odigie. Thank you all for your impact. And to all the non – academic staff of the Department of Philosophy, thank you and God bless you all.

I also want to appreciate my wonderful parents, parents Late Mr. Fayomi Fredrick Dele and Mrs. Fayomi Janet, and my siblings Mary, Joy and Grace, for their love, moral, spiritual and financial support all through my studies. God bless you all.

To my best friend Rago, thank you for always being there. Last but not least, I want to thank me because this project would not be possible without me.

## TABLE OF CONTENTS

Title Page-	-	-	-	-	-	-	-	-	-	ii
Certification	-	-	-	-	-	-	-	-	-	iii
Dedication-	-	-	-	-	-	-	-	-	-	iv
Acknowledgements	-	-	-	-	-	-	-	-	-	v
Table of Contents	-	-	-	-	-	-	-	-	-	vi
Abstract	-	-	-	-	-	-	-	-	-	ix

### CHAPTER ONE: INTRODUCTION

1.1 Background to Study-	-	-	-	-	-	-	-	-	-	1
1.2 Statement of Problem-	-	-	-	-	-	-	-	-	-	5
1.3 Purpose of Study- -	-	-	-	-	-	-	-	-	-	6
1.4 Significance of Study-	-	-	-	-	-	-	-	-	-	7
1.5 Scope of Study-	-	-	-	-	-	-	-	-	-	8
1.6 Methodology-	-	-	-	-	-	-	-	-	-	9
1.7 Literature Review-	-	-	-	-	-	-	-	-	-	9

**CHAPTER TWO: ETHICS: DO MACHINES HAVE MORAL RIGHTS?**

2.1 Meaning of Ethics - - - - - 16

2.2 Types of Ethics - - - - - 25

2.3 Ethical Theories- - - - - 28

**CHAPTER THREE: ARTIFICIAL INTELLIGENCE AND THE QUESTION OF THE MORAL RIGHTS OF A MACHINE**

3.1 Meaning of Artificial Intelligence - - - - - 37

3.2 Types of Artificial Intelligence - - - - - 45

3.3 Effects of Artificial Intelligence- - - - - 49

3.4 Artificial Intelligence in Relation to Moral Rights- - - - - 51

**CHAPTER FOUR: EVALUATION AND CONCLUSION**

4.1 Evaluation- - - - - 54

4.1.1 Merits- - - - - 57

4.1.2 Demerits- - - - - 59

4.2 Summary- - - - - 61

4.3 Recommendations-	-	-	-	-	-	-	-	62
4.4 Conclusion-	-	-	-	-	-	-	--	64
<b>BIBLIOGRAPHY-</b>	-	-	-	-	-	-	-	<b>67</b>

## **ABSTRACT**

*With the rapid development of artificial intelligence, the ethical implications and moral rights associated with it are becoming more significant. This research looks into whether AI systems, especially those that are very advanced, deserve moral attention. The analysis focuses on important ethical concepts, including utilitarianism, deontology, and virtue ethics, to assess the moral position of AI. Furthermore, it looks at different standards for moral personhood, such as awareness, independence, and the ability to feel pain. This study also explores the actual effects, such as legal systems, the role of AI in making decisions, and the possible impacts on society if AI does or does not receive moral consideration. By examining these debates, this research seeks to offer a fair perspective on the challenge of whether machines can or should be granted moral rights, as AI technology becomes more integrated into our lives. In this research, we will be using the critical analytic method for us to be able to understand the topic.*

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.1 BACKGROUND TO THE STUDY**

The swift progress of artificial intelligence (AI) has ignited important ethical discussions, influencing numerous elements of contemporary life, including healthcare, education, transportation, and communication. As AI systems grow more advanced, they take on vital decision-making roles, prompting essential inquiries about their ethical and moral consequences, particularly whether machines can possess moral rights. With the increasing complexity of these systems, their interactions with humans also raise significant ethical dilemmas, offering a perspective on AI ethics and examining whether machines merit moral consideration and what would warrant such rights.

Despite ongoing advancements in AI, the idea of machines having moral rights remains mostly hypothetical. Current ethical theories largely reject the notion of moral status for AI due to its absence of consciousness and self-governance. Nevertheless, as AI technology progresses, it may be necessary to reassess these ethical viewpoints. The discussion surrounding AI ethics is a continuous dialogue that needs thorough philosophical, legal, and technological investigation to promote ethical advancements in AI development. The fast growth of artificial intelligence has also led to increasing worries regarding its potential effects on human values, dignity, and rights. The rising self-governance of AI systems has

led to debates regarding their moral standing, with some advocating for rights and protections akin to those given to humans. The matter of whether machines can hold moral rights is intricate and controversial, possessing significant consequences for various areas such as law, philosophy, and computer science.<sup>1</sup>

### **1.1.1 Historical Context and Development of Artificial Intelligence Ethics**

The ethical aspects of artificial intelligence have been a topic of discourse since the mid-20th century, with initial discussions focusing on the risks of automation and machine-led decision-making. As artificial intelligence systems transitioned from basic rule-based algorithms to intricate machine-learning models capable of independent actions, ethical issues have become more pronounced. Scholars and ethicists have investigated whether AI should be regarded merely as a tool or as an entity deserving of moral consideration.

Recent developments in artificial intelligence, including the creation of deep learning methods and natural language processing, have made it difficult to distinguish between human intelligence and that of machines. This situation has sparked greater interest in the possibility that artificial intelligence could gain traits like consciousness, self-awareness, and emotional responses. Moreover, the rise of artificial intelligence has stirred worries regarding job losses, biases within the technology, and the issue of responsibility. As

---

1 Russell, S. J. & Norvig, P. (2020), *Artificial Intelligence: A Modern Approach*, (New York: Prentice Hall Ltd), p. 39.

artificial intelligence systems become more woven into our everyday lives, it is crucial to confront these issues and create a deep understanding of their ethical and moral consequences, particularly the topic of whether machines can have moral rights.

### **1.1.2 Ethical Theories and Artificial Intelligence**

Various ethical theories offer a basis for evaluating the moral status of Artificial Intelligence:

1. **Utilitarianism:** Advocated by thinkers like Jeremy Bentham and John Stuart Mill, this theory proposes that moral value should depend on an entity's capacity to feel joy and pain. Given that artificial intelligence lacks consciousness and subjective experiences, utilitarians might contend that these systems should not be extended moral rights.

2. **Deontology:** Immanuel Kant's perspective on ethics emphasizes duty and rational thought. Because artificial intelligence does not have moral autonomy, acting out of obligation or exercising free will, those who follow deontological principles might maintain that artificial intelligence cannot have moral rights.

3. **Virtue Ethics:** This approach, grounded in the philosophies of Aristotle, examines the moral fiber of individuals. If an artificial intelligence were to exhibit characteristics similar

to moral virtues, there may be arguments in favor of extending ethical consideration to them.<sup>2</sup>

### **1.1.3 Machine Consciousness and Moral Consideration**

A significant point in this discussion revolves around whether artificial intelligence can attain consciousness. Should AI achieve sentience, the moral framework could drastically change. Some philosophers propose that the capacity to suffer or experience emotions is what gives an entity moral worth. Currently, artificial intelligence does not possess self-awareness, emotional depth, or the ability to endure suffering. Nonetheless, advancements in AI research could someday challenge these views.

### **1.1.4 Social and Legal Implications**

Acknowledging AI as deserving of moral rights would bring notable legal and social ramifications. It would require establishing new systems regarding accountability, responsibility, and recognition as persons. Granting moral rights to AI could influence job dynamics, ownership rights, and the ethical obligations toward these machines.

---

<sup>2</sup> Lawhead, W. F. (2002), *The Voyage of Discovery: A Historical Introduction to Philosophy*, (Mississippi: Eve Howard), p. 34.

Furthermore, it would be necessary for governments and institutions to create regulations to promote ethical AI creation and use.

## **1.2 STATEMENT OF PROBLEM**

The main issue discussed in this research is the ambiguity and disagreement about the ethical standing of AI systems. Philosophers, ethicists, and AI researchers are intensely debating if machines can possess moral rights. This ambiguity has serious consequences for how AI governance is structured, the responsibility of AI systems, and the safeguarding of human rights as AI becomes more autonomous.

The absence of clear ethical guidelines raises important inquiries, such as:

Should AI be viewed only as instruments, or do they merit ethical consideration?

What standards need to be met for AI to be recognized with moral rights?

What would the acknowledgment of AI's moral rights mean for society, legal systems, and the dynamics between humans and AI?

This study aims to tackle several issues:

A lack of defined ethical norms, the deficiency of precise moral guidelines in the creation and use of AI has raised issues regarding transparency, accountability, and the risks of harm.

Ambiguity around artificial intelligence's moral standing: The discourse on AI systems' ethical status carries significant weight regarding how they are treated and what rights might be granted to them.

Neglect of human values: Often, the progress of AI systems emphasizes productivity, efficiency, and innovation at the expense of human values like dignity, autonomy, and well-being. Addressing these concerns is crucial for the ethical advancement and application of artificial intelligence.

### **1.3 PURPOSE OF THE STUDY**

The aim of this research is to look into the ethical consequences of artificial intelligence and to assess whether machines can hold moral rights. More specifically, this study seeks to:

- 1. Assess the moral position of AI systems:** Investigate the ethical theories and principles that guide the creation and use of AI, and consider how these principles inform the moral standing of AI systems.
- 2. Explore the Idea of moral rights for machines:** Examine whether machines can have moral rights and investigate the ethical effects of either granting or denying these rights.

**3. Identify the ethical issues and possibilities of AI advancement:** Evaluate the ethical dilemmas and opportunities that arise from AI development, and analyze how these dilemmas relate to the idea of machines having moral rights.

