How not to be human

ROBOTS IN SCIENCE

Jim Endersby





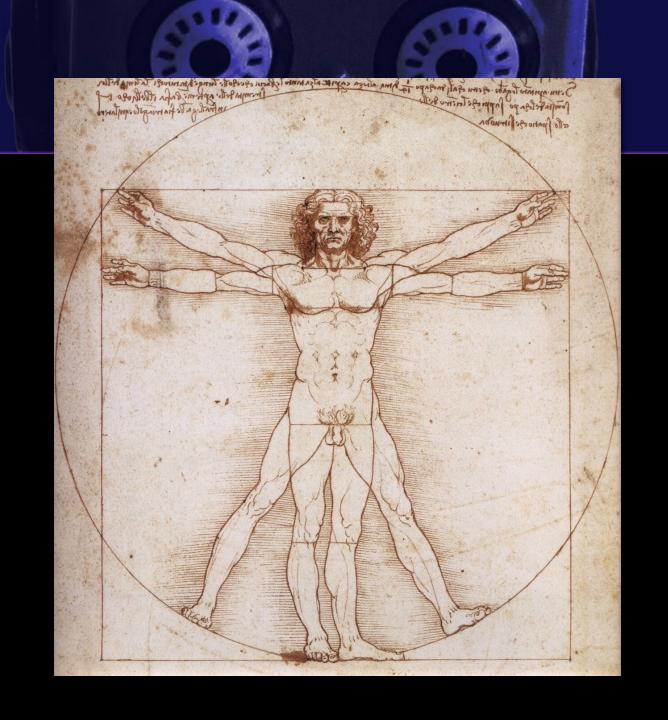


Nature and Culture



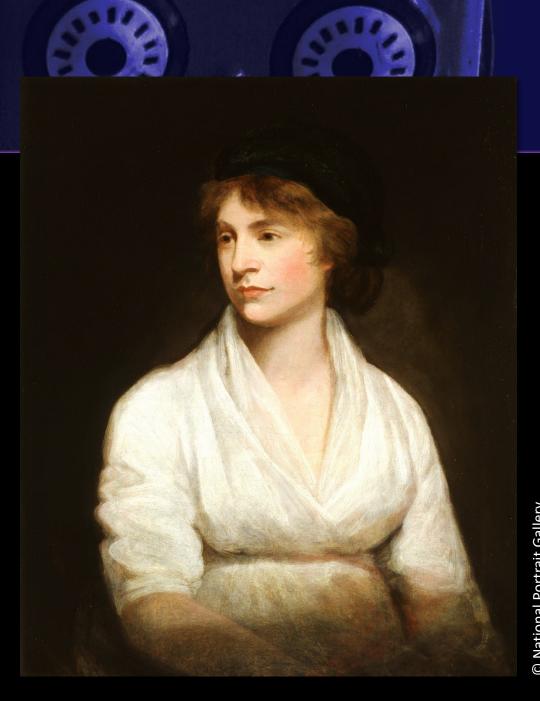
Natural differences?

The concept of "human nature" is founded on the idea that people have naturally occurring properties.



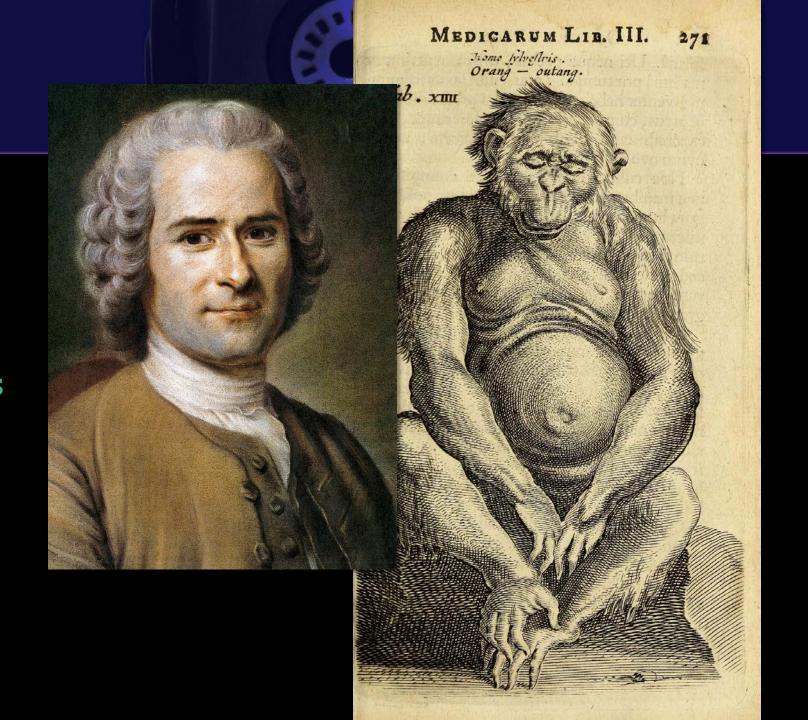
Mary Wollstonecraft (1759–1797)

Like many other Enlightenment philosophers, she argued for the concept of *natural* rights.



