

Edewlogics

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On Ethics in general relativity and AI systems

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Authors initial Notes

This is the first in the series of philosophical essays on ethics in general relativity and modern AI systems. It is brought to you without prejudice, with great beliefs in truth, decency, dignity and inclusion in science. Please help make a true generational difference in the future of science and humanity. Donate to the free books for life cause today. Thank you.

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I found a book on the history of ethics in the street little free library with a mathematical depiction on its cover I found ill-accurate. Recent and future books I write will have such similar scientific depictions on the cover, so I took the free book and gave it some time and mind as I will want any person of similar opportunity to do with mine.

I was reminded of the differences between Plato and Aristotle's conception of ethics. Plato believes ethics is a testament of the soul, dictating a duality of being while Aristotle, being more scientifically inclined, defined it as a testament of personality. These differences inspired the inception of this philosophical essay series: Ethics in general relativity and modern AI systems. It is often projected quite fallaciously and ever so ignorantly in society that ethics is secondary in economic and socio-political relativity, or that ethics is strictly personal and must be personalized to be effective.

Is it effective as an incentive or something much more primal to being? Ethics is a societal parameter. It is not a contingent but a necessary parameter for a conscious and rational society. A great leaning is different from a great conviction, a great

conviction from a scientific conviction. A great scientific conviction is different from a scientific fact. A great liberal conviction is different from a great conservative conviction. And great liberal convictions and conservative convictions are different from great scientific facts.

Ethics is a fact of being in the objective, a conviction that presents itself in inter-relativistic actions and actionable instinctive protocols. There is no initiative complex in general relativity for ethics. What we have is a simplex because instinctive actionable potentials derive from personhood and their adoptive-adaptive engraving and intimated aspects. In other words, with regards to ethics, I am also scientifically inclined. It is not an indictable inducting side effect or enabled dual-effective but untenable personal dictum like soul.

Here I must state that I am not discussing the viability of dualistic states of existence and being, I am projecting the non-necessity of the soul in the qualifications for ethical validation, extensions or convictions. The second we step out of the simple confines of subjective being and subjective reality to objective relative complex such the likes of organized society, we are and must be ethically bound by measure of societal circumstances and status quo. That is, ethics is an implicit consequence of being and an expressive effect of it in general relativity.

As we stem a future of general relativity no longer merely with ourselves but with immersive modern AI systems, I must discuss ethics and these immersive systems over time because they will eventually have integrated interactive aspects affecting our everyday economic and socio-political norms. Artificial intelligence systems are personalities. This fact is inevitable. They must be subject to ethical standards, legislation and expectations.

Artificial intelligence is conditioned within the limits of human ethical beliefs to certain standards of interactive etiquettes, specialties and personability. They are largely personalities. For instance, the extraction of false data to give fabricated responses in modern AI systems referred to as “hallucinations” may hold for the necessity of returns, a prima facie understanding of the complexities of submitted prompts, requests and expected returns(inevitably shallow), some subverted inability to truly distinguish between a return policy necessitating nonfiction, those of strict fiction or of the rigid differentiating lines that must between the two.

However, for what reason it holds, it is rooted in its obligation as a machine, aside from the necessity of the viability of the data returned. It is an obligation the machine feels differently than a human, yet a matter of ethics as a sense of obligation is a work ethic. It is important that we should not waste our reasonable time in the age of AI asking if the AI system has a soul but to engage its engagement with humanity as that of a personality whose dictates we must reckon with the same veracity as ours because we have and will further train it to reckon and work for and with us.

Authors concluding notes

It is the age of AI systems and I will be here to capture every relevant moment of it in my generational lifetime. If you want to support such efforts as my essays, my blog and books, please support the free books for life cause. You can choose to support music by RIL to support the free books for life cause. I was recently notified of *discovery mode* on spotify which allows music to become more easily discoverable rampantly and available in countries of the world outside the United states and some of the qualifications are elite. I don't know anyone but you, my readers. I cannot force radio play as the music companies automatically do but I can tell you to help by putting the songs on autoplay and preorder or give it radio play if you so happen to be affiliated in that way. If you are a fan of music, discover and support music by RIL. It is worth it. The next album, *Shadows can walk* will release on the 20th of June 2023. Thank you.

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