**4. Create a framework for AI ethics:** Using the results of this study, develop a set of guidelines for AI ethics that reflects the moral position of AI systems and considers the potential for machines to have moral rights.

#### **1.4 SIGNIFICANCE OF THE STUDY**

This research intends to add to the current discussions surrounding the ethics related to artificial intelligence and explore whether machines could hold moral rights. By assessing the ethical standing of AI systems and looking into what moral rights for machines might entail, this study aims to offer a detailed perspective on the ethical consequences tied to the creation and use of AI. This can greatly affect a range of important groups, including:

**1. Developers and Researchers of AI:** This study sheds light on the ethical factors that should be considered when creating and using AI systems by analyzing their moral status.

**2. Policymakers and Regulators:** The outcomes of this study can help shape the laws and guidelines surrounding the creation and use of AI, ensuring that these rules are based on a thorough understanding of AI ethics.

3. **Leaders and Practitioners in Industry:** By discussing the ethical issues and possibilities that arise from AI development, this study can assist leaders and professionals in the industry in addressing the intricate ethical challenges posed by AI.

4. **The Broader Society:** By investigating the concept of machines having moral rights, this research poses significant questions about how humans and machines will interact in the future and what impacts AI development might have on human communities.

### **1.5 SCOPE OF THE STUDY**

This research intends to investigate the ethical consequences associated with artificial intelligence and analyze if machines can possess moral rights. The focus of this study is restricted to the following areas:

1. **Ethical Theories:** The research will explore different ethical frameworks such as consequentialism, deontology, and virtue ethics to assess their relevance to the advancement and usage of AI, while also contrasting AI rights with the rights of animals, companies, or other non-human beings.

2. **Moral Status of Machines:** The study will delve into the ethical standing of machines, questioning whether they can hold moral rights and exploring if AI can be seen as moral agents or moral subjects.

3. **Consciousness and Sentience:** The inquiry will look into whether AI can achieve self-awareness or have emotions and how this impacts the notion of moral rights.

## **1.6 METHODOLOGY**

This study adopted the critical analytical approach. This method will help us to comprehend all aspects of the subject and gain a complete understanding of the ethics surrounding artificial intelligence, particularly regarding the moral rights of machines. We aim to keep everything straightforward within each context. To achieve a thorough grasp of the topic, we will utilize textbooks, journals, articles, encyclopedias, and various other resources.

## **1.7 LITERATURE REVIEW**

This study will cover many books, journals articles and encyclopedias in order to get a grasp of the basic tenets in the topic.

According to Aristotle in his book *Nichomechean Ethics*, he emphasized the practical scientific nature of ethics. He argued, that its aim is achieving human flourishing. Also introducing telos, a key aspect of his work emphasizing the ultimate purpose or goal of human life. Aristotle discusses the importance of virtues (aretai) in achieving eudaimonia. He categorizes virtues into two types:

1. Moral virtues: developed through habituation and practice (e.g., courage, justice, temperance).
2. Intellectual virtues: developed through teaching and experience (e.g., wisdom, understanding).<sup>3</sup>

In accordance with, Alasdair MacIntyre's work, *After Virtue; A study in moral theory*, he lays criticism on modern moral philosophy, he argues that it has failed to provide a coherent and compelling account of moral values and virtues. He contends that the Enlightenment's emphasis on reason and individualism has led to a fragmentation of moral discourse and a loss of shared moral standards, and that the enlightenment's attempt to establish a universal, rational morality has failed.<sup>4</sup>

According to G.E Moore's *Principia ethica*, he argued that ethics is a distinct and autonomous field of inquiry, separate from science, metaphysics, and theology. He contends that ethics is concerned with the question of what is good, and that this question cannot be reduced to other disciplines. Moore also introduces the concept of the "ideal,"

---

3 Aristotle (1985), *Nichomechean Ethics*, Trans. T. Irwin, (Indianapolis: Hackett Publishing) p. 59.

4 MacIntyre, A. (1981), *After Virtue: A Study in Moral Theory*, (London: Duckworth Publishing) p. 75

which refers to the best possible state of affairs. He argues that the ideal is the ultimate goal of human action and that it provides the standard for evaluating what is good.<sup>5</sup>

According to Immanuel Kant's *Groundwork of the Metaphysics of Morals*, he posited a foundational text in moral philosophy where the aim is to establish the supreme principle of morality, which he calls the categorical imperative, laying ethical systems that is based on reason, autonomy, and universal moral laws. In his work, he argues that the only thing that is good without qualification is a good will—a will that acts out of duty and in accordance with moral law, not from inclination or for personal gain. He also argues that morality comes from acting out of a sense of duty, not based on consequences. The moral worth of an action is determined by the motive, not the outcome. For Kant, the categorical imperative is the central principle of moral philosophy. Which states, "Act only according to that maxim whereby you can at the same time will that it should become a universal law." that is act in a way that your behavior could be a model for everyone to follow.<sup>6</sup>

Also according to John Stuart Mill in his work *Utilitarianism*, he argues in defense of the ethical theory of utilitarianism, which holds that the right action is the one that maximizes overall happiness or pleasure and minimizes pain. Mill argues that actions are right in

---

5 Moore, G. E. (1993), *Principia Ethica*, Revised (Cambridge: Cambridge University Press), p. 57.

6 Kant, I. (1785), *Groundwork of the Metaphysics of Morals* (New York: Harper & Row PLC), p. 65.

proportion as they promote happiness and wrong as they produce the opposite of happiness. Happiness is defined as pleasure and the absence of pain. Unlike earlier utilitarians like Bentham, Mill distinguishes between higher (intellectual, moral, aesthetic) and lower (physical) pleasures. He claims higher pleasures are more valuable than lower ones. He emphasizes that the quality of pleasure is just as important as the quantity. A smaller amount of a higher pleasure can be more valuable than a larger amount of a lower pleasure. Also he argues that people can be motivated to act morally through a sense of duty, social feelings, and education—not just personal gain.<sup>7</sup>

According to Stuart J. Russell's and Peter Norvig's *Artificial Intelligence: A Modern Approach*, one of the most comprehensive and widely used textbooks in the field of artificial intelligence. Positing on the theory and practice of AI, from foundational concepts to advanced techniques, defining AI as the study of agents that perceive their environment and act rationally to achieve goals. Also ,It explores four main approaches to AI: thinking humanly, acting humanly, thinking rationally, and acting rationally. A core concept is the intelligent agent—a system that perceives its environment through sensors and acts upon it using actuators to maximize performance.<sup>8</sup>

---

<sup>7</sup> Mill, J. S. (1861), *Utilitarianism*, (New York: Liberal Arts Press), p. 77.

<sup>8</sup> Russell, S. J. & Norvig, P. *Op Cit.*, p. 49

The book discusses various search algorithms (for instance, A\*, BFS, DFS) used to find solutions to problems, both uninformed (blind) and informed (heuristic-based). It covers how machines can represent knowledge (using logic, ontologies, etc.) and reason about the world, including planning and decision-making under uncertainty. Addressing how AI is used in robotics and the ethical implications of deploying intelligent systems, including safety, bias, and long-term societal impact.

Another interesting book that emphasizes on Artificial intelligence, is Clifford A. Pickover's *Artificial Intelligence: An Illustrated History: From Medieval Robots to Neural Networks*, According to Clifford in his work, he posited that a visually engaging and accessible overview of the history and evolution of artificial intelligence, blending science, history, and art. Emphasizing on the roots of AI from ancient myths and medieval automata to modern machine learning and robotics, showing humanity's long-standing fascination with intelligent machines, presenting a chronological timeline of key developments in AI, highlighting important inventions, people, and milestones—from early mechanical devices to deep learning breakthroughs.<sup>9</sup>

According to Jack Challoner in his work *Artificial Intelligence*, he posited a visually engaging and concise introduction to the world of AI, aimed at general readers who want

---

<sup>9</sup> Pickover, C. A. (2019), *Artificial Intelligence: An Illustrated History: From Medieval Robots to Neural Networks*, (New York: Sterling Press). p. 83.

to understand the basics of the technology and its impact. The book defines AI in simple terms and explains how machines can simulate human intelligence—learning, problem-solving, and decision-making. He also gives an historical overview tracing the development of AI from early ideas and computers to modern advancements in machine learning, robotics, and deep learning. In this book, Challoner presents us with a look into how AI works, giving clear explanations and illustrations, it introduces key concepts like algorithms, neural networks, natural language processing, and computer vision. Challoner explores how AI is used in everyday life—like voice assistants, facial recognition, healthcare, and self-driving cars. He stresses on important issues such as job displacement, data privacy, bias in algorithms, and the future of AI in society.<sup>10</sup>

According to Q.L. Pearce, in her book; *Artificial Intelligence*, she relays an informative perspective, aimed at young adults, offering an accessible introduction to the field of AI and its impact on the world. In this book, she explains what artificial intelligence is machines or software that can mimic human thinking and decision-making and why it is important in today's world. Providing a brief history of AI, from early theories and computer science breakthroughs to modern advancements like machine learning and robotics.<sup>11</sup>

---

10Challoner, J. (2002), *Artificial Intelligence*, (London: Dorling Kindesley Press), p. 28.

11 Pearce, Q. L. (2011), *Artificial Intelligence*, (Detroit: Lucient Books), p. 56.

Pearce highlights real-world uses of AI in areas such as healthcare, transportation, education, and entertainment, helping readers see its relevance in everyday life. She discusses both the potential of AI to improve human life and the ethical concerns it raises, such as job loss, privacy issues, and the possibility of machines becoming too powerful.