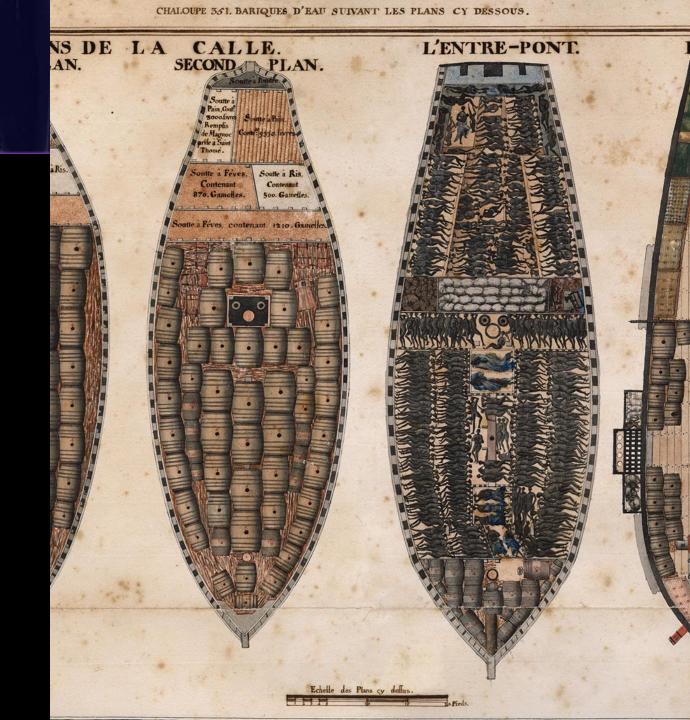
The state of nature

Jean-Jacques
Rousseau used the
idea of the ape to
imagine how humans
might live in a
simpler, more
natural, state.



Saint-Domingue (Haiti)

Successful slave uprising in 1791 helped expand the natural "Rights of Man" into universal human rights.



Apes, Women and Robots

Earlier examples of the supposedly non-human (or less than human) were apparently natural.

Robots are clearly artificial; should reveal a sharper contrast between the way things (naturally) are, and the way people might like them to be?



Objective knowledge

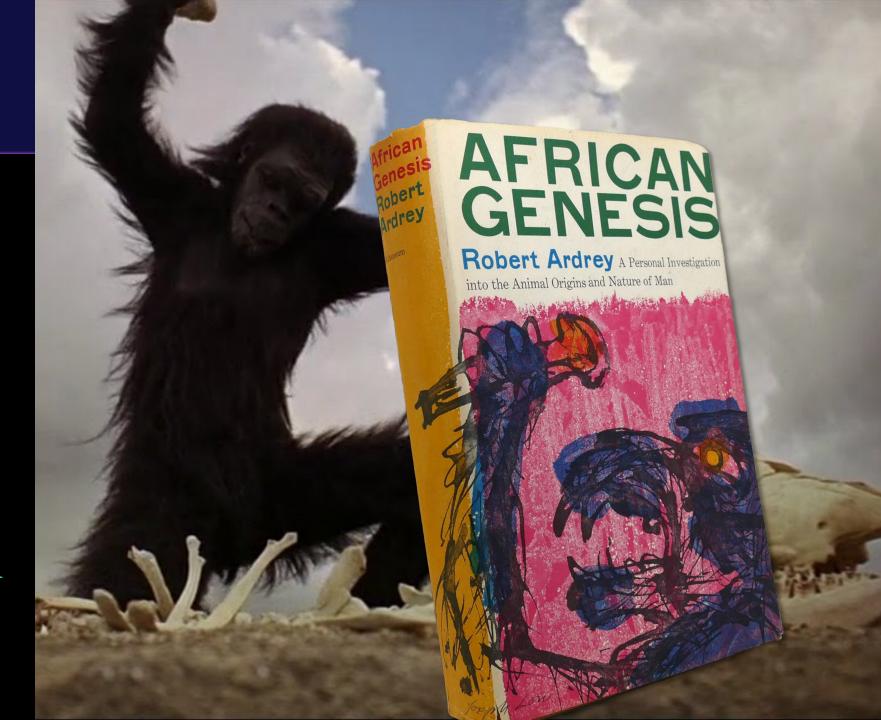
between groups.

Rise of Western science:
dream of acquiring objective
– and thus potentially
universal – knowledge (not
specific to any one group).
Culture is almost always
about the differences



Shifting contexts

As we saw in the first lecture, scientific concepts of apes have shifted several times, often in response to cultural or political changes in human societies.



Apes and Women

Women's movement in 1960s was one factor that encouraged more women to study science.

