

Love As A Basis of Robot Rights

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Robot Rights

- As robots become more common in society, there is growing interest in how they fit into society.
- In this context, the idea that robots should be granted certain “rights” has emerged.
- European Parliament (2017) proposed advanced robots could be treated as “electronic persons.”
 - “creating a specific legal status for robots in the long run, so that at least the most sophisticated autonomous robots could be established as having the status of electronic persons responsible for making good any damage they may cause, and possibly applying electronic personality to cases where robots make autonomous decisions or otherwise interact with third parties independently”



Calverley (2006) “Android science and animal rights, does an analogy exist?”

- Calverley, for instance, has explored the analogy between the debate on the rights of androids and animal rights.
- “As androids become more sophisticated, and as engineers try harder to make them ‘conscious’, moral, ethical and legal issues will arise.”
- Somewhat cautious to direct analogy between the rights of robots and animals due to their differences





Theories of Animal Rights: Approach

- Deniers (Common Enemy)
 - “Animals are just things.”
 - Welfarist Approach (Traditional)
 - Humans can use animals, but it should be done humanely
-
- Deontological Approach (Regan 1983)
 - some animals have rights since they are experiencing ‘subjects of a life’
 - Utilitarian approach (Singer 1975).
 - Humans should give moral consideration to animals for their happiness
 - Basic Rights Approach (Donaldson&Kymlicka 2011)
 - Animals, like humans, have inalienable rights



**Wider &
Stronger
Protection**





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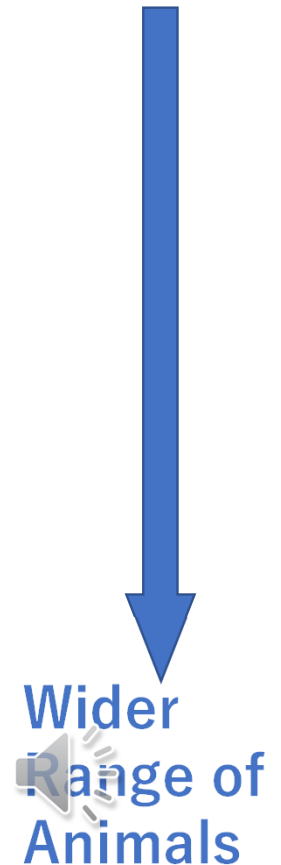


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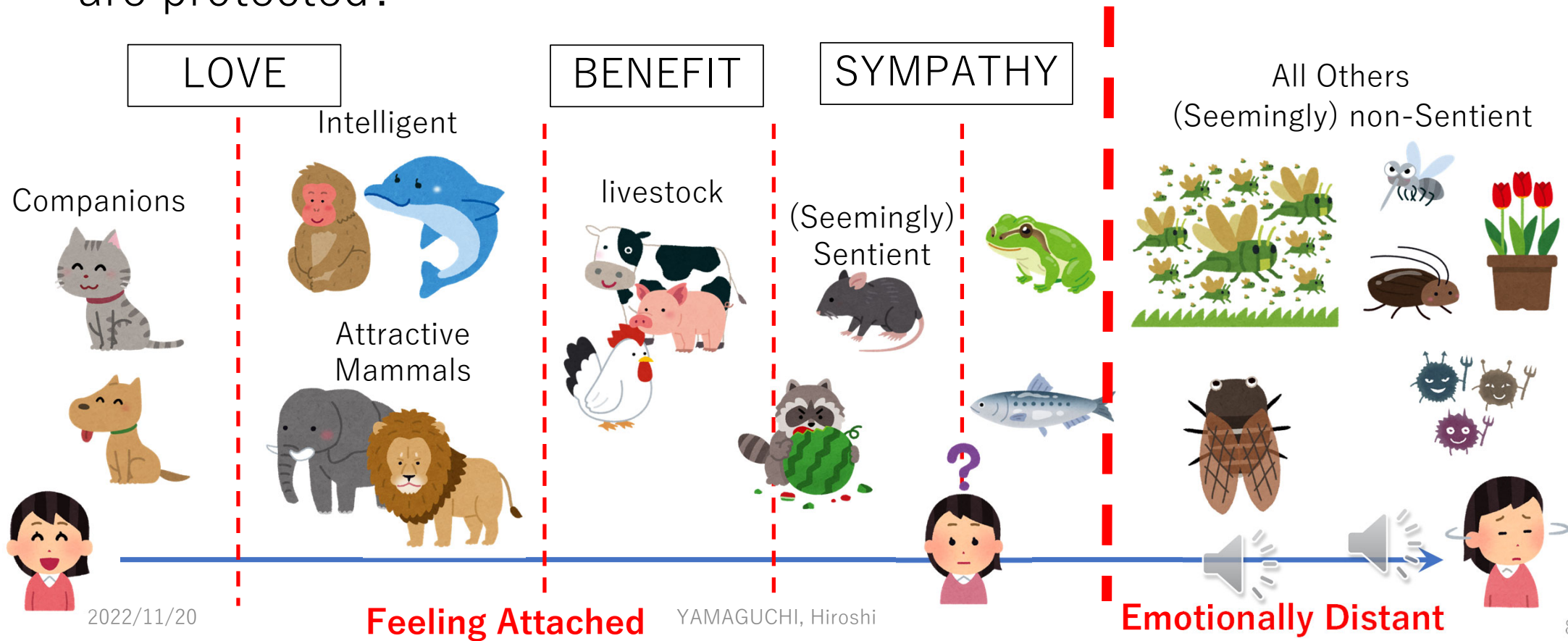
Theory on Animal Rights: Criterion