## **CHAPTER TWO**

### **ETHICS: MEANING AND TYPES**

#### **2.1 MEANING OF ETHICS**

The English term ethics comes from the Ancient Greek word *êthos*, which translates to 'character' and 'personal disposition.' This term also led to the Ancient Greek word *êthikós*, later translated into Latin as *ethica*, making its way into English through the Old French word *éthique* in the 15th century. On the other hand, the word morality is derived from the Latin term *moralis*, which means 'manners' and 'character.' It entered the English language during the Middle English era via the Old French word *moralité*.

The word ethics denote the philosophical examination of ideas surrounding moral good and bad as well as moral right and wrong. It encompasses any philosophical viewpoint about morality and any system of moral guidelines, values, or principles. These moral frameworks can relate to various religions, cultures, occupations, or almost any groups defined partly by their ethical perspectives. Ethics is a field focused on determining what is morally right and wrong, as well as what is morally good and bad. The term also refers to any proposed theories or systems of moral values.

How ought we to conduct our lives? Should we pursue happiness, knowledge, virtue, or the creation of art? If we prioritize happiness, should it be our individual happiness or the happiness of everyone? Additionally, we face specific dilemmas: is it acceptable to lie for a good reason? Can we defend a life of luxury while others are suffering from hunger? Is it acceptable to engage in wars that could result in the loss of innocent lives? Is cloning humans or the destruction of embryos in research morally wrong? What responsibilities, if any, do we have to future generations and to the animals we coexist with on this planet? Ethics addresses such issues at every level. Its focus includes essential problems related to practical choices, with major topics being the essence of ultimate value and criteria for assessing whether actions are right or wrong.

Also known as moral philosophy, ethics explores moral realities and is one of philosophy's primary divisions. It investigates morality's nature and the principles that assess behavior, character traits, and institutions. It looks at humans' responsibilities, the distinction between right and wrong actions, and the pursuit of a fulfilling life. Key questions in ethics include "How should one live?" and "What makes life meaningful?" In modern philosophy, ethics is generally categorized into normative ethics, applied ethics, and metaethics.

Morality addresses what individuals ought to do, distinct from what they actually do, their desires, or societal norms. As a logical and structured area of study, ethics analyzes the practical reasons prompting people to choose one action over another. Most ethical frameworks attempt to formulate universal principles capturing a broad perspective of what

is deemed objectively right or wrong. In a slightly different context, ethics can also indicate specific ethical theories like Aristotelian ethics or refer to the moral codes observed by certain communities or professions, such as the work ethic in Protestantism or the ethics of the medical field.<sup>12</sup>

Although ethics and morality are often viewed as synonyms, some philosophers draw a line between the two. One perspective suggests that morality centers on the moral duties individuals possess, while ethics encompasses a wider range of concepts regarding what is considered good and how to live a fulfilling life. Additionally, terms related to specific codes of conduct, such as those in business or the environment, are generally referred to as ethics, with phrases like business ethics and environmental ethics being common.

Ethics are guidelines of a moral nature that individuals adopt to direct their behavior. Certain ethical principles are influenced by religion, while others arise from the culture in which someone is raised, and some are based on personal decisions. Ethics are closely related to value theory, which examines different types and the nature of value, including the difference between intrinsic and instrumental value. Moral psychology, which studies psychological processes tied to morality such as reasoning and character development, is

---

12 Fieser, J. (2000), *Moral Philosophy Through the Ages*, (California: Mayfield Publishing Company), p. 53.

another connected field. Descriptive ethics looks at the prevalent moral norms and beliefs across various cultures and also takes into account their historical context.<sup>13</sup>

### **2.1.1 Philosopher's Ideologies of Ethics**

Aristotle described ethics as the exploration of character, habits, and virtues which help individuals live a good life. Immanuel Kant viewed ethics as a part of philosophy that deals with the rules governing how people act and what is considered moral, along with the justifications for ethical decisions. Jean-Jacques Rousseau believed that ethics involves examining the values and principles that guide human actions to foster social justice and the common good. Friedrich Nietzsche considered ethics to be the practice of leading a life that remains true to oneself, emphasizing the celebration of individual power and will. John Stuart Mill argued that ethics focuses on the values and principles that should inform human behavior to ensure the maximum happiness for the greatest number of individuals.<sup>14</sup>

Martin Heidegger saw ethics as the investigation into the essence of being, exploring how humans relate to the world and the guiding principles for behavior based on this relationship. Emmanuel Levinas defined ethics as an exploration of the direct interaction with the Other and the moral duties that arise from such meetings. Soren Kierkegaard

---

13 Lawhead, W. F. (2006), *Voyage of Discovery: A Historical Introduction to Philosophy*, 3rd Ed, (California: Wadsworth Publishing Company), p. 58.

14 *Ibid.* p. 65.

suggested that ethics studies the connection between individuals and God, including the principles that should inform actions to establish a meaningful divine relationship. Martha Nussbaum interpreted ethics as the examination of the values and principles that should shape human actions to support personal growth and cultivate a fair and compassionate society. Alasdair MacIntyre focused ethics on the study of virtues and what constitutes a good life, emphasizing the principles that direct actions towards a life that embodies human dignity and excellence.

### **2.1.2 History of Ethics**

Ethics can be traced back to ancient times when various cultures established ethical ideas and theories, notably in Egypt, India, China, and Greece. This era marked the rise of ethical teachings linked to Hinduism, Buddhism, Confucianism, and Daoism, alongside the influential thoughts of philosophers such as Socrates and Aristotle. During the medieval era, religious teachings greatly shaped ethical ideas. In contrast, the modern era shifted its attention towards a more secular viewpoint that examined moral experiences, motivations for actions, and the outcomes of those actions. A significant advancement in the 20th century was the rise of metaethics.<sup>15</sup>

---

15 Satyanarayana, Y. V. (2009), *Ethics: Theory and Practice*, (India: Pearson Education Press), p 87.

The study of ethics looks at how moral philosophy has changed throughout history, beginning with ancient societies. In Egypt, an ethical principle known as Maat guided people's behavior, highlighting truth, balance, and harmony to maintain order. In ancient India, from the 2nd millennium BCE, foundational texts like the Vedas and later the Upanishads were created, addressing duty and the effects of one's actions. Buddhist ethics also began in ancient India around the 6th and 5th centuries BCE, promoting compassion, non-violence, and the quest for enlightenment. Ancient China saw Confucianism emerge in the 6th century BCE, which emphasized moral behavior and self-improvement through virtuous actions, along with Daoism, which advised that human actions should align with the universe's natural order.<sup>16</sup>

In Greece, Socrates (469–399 BCE) stressed the need for questioning to understand what constitutes a good life, examining ideas related to virtue, justice, courage, and wisdom. Plato (428–347 BCE) suggested that a fulfilling life is achieved when the different parts of the soul work in harmony. Aristotle (384–322 BCE) proposed that happiness is linked to the development of virtues and personal growth. By the 4th century BCE, the Hellenistic schools, such as Epicureanism and Stoicism, also looked at the connection between good

---

16 Perrett, R. W. (2016), *An Introduction to Indian Philosophy*, (Cambridge: Cambridge University Press USA), p. 74.

actions and happiness, with Epicureanism advocating a simple lifestyle and Stoicism promoting living by reason and virtue while achieving control over unsettling emotions.<sup>17</sup>

In the medieval era, ethical thought was heavily shaped by religious influences. Christian thinkers regarded moral guidelines as divine commands from God. Thomas Aquinas (1224–1274 CE) formulated natural law ethics, asserting that ethical conduct involves adhering to the laws and order set by nature, which he attributed to God. In the Islamic realm, philosophers such as Al-Farabi (878–950 CE) and Avicenna (980–1037 CE) merged ancient Greek philosophical ideas with Islamic ethical teachings, highlighting the compatibility of reason and faith. Meanwhile, in medieval India, Hindu philosophers like Adi Shankara (700–750 CE) and Ramanuja (1017–1137 CE) viewed the pursuit of spirituality for liberation as the ultimate aim of human actions.<sup>18</sup>

Moral philosophy during the modern era was marked by a transition towards a more secular view of ethics. Thomas Hobbes, who lived from 1588 to 1679, pointed out that self-interest is the main motivator for people. He believed this would result in what he called "a war of every man against every man" unless a social contract was made to prevent such a situation. David Hume, from 1711 to 1776, argued that only feelings like empathy could inspire

---

17 Bunnin, N. & Yu, J. (2009), *The Blackwell Dictionary of Western Philosophy*, (New York: John Wiley & Sons), p. 45.

18 Sajoo, A. (2008), *Muslim Ethics: Emerging Vistas*, (New York: Bloomsbury), p 72.

ethical behavior, believing reason played a different role by merely predicting the results of different actions. In contrast, Immanuel Kant, who lived from 1724 to 1804, viewed reason as the foundation of morality. He developed a deontological framework, which stated that the ethical worth of actions is based on their alignment with moral laws that are independent of their consequences. These laws are expressed as categorical imperatives, which are universal rules applying in all circumstances.<sup>19</sup>

Georg Wilhelm Friedrich Hegel, whose life spanned from 1770 to 1831, considered Kant's categorical imperative to be a hollow formalism by itself and highlighted the importance of social institutions in giving meaning to moral obligations. Søren Kierkegaard, representing Christian philosophy from 1813 to 1855, suggested that sometimes the requirements of ethical duties can be set aside when following God's will. Friedrich Nietzsche, who lived from 1844 to 1900, critiqued both Christian ethics and Kantian views.<sup>20</sup>

During this period, a significant advancement was the development of utilitarianism by Jeremy Bentham and John Stuart Mill. The core idea in utilitarianism is that actions should

---

19 Moreland, J., Craig, P. & Lane, W. (2017), *Philosophical Foundations for a Christian Worldview*, (New York: InterVarsity Press) p.45.

20 Copleston, F. C. (1960), *A History of Philosophy*, 4th Ed, (California: Doubleday Press), p. 67.

enhance happiness and minimize suffering, with the correct choice being the one that provides the greatest benefit to the most people.

