

# Artificial Intelligence and Moral Intelligence

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## Abstract

We discuss in our paper if a code of conduct implemented in machines must/will be a moral code, also the presupposition that implementation of a moral code needs a specific form of human and artificial intelligence, not just abstract intelligence, and we present three working hypotheses for its implementation. Advanced information systems which will use knowledge, evaluation and decision based AI techniques can/must be treated as 1- individual entities (will be complex, specialized, autonomous or self-determined, even unpredictable), 2- entities endowed with diverse or even multiple intelligence forms, like moral intelligence, 3- open and even free conduct performing systems (with specific, flexible and heuristic mechanisms and procedures of decision), 4 – educable, not just teachable systems, 5- entities with "lifegraphy", not just "stategraphy", 6- equipped not just with automatism but with beliefs (cognitive and affective complexes), 7- capable even of reflection ("moral life" is a form of spiritual, not just of conscious activity), 8 – elements/members of some real (corporal or virtual) community, 9 – cultural beings: free conduct gives cultural value to the action of a "natural" or artificial being. Implementation of such characteristics not necessarily supposes efforts to design, construct and educate machine as humanlike being. Human moral code is irremediably imperfect: is a morality of preference, of accountability (not of responsibility) and a morality of nonliberty, which can not be remedied by ethical systems invention, ideal values circulation and ethical (even computing) education. But such an imperfect morality needs perfect instruments for its implementation: applications of special logic fields (logic of preference and logic of belief); efficient psychological attainments (theoretical and technical) for endow machine not just with intelligence, but with conscience and even spirit; comprehensive technical means for supplement/substitute objective decision with subjective one. Machine ethics can/will be of highest quality because will be derived from sciences, modeled by techniques and realized by technologies. If our theoretical hypothesis about a specific, moral intelligence, needed for implement an artificial moral conduct, is correct, some technical issues appear, but the following working hypotheses are possible: structural, functional and behavioral. The future of human and/or artificial morality is anticipated.