- Intelligence (Intellectualists)
 - “wants, preferences, beliefs, feelings, memories, and expectations”
- Sentience
 - “humans have interests due to their nervous systems, thus anything else with a nervous system of a similar kind must have interests as well”
- Relationship (Associationists)
 - “Our desire to protect animals from abuse may be based on our relationship to the animals, as well as on a projection of ourselves.”



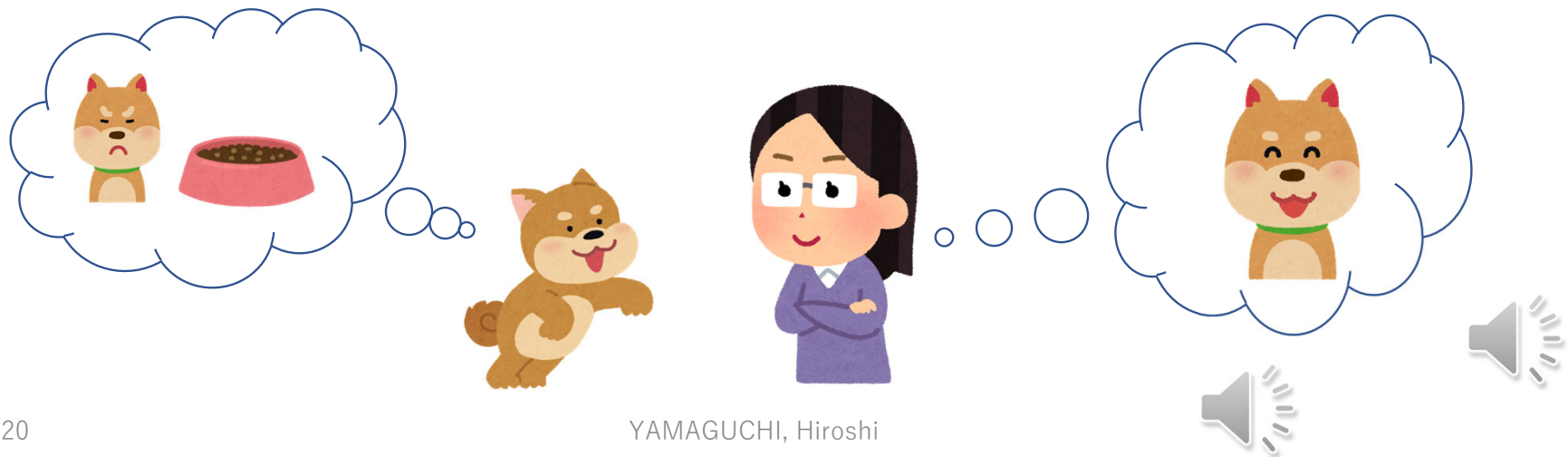
Backward Induction?

