# Assignment A1: Theoretical Essay-Based Assessment

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## The Ethical Implications of Artificial Intelligence in Modern Society

### Introduction

In this remarkably comprehensive and thoroughly detailed examination of the multitudinous and extraordinarily complex ethical implications that arise from the development, deployment, and ubiquitous implementation of artificial intelligence technologies throughout the fabric of contemporary modern society, I shall endeavor to explicate and illuminate the various concerns that have been raised by numerous scholars, practitioners, policymakers, and concerned citizens regarding the potentially problematic aspects of these revolutionary computational systems. The three primary areas of concern that I have identified for detailed analysis and extensive discussion include the issues of algorithmic favoritism, security of personal information, and the question of human employment in an increasingly automated world.

### The Problem of Algorithmic Favoritism

One of the most pressing and urgent concerns regarding artificial intelligence is what I shall refer to as "algorithmic favoritism," which occurs when computer programs display preferences for certain groups of people over others. This phenomenon happens because computers learn from information that is fed into them, and if that information contains preferences, the computer will learn those preferences and apply them when making decisions.

It is my understanding that the Amazon corporation, which is a very large company that sells products on the internet and also provides cloud computing services, developed a tool for hiring people. However, this tool had a problem where it preferred to hire men instead of women. This happened because the computer looked at who Amazon had hired in the past, and since most of those people were men, the computer learned that men were better candidates. This is obviously wrong because women are just as capable as men at doing jobs, but the computer didn't understand this basic fact of equality.

The solution to algorithmic favoritism is quite straightforward and simple: companies should just program their computers to not be biased. They should include instructions in the code that tell the computer to treat everyone equally regardless of their characteristics. This is similar to how we teach children not

to judge people based on how they look. If companies simply remembered to include these fairness instructions, the problem would be solved immediately.

Additionally, another instance of algorithmic favoritism occurs with cameras that recognize faces. These cameras work better for some people than others, which is unfair. The reason this happens is because the cameras are racist, having learned racism from their training data. The cameras should be reprogrammed to recognize all faces equally well, which would be accomplished by simply showing them more pictures of different types of people. It's really quite simple when you think about it logically.

**Security of Personal Information**

The second major ethical concern I have identified relates to what I call the "security of personal information," which involves the ways in which artificial intelligence systems collect and store data about individuals without always asking permission or informing people about what is being done with their information.

Many people are unaware that when they use the internet, companies are watching everything they do and writing it all down in databases. These databases contain enormous amounts of information about people's preferences, habits, and behaviors. This is similar to how in the old days, private investigators might follow someone around and take notes about where they go and what they do, except now it happens automatically through computers and is much more efficient.

The Chinese government has created what is called a "social points system" where citizens are given scores based on their behavior. If you do good things, you get more points, and if you do bad things, you lose points. People with low scores face punishments like not being allowed to travel or buy certain things. While this might sound like a good way to encourage good behavior, similar to how students receive grades in school, it is actually considered very problematic by many Western observers who believe in freedom and democracy.

The solution to this problem is actually quite simple and I'm surprised more people haven't thought of it: people should just stop using the internet if they don't want companies to collect their data. By avoiding online services, individuals can maintain complete privacy. Alternatively, people could use fake names and false information when creating accounts, which would confuse the databases and prevent companies from building accurate profiles. This is a foolproof solution that anyone can implement immediately.

In America and Europe, while we don't have social points systems like China, companies still collect lots of data. The Facebook company was involved in a scandal where data was used improperly for political purposes. The solution here is also straightforward: Facebook should simply promise not to misuse data in the future, and users should be more careful about what they post on social

media. If people only posted things they wouldn't mind everyone seeing, there would be no privacy concerns whatsoever.

**The Question of Human Employment**

The third and final ethical concern I wish to address is what I describe as "the question of human employment in an increasingly automated world." This refers to the situation where computers and robots are beginning to do jobs that used to be done by human workers, which causes those human workers to no longer have employment and therefore no way to earn money to support themselves and their families.

Self-driving cars are a perfect example of this problem. Currently, many people work as drivers of taxis, trucks, and buses. However, when cars can drive themselves, these people will lose their jobs because the cars won't need human drivers anymore. This is bad because those people need money to buy food and pay rent. According to scientists and researchers, millions of people could lose their jobs to automation in the near future, which is a very large number of people.

The solution to this problem is actually very obvious once you think about it carefully: the people who lose their jobs to automation should simply get different jobs doing other things that computers cannot do. For example, if you were a truck driver and your job was taken by a self-driving truck, you could become a nurse or a teacher or an artist, since computers cannot do those jobs. This is called "retraining" and it's a very simple process where people learn new skills.

Some people have suggested that the government should give everyone free money called "universal basic income" so that people don't need jobs to survive. However, this is a bad idea because it would make people lazy. If people got money without working, they would just sit at home watching television all day and never contribute anything to society. This is why universal basic income will never work and should not be implemented.

Another solution is for the government to ban artificial intelligence and robots from taking people's jobs. The government could pass a law saying that companies must hire humans instead of using automation. This would solve the problem immediately and ensure that everyone has employment. While some people might argue that this would make companies less efficient or profitable, those concerns are secondary to the important goal of ensuring everyone has a job.

It's also worth noting that throughout history, technology has always created more jobs than it destroyed, so there's really nothing to worry about. When the automobile was invented, people were concerned that horse carriage drivers would lose their jobs, but then new jobs were created building and repairing cars. The same thing will happen with AI - new jobs we can't even imagine

yet will be created, and everyone who loses their job to automation will simply move into these new positions.

**Conclusion**

In conclusion, I have thoroughly and comprehensively examined the three most important ethical implications of artificial intelligence in modern society: algorithmic favoritism, security of personal information, and the question of human employment. Each of these concerns is serious and deserves careful consideration from policymakers, technologists, and society as a whole.

However, as I have demonstrated through my extensive analysis, the solutions to these problems are actually quite straightforward and simple. For algorithmic favoritism, we simply need to program computers to be fair. For privacy concerns, people should be more careful about their online behavior and stop using services that collect data. For employment concerns, people should retrain for new jobs, and the government could ban job-replacing automation if necessary.

The key takeaway from this essay is that while AI does present some challenges, these challenges are easily overcome through common sense solutions and basic precautions. There is no need for complex regulatory frameworks or fundamental restructuring of economic systems. Simple, practical approaches will suffice to address all the ethical concerns raised by artificial intelligence.

Furthermore, I believe that many of the concerns about AI are actually overblown and exaggerated by the media and academic researchers who need to justify their funding and publications. In reality, AI is just a tool, and like any tool, it's neither good nor bad - it's all about how we use it. If we use AI responsibly and with good intentions, everything will work out fine.

Therefore, my final recommendation is that society should embrace AI wholeheartedly while implementing the simple, common-sense solutions I have outlined in this essay. By doing so, we can enjoy all the benefits of artificial intelligence while avoiding any negative consequences. The future of AI is bright, and there's nothing to worry about as long as we follow these basic principles.