**Peer Response 1** [Ali Alzahmi](https://www.my-course.co.uk/user/view.php?id=26418&course=13792)

The sheer pace of AI-based system development does come with an invitation to fantastic possibilities, including the potential to produce realistic art pieces, and even a dialogue, where the system truly speaks back. The moral questions about such technologies, however, become all the more dramatic as they have gotten more sophisticated and difficult to loosen out of the ground. Accountability is one of the concerns. In artificial intelligence, there exist no intentions on the side of humans or blame of acts they perform (Jayadharshini et al., 2024). It identifies a grey space where destructive content is created- to whom should the blame be shared: the one hosting harmful content, the individual creating the harmful content or the search algorithm itself? Defining the accountability frameworks is crucial because only in that way, the actual possibility may be revealed, which can exclude the favourable effect AI technologies may have on the society. The cultural appropriation is next on the big list of problems. Inventive work could be the product of such a fusion. products continuing to denaturalize, as false of its culture, the cultural identities which falsify despite the thinking of the newish-was. There is no possibility to underrate the significance of cultural ownership in terms of the creativity fostered by AIs as they directly affect the authenticity and value of cultural expressions. The factual reality that we are continuously overwhelmed with tech owned and manufactured by artificial intelligence, psychologically will not allow us to remember how to appreciate human creativity. As machines become available capable of generating a large volume of content, people are starting to doubt the worth of creative output. This philosophical dilemma is applied equally to the reallife extension when it comes to education and arts in which originality and authenticity is represented and rewarded. Nevertheless, none of those challenges imply the potential benefit of deep learning needs to be disregarded.

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**Peer Response 2** by [Abdulla Husain Salem Hadna Almessabi](https://www.my-course.co.uk/user/view.php?id=26843&course=13792)

There is an opportunity to make realistic pieces of art and even have a conversation whereby the system literally talks back to you; this is the real offer of breath taking possibilities posed by the rapid development of AI-powered machines. But these technologies have become more sophisticated and as a result, the ethical concerns about them are more dramatic and more hard to resolve. Accountability is one of the problems. When it comes to artificial intelligence, no intentions of humans exist, or anything guilty of what they do (Jayadharshini et al., 2024). It highlights a grey zone where benignent content is being created- so to whom do we turn, those who host the malicious content, those that create the malicious content, or is it even the search algorithm? Defining accountability frameworks is crucial because only in this case, we could talk about the actual possibility that may result that trust in AI technologies can be lost, and that can preclude its productive effect on society. The I support all the concerns that have been identified over the ethics of deep learning-powered technologies, such as DALL-E and ChatGPT. In fact, these frameworks are altering the creativeness and productivity rates because now individuals have the ability to make very realistic ones which they had previously not been able to access. The rapid introduction of a mass technology like this is, however, bound together with some ethical issues of gravity that might be expected to be handled. The distortion of facts is a highly troubling phenomenon. Ethical issues are also the elements of discrimination and inequality. With such huge training numbers, the deep learning models may be tweaked against such a number and therefore socially trained and they carry that information by chance when training on the remaining data. technology. This emphasizes the fact that caution should be taken about which data these models is being. be trained on, and still more, to see that they are not used as a pretext to perpetuate an unequal condition.

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**Peer Response 3** [Ali Alhammadi](https://www.my-course.co.uk/user/view.php?id=26811&course=13792)

I support in full the expressed fears about the moral quality of deep learning technologies, primarily in the domain of labour replacement, misinformation and democratisation of creativity. The rate at which algorithms are developed to produce images, text and even solve a problem, is in fact, changing these different creative industries and making it possible to produce high quality work by people with zero professional background. As AI-based tools have become better and cheaper, jobs in fields where the human creative mind has historically been relied upon, such as graphic design, writing, and content creation, are at risk of being made redundant. The first then gives rise to a major question about efficiency and sustainability of human labour. We must question ourselves as to how far we are putting the interest of technological development ahead of the livelihood of people and if adequate mechanisms are being put down in place to protect the workers in the creative industries. Though deep learning models can generate engaging and impressive content, they can be exploited to generate fake narratives, which can marginalise the opinions of the masses or mislead people. Since a fake news and misinformation problem already exists in this century, the ability of AI tools to create believable, absolutely fabricated content accelerates the degree of desistence in connection with the necessity to address the ethical concerns these technologies introduce. On the bright side of these tools, I also see. Among the biggest ones, there is a democratisation of creativity, where non-creatively trained people create high-quality programming with similar quality to the professionals. It is less stigma-driven and more welcoming with a clear aperture to creative sectors and as well as getting more people within the capacity to complete their tasks using the tools they need to convey themselves. The right policies, control and public education can help using these technologies in a better way, without the necessity to jeopardize fairness, trust and human dignity.

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