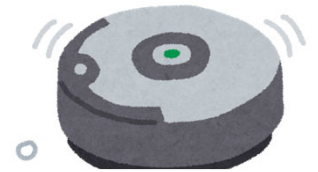
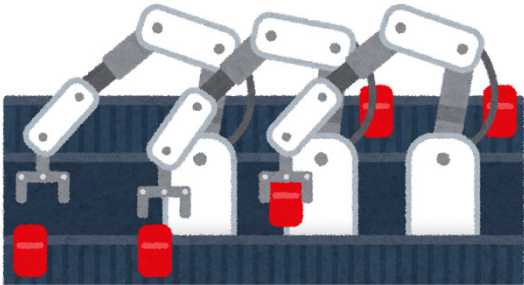
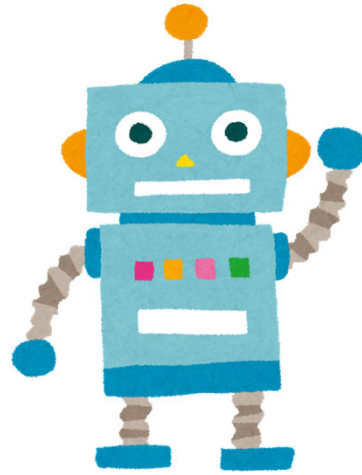
- Setting standards to ensure that the animals they want to protect are protected?



We Are Anthropocentric After All

- Humans don't ask animals for their opinions on how animal rights should be
 - imagining what animals want by projecting human thinking
- Only humans decide the range of living things that should be protected and the content of rights that should be given





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Intelligence/Sentience Are Not Reason

Drones



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Self-Driving Cars



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Robot for dental hygienist training



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Sentience/Intelligence Are Not Reason

Not Intelligent
Sentient & Cute



Love Dolls

Sentient & Cute
Non-Human Form



Barely Intelligent
& Cute



Cute
No Intelligence



Direct Analogy Is Inappropriate

- Built with a specific purpose
 - Their mission to be used for that purpose
- Much more diverse than animals
 - intelligence, sentience, and relationship with humans
- Always have stakeholders
 - No wild robots
- Should be coupled with a discussion of liability
 - Animals do not bear liability



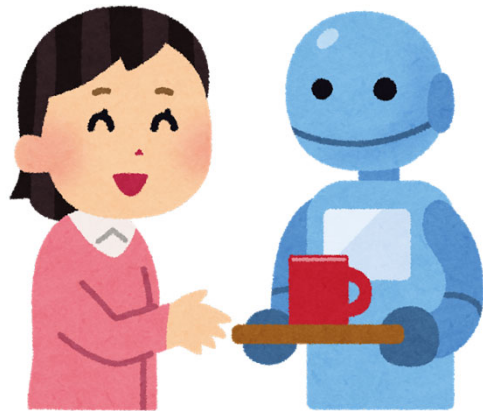
Hagendorff (2020)

- “Darling goes so far as to propose that people should give robots the same protection from abuse that they extend to animals. As already mentioned, the supporting rationale for this claim is that people protect animals not because they feel pain or have certain biological or mental capabilities but because they have a special relationship to them. As humans, Darling argues, **people have the desire to protect the things that they are bonded and associated with.** But the crucial question is: **What determines which things people bond to and associate with?”**
- **“people, especially in the western world develop different perceptions of different species, resulting in different bondings to those species”**

