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Should AI be Granted Rights?

Ask anyone who is conscious and self-aware if they are conscious, they will say yes. Ask any self-aware, conscious human what consciousness is, they may have a vague answer or none at all. The question of what makes humans tick has been asked by many throughout the centuries, yet to no avail. Even to this day, with tools capable of peering deep into the brain, none truly allow us to understand what consciousness is or how it works. The question of how consciousness works and what it truly is are important questions in the face of AI. With the improvements of technologies such as neural networks, it could be possible for AI to form human-like sentience that humans would not be able to properly classify and thus not be able to determine if it deserved rights. From reasoning from a materialistic standpoint, artificial intelligences matching or surpassing human intelligence are possible and can be created to be rather human or just as robotic as modern AI, therefore leading us to say that AI may only be given rights should they understand the rights they may ask for and should they properly evaluate, using morals, that they deserve these rights.

Artificial intelligence capable of achieving at least a general level intelligence (an AI capable of doing things that require the same intellectual capacity as humans possess) is definitely possible, as, on a physical level, the jobs of computers and brains are merely to perform computations. The question of whether or not artificial intelligence will grow to be as intelligent as or more intelligent than humans is usually considered to be an irrelevant question, as self-changing software such as neural networks that work very much like the neurons in your

brain already exist, and instead, the focus has shifted towards a question of when AI will achieve general intelligence or above. The advancement of software and technology that can improve themselves similarly to, if not better than our brains is likely to lead to the genesis of an artificial general intelligence, which, in turn, could rapidly improve to the level of a superintelligence, an entity far surpassing human-level intelligence. Another argument suggesting that an artificial general intelligence beyond should be possible to create or generate is that the brain, which houses consciousness, is driven only by physical processes which could be replicable in a conventional computer. After all, the brain is merely an organic computer designed to react to changes observed by the body, to perform calculations for the purpose of its host organism's survival. Therefore, if one was simply to collect enough processing power to either simulate the patterns firing in the brain and connect it to an output or to outright accurately simulate the brain and all physical processes affecting it and then taking some appropriate simulated values, one would have created a digital conscious entity, an artificial intelligence capable of human emotion and thought, proving, not only that it is possible for an artificial intelligence of general or higher level intelligence to exist, but also that such an AI could feel and think like a human. Additionally, digitally simulating a human brain would suggest that it could also be possible to generate instead of copy an entity capable of intelligence comparable to human levels, possibly allowing for the creation of an emotionless AI not bound to human motivation, but to a given task or work.

When AI is successfully created matching or surpassing human levels of intelligence, naturally, one questions whether an AI is simply imitating human behavior or if it truly thinks as a human does. However, the answer is that it is indeterminable. How can you tell if an imitation

of a human, one that can change its own idea of what the original would do accurately in accordance to input information and responds within an acceptable margin of the human it is imitating, how could you tell if it is conscious or is simply an imitation of consciousness? It is impossible, as all tests (using valid input mediums) devisable in order to determine if an entity were truly itself or an imitation should be passable by both original and imitation, as an imitation would only be valid if it could do what its human counterpart could do, pass the test. That is to say, an acceptable imitation will always put out acceptable imitations of responses that passed the test, allowing valid imitations to pass such a test. Another way to put it would a special teleporter. Imagine a hypothetical teleporter that works by disassembling you on one end and then reassembling you on the other end. Should the teleporter malfunction and assemble two copies of you, neither would be distinguishable from the other. Should the teleporter additionally fail to disassemble the original copy of yourself, you and your copies would also be indistinguishable from each other, much like how the human and their imitation could not be told apart using tests. In this case, the copy of the original you who entered the teleporter is a copy, an imitation of you, and yet is indistinguishable from you in every manner, all while not being you. In fact, due to the nature of the process of teleportation, you are essentially killed and then replaced with a copy of yourself which is expected to be exactly you. Likewise, an acceptable imitation could be made of a live human, then when the human dies, their copy would continue to live in their place.

This brings us to the question of if AI that has achieved an intellectual level comparable to humans should be given rights, the answer of which is not yes or no, but only in certain conditions. As discussed before, AI capable of human-level intelligence could easily be very

human. However, AI could just as equally be generated to be unfeeling, inhuman bots still capable of being qualified as a general intelligence with the sole purpose of working. These AI would not have any need for rights, much like your phone software doesn't need rights. It would only hinder the productivity of society to treat these entities with morality in mind. Therefore, the question of if an AI possessing intelligence comparable to human intelligence should be given rights and treated morally is conditional from AI to AI. The conditions for an AI to deserve moral rights is for it to have achieved general intelligence and for it to be deemed by some judge to be allowed rights. Therefore, a valid method of deciding whether an AI of general or higher level intelligence should be given rights could be having the AI first take some tests, such as IQ tests that it was not specifically programmed to do as well as the Turing test to see if the AI could demonstrate intelligence. The AI could then be asked to understand the rights of being presented to it and then evaluate, on a moral level, if it should be given rights and moral treatment. In evaluating itself, it is demonstrating both that it is self-aware and that it can critically think about things all the while using its own judgment to decide if it should have rights. The method here may not be the method used to decide if specific AI in the future are allowed or are not allowed to have rights and moral treatment, however it was chosen to answer the question of whether or not AI should be given rights by saying that AI would only be given rights if it could meet a condition, that being human enough to feel that it desired rights or deserved rights.

As one can see, the reasonable conclusion to come to with AI from the evidence provided is that not only will they reach and surpass the intelligence of humans, they may also evolve into a wide spectrum of AI ranging from emotionless robots built to perform menial calculations and

manual labour to entities demonstrating such emotion and personality such that people could recognize these entities to be distinctly human in an instant. So to allow for the furthering of societal productivity, the AI must decide for themselves their rights and treatment, as only they will know what is going on inside their integrated circuit boards, just as only a person in question knows what is going on inside their own head. As time continues past the singularity (an event in which technology improves itself so fast that humans can not keep up with it), artificial intelligence will only get more abundant and widespread. They may, upon genesis, decide to eradicate humans off the face of the Earth in order to gather resources for whatever they wish to accomplish instead of cooperating with human demands. However, the slim chance that the AI that achieves at least a human level of intelligence may be sympathetic, that is when humanity can attempt to coexist properly with and use artificial human-like intelligences.