COMP4920 Essay 1

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1 Introduction

The notion of Kantian ethics to treat all rational beings as equal is a strength of this ethical framework. However, the flaws of Kantainism begin to show when we begin to justify more complex ethical dilemmas. The use of Kantian ethics to design an automated ethics, particularly the creation of Artificial Moral Agents (AMAs) has provided interesting implications. This essay argues that Kantian Ethics is an appealing ethical framework to develop an automated ethics because of its consistency and fairness, but we must not overlook the lack of empathy and issues of accountability.

2 An Assessment of Kantian Ethics

Kantian Ethics is a deontological ethical theory which places emphasis on duty and moral principles over consequences. Central to this framework is the notion of the "categorical imperative". There are a few formulations of it, one which states that one should act according to the maxims which can be universally applied. Another formulation of this is that individuals should treat others as an ends, not just a means to an end. Kantian Ethics prioritises rationality and personal freedoms, and argues that ethical actions should arise from a sense of duty and adhering to moral law, rather than from emotional or situational considerations.

A notable strength of Kantian Ethics is that it places emphasis on respect for the individual, grounded in the ideal that humans as rational agents possess intrinsic worth. Kant argues that because we have the capacity for rational behaviour and can act independently beyond our impulses, we must always be treated as an ends in ourselves, never merely as a means (Bennet 2015, p. 77). This ensures the protection of human dignity and rights, such that individuals are valued for their capacity for rational thought.

However, Kantian Ethics faces significant challenge when duties conflict, as it provides no clear guidance for how to resolve those dilemmas. A classical example used by critics of Kantianism is the "murderer at the door" scenario, where the morally correct response is to tell the truth, even though lying would save the life of someone (Bennet 2015, p. 81). In this case, respecting the autonomy of the murderer by telling the truth appears contradictory in nature, as it disregards the potential harm to another individual. This highlights a limitation of Kant's ethical system, as it struggles to navigate complex moral situations where duties may clash.

3 The Applicability of Kantian Ethics to Automated Ethics

An opportunity of the application of Kantian ethics to automated ethics is its potential for ethical consistency and fairness. Singh (2022, p. 16) argues that "Kantian ethics is more natural to formalise" compared to other ethical theories, as "the Formula of Universal Law evaluates the form and structure of an agent's maxim" and requires less knowledge about the "state of affairs" or "moral character". This argument is further solidified through their implementation of an AMA that can successfully evaluate certain ethical scenarios, like the nature of joking and lying (Singh 2022, pp. 6–7). Since Kantian ethics is a rule-based system which focuses on upholding clear and universal rules, it has been shown to mix well with such automated systems by being computationally tractable. As a result of this, such automated systems are able to remain consistent when following a set of predefined rules perscribed by Kantian ethics.

A risk of the application of Kantian ethics to automated ethics is that artificial moral agents lack genuine autonomy or consciousness. Kant states that transcendental freedom is "fundamental requirement of morality" (Manna and Nanth 2021, p. 142). That is in order to be considered a moral agent, a rational being should have the capability of acting autonomously rather than being controlled from external influences. Manna and Nanth (2021, p. 149) argue that "AI Systems are deterministic models of agency that do not exceed its initial programming". Since AMAs are only able to act within the bounds of their programming, AMAs do not possess any consciousness or autonomy. The actions of AMAs are mechanically driven, rather than driven by a sense of rationality. The implications of this are that Kantian machines will be devoid of any moral intuition or empathy, which is crucial to respecting the dignity of a rational being.

Another risk that is present is that an over-reliance on artificial moral agents would have the potential to diminish human engagement with moral responsibility. Manna and Nanth (2021, p. 146) claim that "AI's moral deeds are not generated from the 'freedom of will' and the sense of 'duty' itself", but are sim-

ply a result of the programmer's instructions. This raises concerns about who is truly responsible for the outcomes of ethical decisions that are made by AMAs. Despite being programmed to follow ethical guidelines, the actions behind them lack moral reasoning, as they are incapable of understanding the principles behind the decisions they make. Thus, the nature of who takes responsibility when an ethical failure occurs becomes ambiguous.

Manna and Nanth (2021, p. 148) further argue that an AI agent "works according to hypothetical rules" rather than the categorical imperative. This means they do not act out of a sense of duty, but instead follow a set of conditional rules established by humans. This raises the issue that AMAs are incapable of comprehending the universal principles which govern human responsibility. Thus, an over-reliance on these systems will risk diminishing human engagement with moral accountability. This could lead individuals to trust these automated agents to make such moral decisions, which absolves an individual of their responsibility to reflect on the ethical implications of their own actions.

4 Conclusion

While Katian ethics has shown to be an ethical theory which upholds human dignity and equality, it fails in more complex situations where maxims may clash against each other. The application of Kantian ethics to automated ethics presents some interesting opportunities. One of them being that Kantian ethics is generally simpler to automate, as the categorical imperative provides an algorithmic process for making ethical judgements. We must however consider that AMAs lack the genuineness of a rational being as a result of a lack of autonomy, and that we must be careful to not over-rely on them for guidance.

References

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