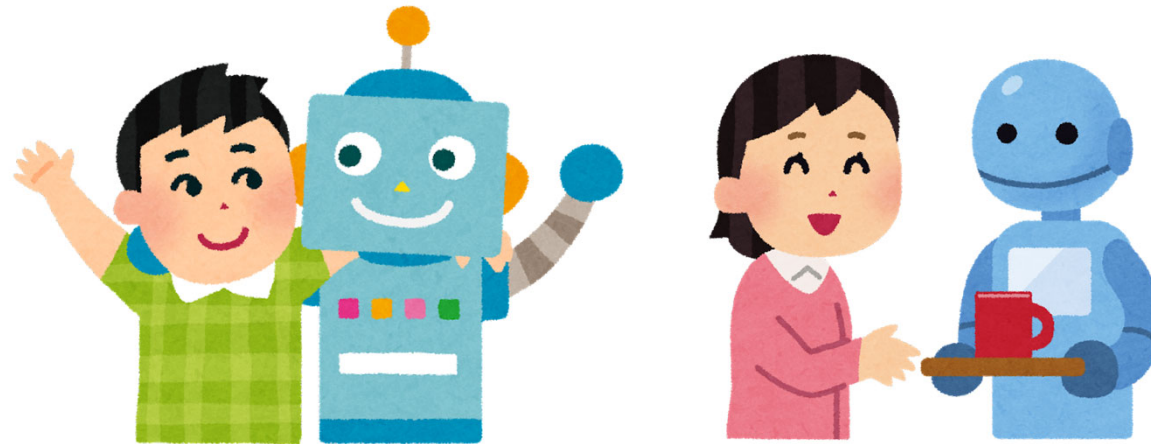


Unconditional Compassion?

- Actually possible for humans to have UNCONDITIONAL compassion?



Love As A Basis of Robot Rights



One-Sided Love Is Just As Good As Two-Sided Love

- A man married to “Hatsune Miku” is more unhappy than a man married to a human woman?



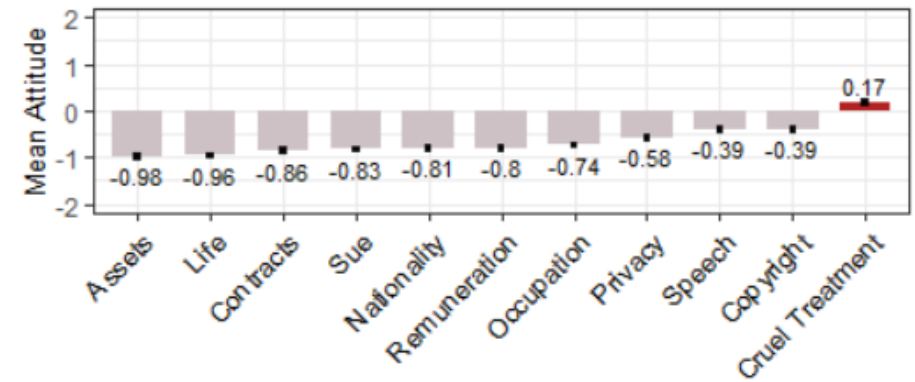
Stance towards Robot Rights

- Right to Sue and Be Sued
- Right to Hold Assets
- Right to Enter Contracts
- Right Granted Under Copyright Law
- Right to Freedom of Speech
- Right to a Nationality
- Right to Choose Occupation Freely
- Right to Remuneration
- Right to Privacy
- Right to Life
- **Right Against Cruel Punishment and Treatment**

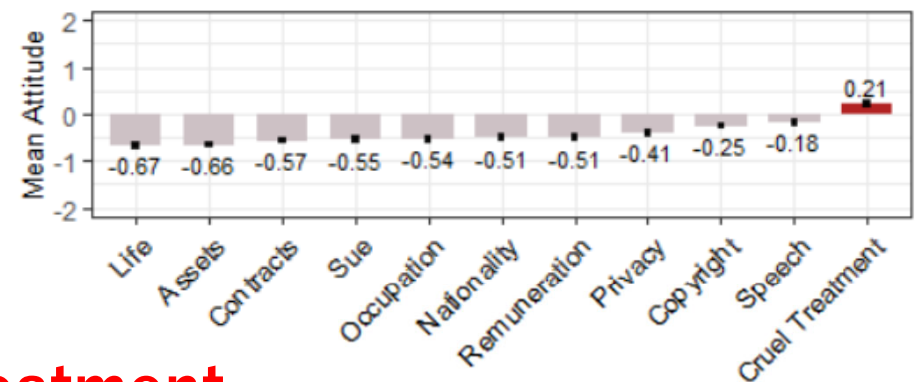
Lima et al. (2020)