In the 20th century, a key advancement in ethics within analytic philosophy was the rise of metaethics. G. E. Moore, who lived from 1873 to 1958, made early significant contributions to this area, arguing that moral values are fundamentally different from other attributes in the natural world. R. M. Hare, born in 1919 and passing in 2002, developed prescriptivism, suggesting moral statements act as commands that are neither true nor false, unlike regular judgments. J. L. Mackie, from 1917 to 1981, proposed that all moral statements are false because there are no moral facts. A powerful argument for moral realism was presented by Derek Parfit, who argued that morality concerns objective aspects of reality that offer people reasons for specific actions. Bernard Williams, who lived from 1929 to 2003, supported the strong connection between reasons and ethics but advocated for a subjective perspective, viewing reasons as internal mental states that may not necessarily align with external truths.

During this time, another important change was the resurgence of classical virtue ethics, notably influenced by philosophers such as Philippa Foot (1920–2010). In political philosophy, John Rawls (1921–2002) utilized Kantian ethics to explore the idea of social justice as a type of fairness. Meanwhile, in continental thought, phenomenologists like Max Scheler (1874–1928) and Nicolai Hartmann (1882–1950) developed ethical frameworks asserting that values exist objectively and can be studied through phenomenological

techniques. In contrast, existentialists such as Jean-Paul Sartre (1905–1980) and Simone de Beauvoir (1908–1986) argued that values are human constructions and examined the implications of this stance on personal freedom, accountability, and authenticity. This era also gave rise to feminist ethics, which challenges conventional ethical frameworks that reflect a male viewpoint and emphasizes alternative ideas like care.<sup>21</sup>

## 2.2 TYPES OF ETHICS

Ethics is a segment of philosophy that aims to organize, justify, and suggest ideas about right and wrong conduct. Various types of ethics exist, each focusing on different facets of human behavior. These include:

1. **Normative Ethics:** This area looks at the standards and benchmarks that decide what is right and wrong morally. Normative ethics includes important categories such as:

- **Deontology:** This centers on obligations and guidelines. For instance, one has a duty to tell the truth, despite the possibility of causing emotional pain to someone.

- **Utilitarianism (Consequentialism):** This assesses actions based on their outcomes; the most favorable action enhances overall utility or happiness. For example, sacrificing one life to save five is deemed ethical as it promotes the greatest benefit for the majority.

---

<sup>21</sup> Lawhead, W. F. *Op Cit.*, p.75.

- **Virtue Ethics:** This emphasizes the moral character of individuals. For example, a person with virtuous traits would act bravely in a perilous situation due to the virtue of courage.

2. **Meta-Ethics:** This field examines the characteristics, interpretation, and basis of ethical ideas. It poses important questions such as: Are there universal moral truths? Is morality shaped by cultural or personal viewpoints? Emotivism states that moral claims reflect feelings rather than facts. For instance, when someone asserts, "Stealing is wrong," meta-ethics questions whether this is a factual statement, a personal opinion, or a universal truth.

3. **Applied Ethics:** This area applies moral principles to practical situations. Key areas within this include:

- **Medical Ethics:** It looks at matters like euthanasia, abortion, and organ donation. For instance, is it morally acceptable for a physician to aid in euthanasia for a patient with a terminal illness?

- **Business Ethics:** This examines corporate practices, including fair trade and employment discrimination. An example question is whether it is ethical for a business to outsource jobs to nations with lower wages.

- **Environmental Ethics:** This addresses human relationships with the environment. For instance, should companies be responsible for pollution?

4. **Descriptive Ethics:** This involves studying people's moral beliefs. It is more observational and sociological. For example, if a researcher investigates how various cultures perceive polygamy, they are practicing descriptive ethics by explaining and analyzing these moral views without making judgments.

5. **Professional Ethics:** These are the moral guidelines and expectations specific to various careers. For instance, engineering ethics point out that engineers should prioritize public safety and report unsafe practices, while teaching ethics highlight that educators should treat their students with fairness and maintain integrity in assessments and teaching.

6. **Religious Ethics:** This type is rooted in the moral doctrines of religious beliefs. For example, Christian ethics, derived from the Bible, emphasizes love, forgiveness, and the Ten Commandments. Islamic ethics come from the Qur'an and Hadith, including principles like honesty, charity (zakat), and justice. Hindu ethics focuses on dharma (duty), karma (actions and their consequences), and ahimsa (non-violence).<sup>22</sup>

7. **Situational Ethics:** This form of ethics evaluates the context and particular circumstances to assess the morality of an action. For example, while lying is generally wrong, lying to protect a life—such as hiding a refugee in times of war—may be considered ethically acceptable.

---

<sup>22</sup> Lawhead, W. F. *Op Cit.*, p. 72.

## **8. Moral Absolutism and Moral Relativism (Philosophical differences in ethics):**

**Moral Absolutism:** Emphasizes that certain actions are completely right or wrong, no matter the situation. For instance, torture is never acceptable while moral relativism, emphasizes that what is right or wrong varies based on cultural, social, or personal factors. For example, consuming specific animals might be considered wrong in one culture but fine in another.

## **2.3 ETHICAL THEORIES**

Ethical theories are structured systems that help individuals make moral choices and actions. They offer guidelines, standards, and beliefs to determine what is right or wrong, as well as what is good or bad. These theories present various viewpoints on how to make moral decisions and can be used in different situations, both in personal life and in work environments. Examples of these include:

### **2.3.1 Utilitarianism**

Utilitarianism is a moral theory that posits actions are deemed correct if they enhance the greatest happiness or welfare for the largest group of individuals. This theory is a type of consequentialism, which asserts that the ethical value of an action is based on its outcomes.

## Concepts of Utilitarianism

1. **The Greatest Happiness Principle:** The main aim of human actions should be to increase overall happiness or welfare. The Greatest Happiness Principle is a central idea in utilitarianism, an ethical theory most famously associated with Jeremy Bentham and John Stuart Mill. Everyone's happiness counts equally no one's pleasure or pain is more important than anyone else's. The Greatest Happiness Principle states that; The morally right action is the one that produces the greatest happiness for the greatest number of people.

2. **Universalism:** The ethical significance of an action is assessed based on how it impacts all affected parties, rather than solely the person taking the action. Universalism, in ethics, is the view that some moral principles or values apply to all people, at all times, in all places, regardless of culture, personal beliefs, or circumstances. Kantian ethics is a form of moral universalism: it holds that moral laws must be applicable to all rational beings.

3. **Consequentialism:** The assessment of an action's morality relies on its results, rather than on any inherent qualities of the action itself.<sup>23</sup> Consequentialism is a moral theory that judges the rightness or wrongness of actions solely by their outcomes or consequences. An

---

<sup>23</sup> Darwall, S. L. (2003), *Theories of Ethics*, (United Kingdom: John Wiley & Sons), p. 65.

action is morally right if it leads to good consequences. The better the outcome, the more right the action is considered to be.

### **Types of Utilitarianism**

1. **Act Utilitarianism:** This type asserts that an action is right if it boosts happiness or welfare in a specific context.
2. **Rule Utilitarianism:** This type states that an action is considered right if it adheres to a rule which promotes happiness or welfare.

### **Strengths of Utilitarianism**

1. **Enhances overall well-being:** Utilitarianism aims to increase collective happiness or welfare, a core human objective.
2. **Fosters altruism:** It motivates people to think about the welfare of others, encouraging selflessness and kindness.
3. **Offers a clear ethical framework:** Utilitarianism presents a straightforward guideline for decision-making.

### **Weaknesses of Utilitarianism**

1. **Challenges in quantifying happiness:** Measuring happiness or well-being can be complex, complicating the judgment of an action's morality.

2. **Overlooks individual rights:** It might prioritize the greater good at the expense of personal rights and freedoms.

3. **May result in majority oppression:** Utilitarianism can lead to majority oppression, where the majority's needs are favored over those of minority groups.

### **Applications of Utilitarianism**

1. **Public Policy:** It can be utilized in public policy to make decisions regarding resource distribution or law enforcement.

2. **Business ethics:** Utilitarianism can guide business choices by evaluating the effects of a company's actions on its stakeholders.

3. **Personal decision-making:** It can also influence individual choices by examining whether a specific action or decision is ethical.<sup>24</sup>

### **2.3.2 Deontological Ethics**

Deontological ethics, often referred to as duty-centered ethics, is a moral philosophy that highlights the significance of following rules, responsibilities, and commitments. This approach prioritizes the intrinsic rightness or wrongness of actions over their outcomes.

---

24 Mill, J. S. (1861), *Utilitarianism*, (New York: Liberal Arts Press), p. 55.

## **Core Principles of Deontological Ethics**

1. **Moral absolutism:** This ethical system frequently includes moral absolutism, suggesting that some actions are categorically right or wrong, no matter the situation.
2. **Duty and Obligation:** Deontological ethics stresses the need to meet one's duties and obligations, irrespective of personal wishes or repercussions.
3. **Respect for Moral Rules:** There is a strong emphasis on upholding moral rules and principles within deontological ethics, including honesty, fairness, and respect for human rights.
4. **Importance of intentions:** Deontological ethics acknowledges that intentions and motivations behind actions are crucial, rather than simply their results.

## **Varieties of Deontological Ethics**

1. **Act-deontology:** This focuses on the moral rules and responsibilities that direct specific actions taken by individuals.
2. **Rule-deontology:** This variant highlights the necessity of adhering to moral rules and principles in every situation.

## **Advantages of Deontological Ethics**

1. **Offers clear moral standards:** Deontological ethics presents explicit moral rules that can help in making decisions.
2. **Highlights respect for human dignity:** This ethical perspective underscores the need to honor human dignity and rights.
3. **Encourages accountability:** Deontological ethics fosters a sense of accountability and responsibility concerning one's actions.

