# Article information:

Should We Treat Teddy Bear 2.0 as a Kantian Dog? Four Arguments for the Indirect Moral Standing of Personal Social Robots, with Implications for Thinking About Animals and Humans | SpringerLink
<https://link.springer.com/article/10.1007/s11023-020-09554-3>

# Article summary:

1. The development of personal social robots has raised questions about their moral standing and whether they can be morally wronged or mistreated.

2. The traditional approach to determining moral standing based on intrinsic properties of an entity may not apply to robots, leading to a gap between human interactions with robots and normative moral concepts.

3. A relational approach that focuses on how we relate to entities rather than their intrinsic properties can provide a basis for indirect moral standing for robots based on their extrinsic value to humans.

# Article rating:

Appears moderately imbalanced: The article provides some useful information, but is missing several important points or pieces of evidence that would be required to present the discussed topics in a balanced and reliable way. You are encouraged to seek a more balanced perspective on the presented issues by exploring the provided research topics and looking at different information sources.

# Article analysis:

The article "Should We Treat Teddy Bear 2.0 as a Kantian Dog? Four Arguments for the Indirect Moral Standing of Personal Social Robots, with Implications for Thinking About Animals and Humans" by Mark Coeckelbergh raises important questions about the moral standing of personal social robots. The author argues that while robots may not have direct moral standing based on their intrinsic properties, they can still be given indirect moral standing based on their extrinsic value to humans.

One potential bias in the article is its focus on the relational approach to moral standing, which emphasizes how we relate to entities rather than their intrinsic properties. While this approach may be useful for understanding human-robot interactions, it may not be sufficient for determining the normative implications of these interactions. The article acknowledges this gap but does not fully address it.

Another potential bias is the use of analogies with "the Kantian dog" argument to support the idea of indirect moral standing for robots. While this analogy may be helpful in illustrating the concept, it is not clear that it fully applies to robots, which are fundamentally different from animals in many ways.

The article also makes some unsupported claims, such as the assertion that users tend to treat social robots as pets and that anthropomorphization of robots should be avoided. These claims are not backed up by empirical evidence and may oversimplify complex phenomena.

Additionally, the article does not fully explore counterarguments or potential risks associated with giving robots indirect moral standing. For example, some critics may argue that giving robots any kind of moral standing could lead to unintended consequences or undermine human values.

Overall, while the article raises important questions about the moral status of personal social robots, it could benefit from a more balanced and nuanced approach that takes into account both intrinsic properties and relational factors when considering their ethical implications.

# Topics for further research:

* Critiques of the relational approach to moral standing
* Normative implications of human-robot interactions
* Differences between animals and robots in terms of moral standing
* Empirical evidence on how users treat social robots
* Risks associated with giving robots moral standing
* Balancing intrinsic properties and relational factors in robot ethics

# Report location:

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