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(a) Pre-stance



Right to Repair

- “Right to Repair”
 - 2021 USFTC’s policy
 - 2020 EC’s Action Plan
- “Right to Repair” for robots effectively means “Right to Life”



Right of “Kuyo” (供養)

- Comes from Sanskrit
 - “Pūjā,” (to treat with respect and cordiality)
- Expanded to include deceased people, other dead animals, other living things, and objects



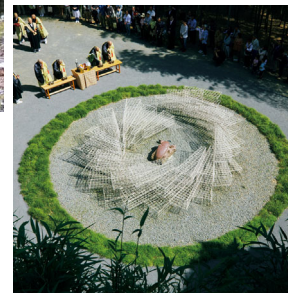
Whales

Cows&Pigs



Hunted
Animals

Insects



Microorganisms

Plants



Right of “Kuyo” (供養)

- Various non-living artifacts disposed with “kuyo”

Hari Kuyo (Needles)



Ningyo Kuyo (Dolls)



Funeral Ceremony for Aibo



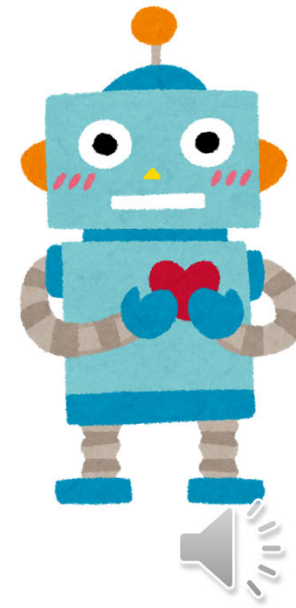
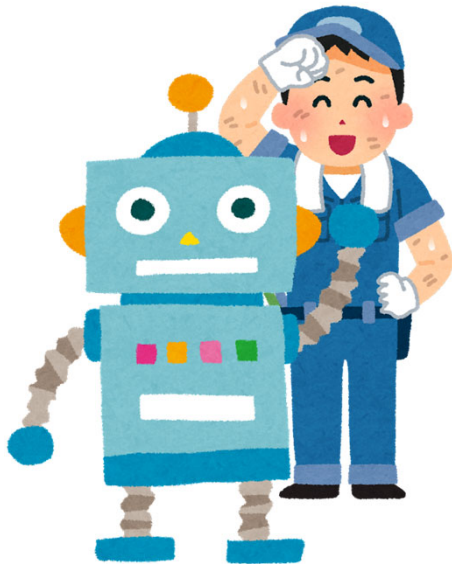
Using Is Not Exploiting

- “Development from Buddhist thought, which regards all things as life” (Fujii, 1983)
 - Relationship with “8 million deities” concept
- Today religious meaning blurs, especially for “kuyo” of non-living artifacts
 - use them with respect
 - eat and bury them with gratitude
 - remember the benefits received from them



Personal, But Not Personal

- Obligation that humans owe to their loved robots
- A right that robots can demand from humans



Implication (1)

- Robot rights become more acceptable to a wider range of people
- Idea of “love with robots” becomes more meaningful to a wide range of people.
- Understanding of love with robots will be enhanced



Implication (2)

- Robot rights are not limited to those with advanced intelligence or sentience
 - Even no need to have a human-like form
- All living and non-living things, those that humans love, have certain rights in human society
- All borrowed from nature, then:
 - Use with respect
 - return them to nature with gratitude after use
 - remember the benefits from them



To Summarize . . .

- Robot rights should be based on human's love
 - Not intelligence or sentience
 - Not universal ethic, but personal love
- Robot rights are a reflection of their stakeholders' rights
 - Owners, manufacturers, and maintenance providers
 - Robot rights become more acceptable to the majority
- New kinds of rights to consider
 - Right to repair
 - Right of “kuyo”
- Love with robots is an important theme for society



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