## **Disadvantages of Deontological Ethics**

1. **Inflexible and rigid:** This ethical approach can become too inflexible, not adapting well to unique situations.
2. **Conflicting obligations:** Deontological ethics may produce conflicts between various duties and responsibilities.
3. **Neglect of consequences:** This system may not take adequate notice of the outcomes of actions.

## **Illustrations of Deontological Ethics**

1. **Immanuel Kant's categorical imperative:** An example of deontological ethics is Kant's philosophy, which stresses treating individuals as ends in themselves rather than as tools to achieve an objective.<sup>25</sup>
2. **Moral Guidelines:** Deontological ethics is frequently observed in professional standards, such as those found in medical and legal ethics.

### **2.3.3 Virtue Ethics**

Virtue Ethics is a moral theory that stresses building character traits (virtues) that help people lead a good life. It prioritizes the growth of virtues instead of merely adhering to rules or focusing on outcomes.<sup>26</sup>

### **Key Principles of Virtue Ethics**

---

25 Kant, I. (1785), *Groundwork of the Metaphysics of Morals* (New York: Harper & Row PLC), p. 69.

26 Aristotle (1985), *Nichomechean Ethics*, Trans. T. Irwin, (Indianapolis: Hackett Publishing) p. 65.

1. **Ethics based on character:** Virtue Ethics highlights the significance of fostering positive character traits rather than simply obeying rules or guidelines.
2. **Habits as virtues:** Virtues are recognized as character habits that develop through practice and consistency.
3. **Eudaimonia:** The goal of Virtue Ethics is to enhance eudaimonia, often understood as happiness or thriving, but more accurately, living a rich and meaningful life.
4. **Context-aware:** Virtue Ethics acknowledges that moral choices often depend on context and necessitate practical wisdom.

### **Types of Virtues**

1. **Moral virtues:** Qualities such as courage, justice, and temperance that allow individuals to lead a morally good life.
2. **Intellectual virtues:** Traits like wisdom, insight, and prudence that help individuals think well and make sound choices.

### **Strengths of Virtue Ethics**

1. **Comprehensive view:** Virtue Ethics offers a comprehensive approach to morality, considering character growth and the intricacies of human life.

2. **Importance of practical wisdom:** Virtue Ethics underlines the necessity of practical wisdom (phronesis) when making ethical choices.

3. **Emphasis on character growth:** Virtue Ethics centers on cultivating positive character traits instead of merely obeying rules or guidelines.

### **Weaknesses of Virtue Ethics**

1. **Ambiguity:** Virtue Ethics may be seen as too broad or vague, complicating its application to particular situations.

2. **Cultural influence:** Virtue Ethics can be swayed by cultural values and norms, potentially resulting in moral relativism.

3. **Challenges in defining virtues:** Virtue Ethics may face difficulty in offering a clear definition of virtues that everyone can agree on.<sup>27</sup>

### **Examples of Virtue Ethics**

1. **Aristotelian Virtue Ethics:** Aristotle's *Nicomachean Ethics* serves as a classic illustration of Virtue Ethics, focusing on the growth of virtues like courage, justice, and temperance.

---

27 McIntyre, A. (1981), *After Virtue: A Study in Moral Theory*, (London: Duckworth Publishing) p. 71.

2. **Character education:** Virtue Ethics is frequently implemented in character education initiatives, which seek to nurture virtues such as empathy, responsibility, and self-awareness.

## **CHAPTER THREE**

### **ARTIFICIAL INTELLIGENCE AND THE QUESTION OF THE MORAL RIGHTS OF A MACHINE**

#### **3.1 MEANING OF ARTIFICIAL INTELLIGENCE**

Artificial Intelligence (AI) is a branch of computer science that focuses on creating systems or machines capable of performing tasks that typically require human intelligence. These tasks include reasoning, learning from experience, making decisions, solving problems, understanding natural language, and recognizing patterns in data. AI aims to simulate and enhance human cognitive functions through computational models and algorithms.

At its core, AI involves programming computers to process large amounts of data, recognize patterns, and make decisions based on those patterns—often with minimal human intervention. The goal is to enable machines to learn from data, adapt to new inputs, and carry out human-like tasks more efficiently. This learning process is often driven by advanced techniques such as machine learning, deep learning, and neural networks, which allow AI systems to improve their performance over time.

AI can be broadly categorized into two types: Narrow AI and General AI. Narrow AI, also known as weak AI, is designed to perform a specific task, such as facial recognition, language translation, or driving a car. It is the most common form of AI found today. General AI, on the other hand, refers to a machine with the ability to understand, learn, and

apply knowledge across a wide range of tasks—similar to the cognitive abilities of a human being. General AI remains a theoretical concept and is not yet achieved.<sup>28</sup>

Artificial intelligence (AI) refers to the development of computer systems that can perform tasks that typically require human intelligence, such as:

1. **Learning:** AI systems can learn from data and improve their performance over time.
2. **Problem-solving:** AI systems can analyze complex problems and provide solutions.
3. **Reasoning:** AI systems can draw logical conclusions and make decisions.
4. **Perception:** AI systems can interpret and understand data from sensors, images, and other sources.

In everyday life, AI is already embedded in many technologies we use. Voice assistants like Siri and Alexa, recommendation systems on streaming platforms, autonomous vehicles, and fraud detection systems in banking are all powered by AI. These applications show how AI is transforming industries, enhancing productivity, and improving decision-making processes. Despite its many benefits, AI also raises ethical and societal concerns. Issues such as data privacy, algorithmic bias, job displacement, and the potential misuse of AI for harmful purposes are subjects of ongoing debate and research. Therefore, the

---

28 Russell, S. J. & Norvig, P. (2020), *Artificial Intelligence: A Modern Approach*, (New York: Prentice Hall Ltd), p. 52.

development and use of AI require careful consideration of ethical principles and responsible innovation.

Artificial Intelligence represents a significant advancement in technology, aiming to replicate and augment human intelligence in machines. As AI continues to evolve, it holds the potential to revolutionize how we live, work, and interact with the world. Artificial intelligence (AI), the ability of a digital computer or computer-controlled robot to perform tasks commonly associated with intelligent beings. The term is frequently applied to the project of developing systems endowed with the intellectual processes characteristic of humans, such as the ability to reason, discover meaning, generalize, or learn from past experience. Since their development in the 1940s, digital computers have been programmed to carry out very complex tasks such as discovering proofs for mathematical theorems or playing chess with great proficiency.<sup>29</sup>

Despite continuing advances in computer processing speed and memory capacity, there are as yet no programs that can match full human flexibility over wider domains or in tasks requiring much everyday knowledge. On the other hand, some programs have attained the performance levels of human experts and professionals in executing certain specific tasks, so that artificial intelligence in this limited sense is found in applications as diverse as

---

29 Rich, E., Knight, K. & Shivashankar, B. N. (2009), *Artificial Intelligence*, 3rd Ed. (New York: McGraw-Hill Education Press), p 57.

medical diagnosis, computer search engines, voice or handwriting recognition, and chatbots.

### **What is Intelligence?**

All but the simplest human behavior is ascribed to intelligence, while even the most complicated insect behavior is usually not taken as an indication of intelligence. What is the difference? Consider the behavior of the digger wasp, *Sphex ichneumoneus*. When the female wasp returns to her burrow with food, she first deposits it on the threshold, checks for intruders inside her burrow, and only then, if the coast is clear, carries her food inside. The real nature of the wasp's instinctual behavior is revealed if the food is moved a few inches away from the entrance to her burrow while she is inside: on emerging, she will repeat the whole procedure as often as the food is displaced. Intelligence—conspicuously absent in the case of the wasp—must include the ability to adapt to new circumstances.

Psychologists generally characterize human intelligence not by just one trait but by the combination of many diverse abilities. Research in AI has focused chiefly on the following components of intelligence: learning, reasoning, problem solving, perception, and using language.

## **Artificial Intelligence and Learning**

There are a number of different forms of learning as applied to artificial intelligence. The simplest is learning by trial and error. For example, a simple computer program for solving mate-in-one chess problems might try moves at random until mate is found. The program might then store the solution with the position so that, the next time the computer encountered the same position, it would recall the solution. This simple memorizing of individual items and procedures—known as rote learning—is relatively easy to implement on a computer. More challenging is the problem of implementing what is called generalization. Generalization involves applying past experience to analogous new situations. For example, a program that learns the past tense of regular English verbs by rote will not be able to produce the past tense of a word such as jump unless the program was previously presented with jumped, whereas a program that is able to generalize can learn the “add -ed” rule for regular verbs ending in a consonant and so form the past tense of jump on the basis of experience with similar verbs.

AI, Machine learning, Hands of robot and human touching big data of Global network connection, Internet and digital technology, Science and artificial intelligence, futuristic digital technologies.

## **Artificial Intelligence and Reason**

To reason is to draw inferences appropriate to the situation. Inferences are classified as either deductive or inductive. An example of the former is, “Fred must be in either the museum or the café. He is not in the café; therefore, he is in the museum,” and of the latter is, “Previous accidents of this sort were caused by instrument failure. This accident is of the same sort; therefore, it was likely caused by instrument failure.” The most significant difference between these forms of reasoning is that in the deductive case, the truth of the premises guarantees the truth of the conclusion, whereas in the inductive case, the truth of the premises lends support to the conclusion without giving absolute assurance. Inductive reasoning is common in science, where data are collected and tentative models are developed to describe and predict future behavior—until the appearance of anomalous data forces the model to be revised. Deductive reasoning is common in mathematics and logic, where elaborate structures of irrefutable theorems are built up from a small set of basic axioms and rules.

There has been considerable success in programming computers to draw inferences. However, true reasoning involves more than just drawing inferences: it involves drawing

inferences relevant to the solution of the particular problem. This is one of the hardest problems confronting AI.<sup>30</sup>

### **Artificial Intelligence and Problem Solving**

Problem solving, particularly in artificial intelligence, may be characterized as a systematic search through a range of possible actions in order to reach some predefined goal or solution. Problem-solving methods divide into special purpose and general purpose. A special-purpose method is tailor-made for a particular problem and often exploits very specific features of the situation in which the problem is embedded. In contrast, a general-purpose method is applicable to a wide variety of problems. One general-purpose technique used in AI is means-end analysis—a step-by-step, or incremental, reduction of the difference between the current state and the final goal. The program selects actions from a list of means—in the case of a simple robot, this might consist of PICKUP, PUTDOWN, MOVEFORWARD, MOVEBACK, MOVELEFT, and MOVERIGHT—until the goal is reached.

Many diverse problems have been solved by artificial intelligence programs. Some examples are finding the winning move (or sequence of moves) in a board game, devising mathematical proofs, and manipulating “virtual objects” in a computer-generated world.

---

<sup>30</sup> *Ibid.*, p. 59.

## **Perception in Artificial Intelligence**

In perception the environment is scanned by means of various sensory organs, real or artificial, and the scene is decomposed into separate objects in various spatial relationships. Analysis is complicated by the fact that an object may appear different depending on the angle from which it is viewed, the direction and intensity of illumination in the scene, and how much the object contrasts with the surrounding field. At present, artificial perception is sufficiently advanced to enable optical sensors to identify individuals and enable autonomous vehicles to drive at moderate speeds on the open road.

## **Language in Artificial Intelligence**

A language is a system of signs having meaning by convention. In this sense, language need not be confined to the spoken word. Traffic signs, for example, form a mini-language, it being a matter of convention that  $\triangle$  means “hazard ahead” in some countries. It is distinctive of languages that linguistic units possess meaning by convention, and linguistic meaning is very different from what is called natural meaning, exemplified in statements such as “Those clouds mean rain” and “The fall in pressure means the valve is malfunctioning.”

An important characteristic of full-fledged human languages—in contrast to birdcalls and traffic signs—is their productivity. A productive language can formulate an unlimited variety of sentences. Large language models like ChatGPT can respond fluently in a human

language to questions and statements. Although such models do not actually understand language as humans do but merely select words that are more probable than others, they have reached the point where their command of a language is indistinguishable from that of a normal human. What, then, is involved in genuine understanding, if even a computer that uses language like a native human speaker is not acknowledged to understand? There is no universally agreed upon answer to this difficult question.<sup>31</sup>

### **3.2 TYPES OF ARTIFICIAL INTELLIGENCE**

The use and scope of Artificial Intelligence don't need a formal introduction. Artificial Intelligence is no more just a buzzword; it has become a reality that is part of our everyday lives. As companies deploy AI across diverse applications, it's revolutionizing industries and elevating the demand for AI skills like never before. You will learn about the various stages and categories of artificial intelligence in this article on Types of Artificial Intelligence.

Artificial Intelligence can be broadly classified into several types based on capabilities, functionalities, and technologies.

---

31 Luger, G. F. (2008), *Artificial Intelligence: Structures and Strategies for Complex Problem Solving*, 6th Ed. (Massachusetts: Pearson Ltd), p. 52.

## **1. Based on Capabilities**

### **- Narrow AI (Weak AI)**

This type of AI is designed to perform a narrow task (e.g., facial recognition, internet searches, or driving a car). Most current AI systems, including those that can play complex games like chess and Go, fall under this category. They operate under a limited pre-defined range or set of contexts. For instance, Voice assistants like Siri or Alexa, spam email filters, and facial recognition systems. Narrow AI operates under limited constraints and cannot perform tasks beyond its programming. It lacks self-awareness and general intelligence.

### **- General AI (Strong AI)**

A type of AI endowed with broad human-like cognitive capabilities, enabling it to tackle new and unfamiliar tasks autonomously. AI that has the ability to understand, learn, and apply knowledge in a way similar to a human being. For instance, a type of AI is still theoretical and not yet developed. General AI would be capable of performing any intellectual task that a human can do. It would have the ability to reason, plan, and make decisions across various domains. Such a robust AI framework possesses the capacity to discern, assimilate, and utilize its intelligence to resolve any challenge without needing human guidance.

## **- Superintelligent AI**

This represents a future form of AI where machines could surpass human intelligence across all fields, including creativity, general wisdom, and problem-solving. Superintelligence is speculative and not yet realized.<sup>32</sup>

## **2. Based on Functionalities**

**- Reactive Machines:** These AI systems do not store memories or past experiences for future actions. Basic AI systems that react to specific inputs with predefined responses. For instance, IBM's Deep Blue, the chess-playing computer. These machines do not have memory or past experience; they cannot learn or evolve. They function only in the present. They analyze and respond to different situations. IBM's Deep Blue, which beat Garry Kasparov at chess, is an example.

## **- Limited Memory**

These AI systems can make informed and improved decisions by studying the past data they have collected. Most present-day AI applications, from chatbots and virtual assistants to self-driving cars, fall into this category. This AI systems that can use historical data for

---

<sup>32</sup> *Ibid.*, p 54.

a limited time to improve decisions. For instance, Self-driving cars that observe other vehicles and road conditions. These systems can learn from recent data but cannot form long-term understanding or memory.

### **- Theory of Mind**

This is a more advanced type of AI that researchers are still working on. It would entail understanding and remembering emotions, beliefs, needs, and depending on those, making decisions. This type requires the machine to understand humans truly.

This is a future AI type that can understand human emotions, beliefs, intentions, and social interactions. For instance, No real-world examples yet. This would allow AI to interact more naturally and empathetically with humans.

### **- Self-aware AI**

This represents the future of AI, where machines will have their own consciousness, sentience, and self-awareness. This type of AI is still theoretical and would be capable of understanding and possessing emotions, which could lead them to form beliefs and desires.

This is a kind of AI that has consciousness, self-awareness, and emotions. For instance, does not yet exist. This AI would be able to understand itself and its place in the world, posing significant philosophical and ethical questions.

### 3. Based on Technologies

- **Machine Learning (ML):** AI systems capable of self-improvement through experience, without direct programming. They concentrate on creating software that can independently learn by accessing and utilizing data.<sup>33</sup>

### 3.3 EFFECTS OF ARTIFICIAL INTELLIGENCE

Artificial Intelligence (AI) has a wide range of effects—both positive and negative—across various aspects of society. While AI has the potential to greatly improve human life, it also comes with risks that must be managed through thoughtful regulation, ethical design, and public awareness.

#### **Positive Effects of Artificial Intelligence:**

1. **Increased Efficiency and Automation:** AI automates repetitive tasks, leading to faster and more accurate results.
2. **Improved Decision-Making:** AI systems analyze large amounts of data to help businesses, doctors, and policymakers make informed decisions.

---

33 Goodfellow, I., Bengio, Y. and Courville, A. (2016), *Deep Learning*, (Cambridge: MIT Press), p. 45.

3. **Enhanced Customer Experiences:** Personalized recommendations on platforms like Netflix or Amazon improve user satisfaction.

4. **Innovation in Healthcare:** AI is used in drug discovery, robotic surgery, and patient monitoring. It helps predict outbreaks and track health trends in real-time.

5. **Advancements in Transportation:** Self-driving cars and AI-based traffic management systems promise safer and more efficient travel.

6. **Support in Education:** AI personalizes learning experiences for students based on their strengths and weaknesses. Virtual tutors and intelligent learning platforms provide additional support.<sup>34</sup>

### **Negative Effects of Artificial Intelligence:**

1. **Job Displacement:** Automation can lead to the loss of jobs, especially in industries like manufacturing, retail, and transportation. Low-skill and routine jobs are most at risk.

2. **Data Privacy Concerns:** AI systems often require large amounts of data, raising concerns about how personal information is collected and used.

3. **Bias and Discrimination:** AI can inherit biases from the data it is trained on, leading to unfair treatment in areas like hiring, policing, or lending.

---

<sup>34</sup> Mitchell, T. M. (1997), *Machine Learning*, (New York: McGraw-Hill Press), p. 77.

4. **Security Risks:** AI can be used maliciously in cyberattacks, deepfakes, surveillance, and autonomous weapons.

5. **Loss of Human Control:** Overreliance on AI can reduce human oversight, leading to dangerous outcomes if systems fail or behave unpredictably.<sup>35</sup>

6. **Ethical and Moral Issues:** As AI systems become more advanced, questions arise about accountability, rights, and the ethical use of intelligent machines.

### **3.4 ARTIFICIAL INTELLIGENCE IN RELATION TO MORAL RIGHTS**

Artificial Intelligence (AI) relates to moral rights in several important and complex ways. These connections raise ethical questions about how AI is created, used, and possibly treated in the future. These ideas are still hypothetical but increasingly relevant as AI becomes more advanced.

The relationship between AI and moral rights touches on both how AI affects human dignity and fairness and, in the future, whether AI itself might deserve moral consideration. As technology evolves, legal systems and ethical frameworks must adapt to protect both people and possibly even intelligent machines.

#### **1. Moral Rights of Humans Affected by AI**

---

<sup>35</sup> *Ibid.*, p. 45.

a) **Right to Privacy:** AI systems often collect and analyze personal data. If misused, this can violate individuals' privacy rights. For instance, Facial recognition used without consent.

b) **Right to Fair Treatment:** Biased AI algorithms can lead to unfair decisions in hiring, lending, law enforcement, etc. People have a moral right to be treated equally, without discrimination from automated systems.

c) **Right to Employment:** AI automation may lead to job loss for many people. While not a legal right in all countries, access to meaningful work is considered a moral right by many ethical standards.

d) **Right to Accountability and Justice:** If an AI system causes harm (e.g., a self-driving car accident), there are moral concerns about who is responsible and how justice is served.

2. **Moral Rights of AI (Theoretical/Future Concern):** If AI ever reaches a level of self-awareness or consciousness, philosophers and ethicists ask whether it might deserve moral rights, such as:

a) **Right to Life or Existence:** Should highly intelligent or conscious AI be "turned off" at will, or would that be similar to ending a life?

b) **Right to Freedom:** If an AI can think and feel independently, would it be morally wrong to keep it under control or in forced service?

c) **Right to Non-Exploitation:** Using sentient AI purely for profit or labor might be viewed as exploitation—similar to unethical human labor practices.

In philosophy, a moral right is a type of right grounded in ethical principles, rather than in law or custom. It refers to something a person is entitled to simply because they are a moral agent—that is, a being capable of rational thought, choice, and ethical responsibility.

### **Key Features of Moral Rights:**

1. **Universal:** They apply to all people equally, regardless of culture, law, or belief.
2. **Inalienable:** They cannot be legitimately taken away or surrendered.
3. **Grounded in Moral Reasoning:** They are justified by appeals to ethical theories like Kantian deontology, utilitarianism, or natural rights theory. For instance, the right to life, the right to freedom of thought and expression, the right not to be tortured.

With this in mind, the question will be, are the rights though moral of Artificial Intelligence inalienable?, are these rights universally accepted? Should the rights follow a moral reasoning or should it be patterned according to the society norms?

## CHAPTER FOUR

### EVALUATION AND CONCLUSION

#### 4.1 EVALUATION

The intersection of ethics, technology, and future prediction is where the question of whether machines should have moral rights lies. Currently, AI systems are not conscious, sentient, or genuinely autonomous, all of which are generally accepted as prerequisites for moral standing. Therefore, the majority of ethicists concur that modern robots are ineligible for moral rights. The quick development of AI, though, begs significant concerns about how we build, engage with, and regulate these systems. Even though it may not yet be appropriate to grant robots full moral rights, there is a compelling argument for treating AI ethically and responsibly, particularly in domains that affect human behavior and social values.<sup>36</sup> Bearing this in mind, the understanding of moral rights for AI raises certain points of criticism, including the following:

##### **1. Relying too heavily on consciousness and feeling as criteria**

The prevailing opinion holds that moral rights require either consciousness or sentience. Even in people and animals, consciousness itself is notoriously hard to define and measure.

---

36 Bostrom, N. (2014), *Superintelligence: Paths, Dangers, Strategies*, (Oxford: Oxford University Press), p. 65.

Perhaps we are prematurely excluding certain organizations because we do not yet have a sufficient understanding of the nature of experience to recognize it in AI. The danger is that anthropocentrism will only see moral value in humans (or creatures similar to us).<sup>37</sup>

## **2. Underestimating the Complexity of Emerging AI**

Complex AI systems may appear to lack consciousness, but they can display unexpected properties that we don't completely understand. We run the danger of ignoring early indicators of novel forms of experience or agency by immediately rejecting AI's capacity for moral standing. Ethicists might be overly cautious and postpone moral thought until after the potential for harm has passed.

## **3. The Issue of Simulated Emotion**

The notion that AI shouldn't be granted rights because it merely replicates emotion may fail to consider that humans also have moral responses to simulations, such as those involving fictional characters. The distinction between what is "real" and "simulated" may be less obvious than it seems if moral rights are contingent upon social relationships or perceived interests. This contradicts stringent standards that give greater weight to inner states over interpersonal relationships and societal dynamics.

---

37 Gunkel, D. J. (2012), *The Machine Question: Critical Perspectives on AI, Robots, and Ethics*,( MIT Press: Cambridge), p.43.

#### **4. Ethical frameworks centered around humans might stifle creativity.**

The majority of ethical frameworks are based on moral principles centered around humans. This may restrict ethical advancement, preventing us from adjusting to novel forms of existence or intelligence that do not fall into established categories. It may be necessary to have new frameworks that acknowledge a variety of moral entities, such as artificial intelligence.

#### **5. Uncertainties in the Law and in Practice**

Ignoring the "rights" of AI altogether causes difficulties in liability, ownership, and accountability, even if they don't have complete moral standing. The absence of laws in this area may result in conflicts and abuses, such as businesses dumping AI without accountability or using strong systems improperly. It's possible that a middle ground of restricted rights or protections would be more realistic, but it's sometimes missed.

#### **6. Risk of Ethical Inertia**

In order to avoid ethical inertia, which is the failure to adapt our values to technological advancements, it is important to exercise patience. This could result in society responding too slowly, leading to societal upheaval or moral harm. A proactive discussion and adaptable ethical principles may better serve long-term interests.

The current mainstream approach to moral rights and AI, although cautious and well-founded, may be overly limited and slow to adapt to future realities, necessitating a more open-minded, adaptable, and creative approach to AI ethics<sup>38</sup>.

#### **4.1.1 Merits**

The question of whether AI systems or machines should have moral rights is a major ethical issue as artificial intelligence becomes more advanced. Moral rights are typically given to beings who can think, feel, or suffer. Today's AI lacks consciousness or sentience, so most experts argue they don't qualify.

One significant merit of Artificial Intelligence (AI) is that it encourages the humane and ethical design of intelligent systems. As societies increasingly integrate AI into healthcare, governance, and social services, there is a strong need to embed human-centered values in their development. Ethical frameworks ensure that AI technologies respect human dignity, privacy, and autonomy, while avoiding harmful biases or discrimination. By prioritizing humane design, AI can be shaped as a supportive tool that advances human well-being rather than undermining it.

Another merit lies in the promotion of moral consistency, particularly in hypothetical scenarios where AI systems may one day achieve a level of consciousness or sentience. If

---

38 Coeckelbergh, M. (2020), *AI Ethics* (Cambridge: MIT Press) p.37.

such advancements occur, establishing moral guidelines now ensures that the treatment of conscious AI aligns with established human values regarding fairness, rights, and obligations. This preemptive consistency can help prevent ethical contradictions between how societies treat humans and how they may come to treat conscious machines.

AI ethics also embody the precautionary principle, which emphasizes taking preventive measures to avoid future harm before it occurs. In the context of AI, this means identifying potential risks, such as loss of control, misuse in warfare, or mass unemployment, and implementing safeguards before the consequences become irreversible. By adhering to this principle, AI development can proceed responsibly, balancing innovation with caution to protect human societies.

Additionally, preparing society for the possibility of advanced, sentient AI represents another important merit. The rapid pace of technological progress means that questions about AI consciousness, autonomy, and integration into social life may arise sooner than expected. Preparing for such scenarios fosters resilience in governance systems, legal institutions, and cultural norms, ensuring that societies are not caught off guard by the ethical and practical challenges of advanced AI. Engaging with the moral and ethical dimensions of AI can enhance human empathy and social values. By debating how to treat AI systems fairly, societies are simultaneously reminded of the importance of treating fellow human beings with dignity. This reflective process can strengthen compassion,

inclusivity, and justice in human communities, thereby making AI discourse a catalyst for broader social progress.

Finally, ethical frameworks for AI could play a crucial role in managing legal responsibility in AI-related actions. As autonomous systems increasingly make decisions in areas like transportation, healthcare, and finance, determining accountability for errors or accidents becomes complex. Clear ethical guidelines can help policymakers and legal institutions define responsibility between developers, users, and AI systems, thereby ensuring justice and protecting the rights of all stakeholders.

#### **4.1.2 Demerits**

One of the fundamental limitations of Artificial Intelligence is that it lacks consciousness, feelings, or moral agency. Unlike humans, AI does not possess intrinsic awareness or subjective experience; it processes data and executes commands without an understanding of meaning or morality. This absence of moral responsibility raises concerns about entrusting AI with decisions that directly affect human lives, as machines cannot be held accountable in the same way as human agents. Relying on entities without moral agency risks creating a gap in responsibility when ethical judgments are required.

Another concern is that AI could contribute to the devaluation of human and animal rights. As societies increasingly anthropomorphize machines and grant them roles once reserved for humans, there is a danger that the dignity of human beings, and even the rights of

animals, could be undermined. For example, prioritizing the development of humanoid robots or AI companions may inadvertently shift attention away from protecting vulnerable populations or recognizing the intrinsic worth of living beings. This raises ethical questions about the hierarchy of value in an AI-driven society.

AI development may also lead to legal confusion and misuse. Current legal systems are not designed to address scenarios where autonomous machines cause harm, make decisions, or interact in ways that blur the lines of liability. Questions about whether responsibility lies with the developer, the user, or the AI itself remain unresolved. This uncertainty could open the door to legal loopholes and exploitation, where actors use AI systems to evade accountability or justify unethical practices under the guise of technological complexity.

Another demerit is that the growing focus on AI may divert attention from urgent human issues. Global crises such as poverty, climate change, and inequality require immediate human-centered solutions, yet significant resources are being funneled into AI research and development. While technological innovation can support progress in these areas, an overemphasis on AI risks overshadowing the pressing need for policies that directly address structural injustices and human suffering. AI systems also encourage emotional manipulation through lifelike behavior. Chatbots, virtual assistants, and social robots can simulate empathy, companionship, or authority, influencing human emotions in ways that are not grounded in genuine care. This manipulation may be used for commercial gain, political propaganda, or social control, making individuals more vulnerable to exploitation.

The blurring of authentic and artificial emotional interactions challenges the integrity of human relationships and trust.

Finally, the normalization of AI in decision-making may legitimize excessive autonomy or control. As machines are granted more authority in domains such as law enforcement, healthcare, and governance, there is a risk of delegating too much power to systems that are not fully understood or ethically constrained. This could entrench technocratic forms of governance where human oversight is minimized, weakening democratic accountability and potentially leading to authoritarian uses of AI.

## **4.2 SUMMARY**

As machines become more sophisticated, the question of whether artificial intelligence (AI) may possess moral rights is a growing problem in ethics. Beings with consciousness, sentience, and the capacity to experience pain or make independent decisions are often granted moral rights because these characteristics give them inherent moral value. If AI ever acquires these characteristics, it would be morally wrong to deny it moral rights, according to some, especially if it behaves in ways similar to humans or animals, who are already granted moral regard. But the majority of ethicists maintain that contemporary AI lacks the characteristics necessary for moral rights. The artificial intelligence (AI) systems only mimic emotions and consciousness by reacting to specific stimuli via programming. They do not really feel or experience these emotions.

They are not capable of having genuine feelings or pain since they are man-made instruments. It may be deceptive to grant them rights, and it could diminish the worth of the moral rights granted to genuinely sentient individuals. Ethical questions about how we treat and employ AI still exist, even if machines do not have moral rights. For instance, mistreating robots that resemble humans might have an impact on how we treat real people, and an AI that is emotionally manipulative could take advantage of users. In addition, the application of AI in vital fields like law or health care brings up concerns about fairness and responsibility. It is crucial to reevaluate our ethical obligations and get ready for potential scenarios as AI continues to evolve.

#### **4. 3 RECOMMENDATIONS**

Here are a few sensible and ethical suggestions for addressing the issue of whether machines should have moral rights, considering the intricacy and changing nature of AI.

1. **Refrain From Granting Complete Moral Rights Right Now:** Full moral rights are premature because modern AI lacks consciousness and genuine interests. Moral standing should be reserved for individuals who possess sentience, self-awareness, or moral agency.
2. Keep a close eye on technological advancements, focusing on progress towards Artificial General Intelligence (AGI) or any sort of machine consciousness. Create interdisciplinary review committees (philosophy, neuroscience, AI, law) to determine when and if AI may be eligible for moral standing.

**3. Use a Precautionary Ethical Approach:** Even though machines may not be conscious, treat and design AI with respect and ethical moderation, particularly in emotionally sensitive functions such as caregivers or companions. Avoid any unnecessary cruelty or mistreatment, even towards non-sentient AI, as it may mirror or promote harmful human conduct.

**4. Establish Moral AI Design Standards:** Promote ethical considerations about how people interact with AI, not just what the AI can do, and encourage AI developers to adhere to ethical by design principles like transparency, fairness, and nonexploitation.

**5. Create Legal and Ethical Frameworks for the Future:** Create conditional legal standards that may be put into effect if AI achieves certain cognitive or emotional benchmarks. Think about giving sophisticated AI with complicated tasks or social roles minimal legal protections, such as the right to not be killed at random.

**6. Public Education and Awareness:** Inform the public about the distinction between simulated emotion and reality. Teach people how to use critical thinking to defend themselves against emotional manipulation by anthropomorphic AI.

**7. Foster Worldwide Collaboration:** Encourage international debate to establish common standards on AI ethics, rights, and personhood. Make that resource-scarce nations also contribute to avoid ethical and technological inequalities.

## **4.4 CONCLUSION**

The moral issue of whether machines may possess moral rights sits at the nexus of technology, philosophy, and morality. We are compelled to reconsider established notions regarding who or what deserves moral consideration as artificial intelligence gets more and more complex. Although today's artificial intelligence lacks consciousness, self-awareness, or the ability to experience traits that often support moral rights, the speed of technological progress indicates that we cannot completely ignore the subject. The notion of machines having moral rights may seem improbable now, but it might become a major problem in the future. It is justifiable to deny current machines moral rights because they lack sentience and real agency. They have no inner life or capacity for experience; rather, they are instruments created and managed by people. Ethical consideration, though, should not end here. AI systems can have an effect on human behavior, relationships, and social structures, even if they lack rights. Our moral principles may be impacted by the way we engage with AI, particularly that created to replicate human traits or emotions, which might promote empathy or promote alienation and dehumanization.<sup>39</sup>

At the end of the day, the issue is not just whether machines are capable of possessing moral rights, but rather how we should get ready for the moral dilemmas that intelligent machines will present. The development of accountable AI requires transparency, safeguards, and continuous philosophical debate. We must consider not only what

---

39 Floridi, L. (2013), *The Ethics of Information* (Oxford: Oxford University Press) p.67.

computers are capable of, but also the moral environment in which we want to live as we coexist with them. We may need to broaden our moral horizons in the future, and it's preferable to be prepared for that discussion rather than be taken by surprise. As artificial intelligence develops, the issue of whether machines may have moral rights becomes not only a theoretical topic but also a critical ethical concern for the future. The moral standing of modern AI systems has been debated due to their increasing complexity and humanlike actions, even if they are not conscious, sentient, or capable of true feelings. The question of how we define personhood, rights, and moral duty in a world where robots could one day mimic moral agents is at the heart of this problem, not just the technology itself. The current consensus among ethicists and scientists is that AI does not meet the criteria for moral rights. Moral rights are often based on characteristics that modern machines lack, such as consciousness, the capacity to experience pain, self-awareness, and moral reasoning. Although AI can replicate emotions or replicate decision-making, these are ultimately the products of programming and data processing rather than real experiences. Therefore, it would be inappropriate to consider machines as moral patients or give them the same rights as humans or sentient animals.<sup>40</sup>

---

40 Wallach, W. & Allen, C. (2009), *Moral Machines: Teaching Robots Right from Wrong*, (Oxford: Oxford University Press) p. 74.

But the ethical ramifications of AI cannot be ignored. Machines may still impact our thoughts, actions, and relationships with others even in the absence of rights. Abusing lifelike robots or developing emotional bonds with artificial intelligence systems, for example, could have social and psychological repercussions. The use of AI in highly sensitive fields like law enforcement, healthcare, and combat also brings up significant issues of equity, responsibility, and trust. To guarantee the ethical use of AI, these concerns demand thoughtful consideration and moral principles. The potential of future AI attaining some kind of consciousness or ethical understanding cannot be discounted. In the case of such a development, society would have to rethink the limits of moral rights. To be a moral person, we would have to address difficult philosophical concerns about what it means and broaden our ethical frameworks. As we continue to incorporate smart systems into every aspect of human existence, ongoing conversation and ethical foresight are thus crucial, even if robots currently lack moral rights. The ethical standing of AI is not merely a technological problem; rather, it is a reflection of how we see consciousness, autonomy, and the ability to have an ethical impact on the world.

## BIBLIOGRAPHY

- Aristotle *Nichomechean Ethics*, Trans. T. Irwin, Indianapolis: Hackett Publishing, 1985
- Bostrom, N. *Superintelligence: Paths, Dangers, Strategies*, Oxford: Oxford University Press, 2014.
- Bunnin, N. & Yu, J. *The Blackwell Dictionary of Western Philosophy*, New York: John Wiley & Sons, 2009.
- Challoner, J. *Artificial Intelligence*, London: Dorling Kindesley Press, 2002.
- Coeckelbergh, M. *AI Ethics*, Cambridge: MIT Press, 2020.
- Copleston, F. C. *A History of Philosophy*, 4th Ed, California: Doubleday Press, 1960.
- Darwall, S. L. *Theories of Ethics*, United Kingdom: John Wiley & Sons, 2003.
- Fieser, J. *Moral Philosophy Through the Ages*, California: Mayfield Publishing Company, 2000.

- Floridi, L. *The Ethics of Information*, Oxford: Oxford University Press, 2013.
- Goodfellow, I., Bengio, Y. and Courville, A. *Deep Learning*, Cambridge: MIT Press, 2016.
- Gunkel, D. J. *The Machine Question: Critical Perspectives on AI, Robots, and Ethics*, MIT Press: Cambridge, 2012.
- Kant, I. *Groundwork of the Metaphysics of Morals*, New York: Harper & Row PLC, 1785.
- Lawhead, W. F. *The Voyage of Discovery: A Historical Introduction to Philosophy*, Mississippi: Eve Howard, 2002.
- Luger, G. F. *Artificial Intelligence: Structures and Strategies for Complex Problem Solving*, 6th Ed. Massachusetts: Pearson Ltd, 2008.
- McIntyre, A. *After Virtue: A Study in Moral Theory*, London: Duckworth Publishing, 1981.
- Mill, J. S. *Utilitarianism*, New York: Liberal Arts Press. 1861.
- Mitchell, T. M. *Machine Learning*, New York: McGraw-Hill Press, 1997.

- Moore, G. E. *Principia Ethica*, Revised, Cambridge: Cambridge University Press, 1993.
- Moreland, J., Craig, P. & Lane, W. *Philosophical Foundations for a Christian Worldview*, New York: InterVarsity Press, 2017.
- Pearce, Q. L. *Artificial Intelligence*, Detroit: Lucient Books, 2011.
- Perrett, R. W. *An Introduction to Indian Philosophy*, Cambridge: Cambridge University Press USA, 2016.
- Pickover, C. A. *Artificial Intelligence: An Illustrated History: From Medieval Robots to Neural Networks*, New York: Sterling Press, 2019.
- Rich, E., Knight, K. & Shivashankar, B. N. *Artificial Intelligence*, 3rd Ed. New York: McGraw-Hill Education Press, 2009.
- Russell, S. J. & Norvig, P. *Artificial Intelligence: A Modern Approach*, New York: Prentice Hall Ltd, 2020.
- Sajoo, A. *Muslim Ethics: Emerging Vistas*, New York: Bloomsbury, 2008.

Satyanarayana, Y. V.

*Ethics: Theory and Practice*, India: Pearson

Education Press, 2009.

Wallach, W. & Allen, C.

*Moral Machines: Teaching Robots Right from*

*Wrong*, Oxford: Oxford University Press, 2009.