Women primatologists fundamentally changed how science understood apes.

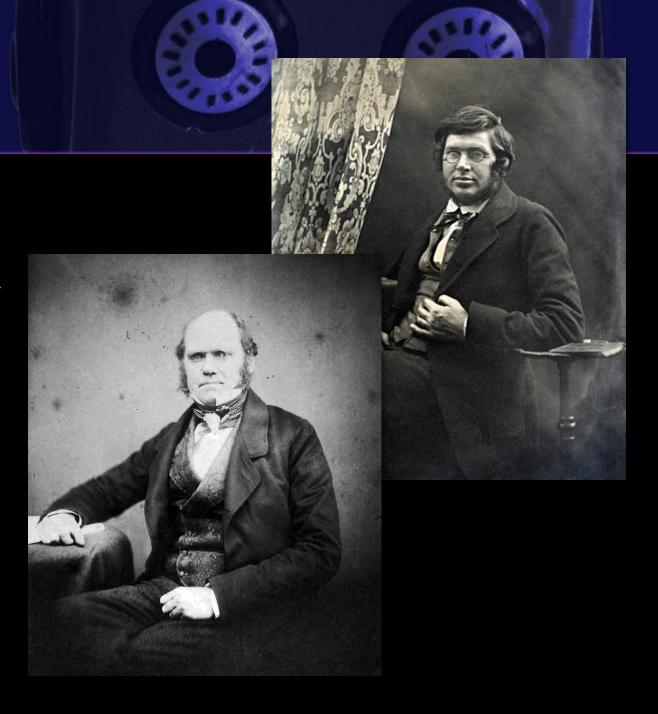
Culture transformed nature?



Natural Selection

Key concept in evolution was discovered simultaneously by Charles Darwin and Alfred Russel Wallace in the mid nineteenth century.

World's first industrialised, capitalist economy provided both men with a metaphor for how nature worked.



Communicating science

Darwin explaining orchid pollination mechanism in Cypripedium (Lady's slipper orchids):

Small insect could crawl in but not out and so "the labellum thus acts like one of those conical traps with the edges turned inwards, which are sold to catch beetles and cockroaches in the London kitchens".



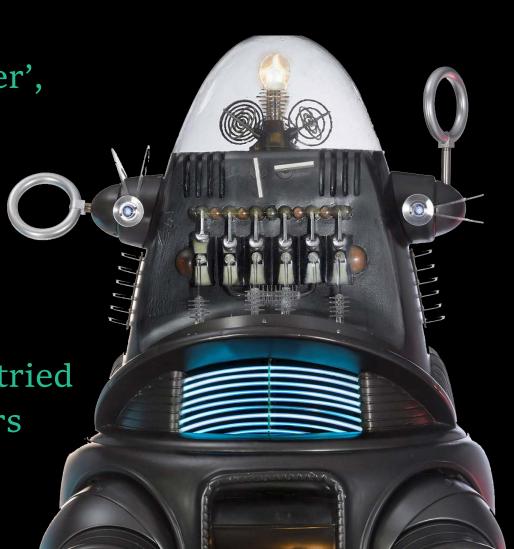
Creating 'others'

Science (and its fictions) creates an 'other', to provide a contrast with the human.

Apes and women are (supposedly) natural examples.

Robots (real or imaginary) provide new models of what people are, or could be.

Some robot builders (real and fictional) tried to make robots more human, while others have tried to make people more robotic.





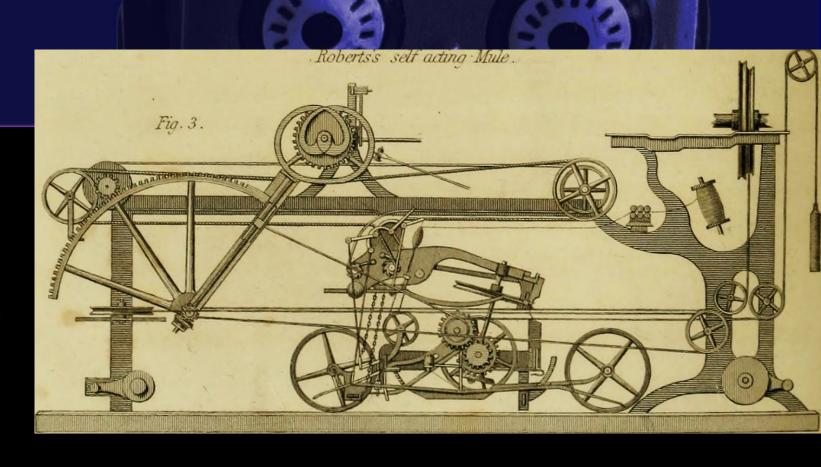
Model workers



The first robot?

Appeared in British factories in 1835.

A "machine apparently instinct with the thought, feeling, and tact of the experienced



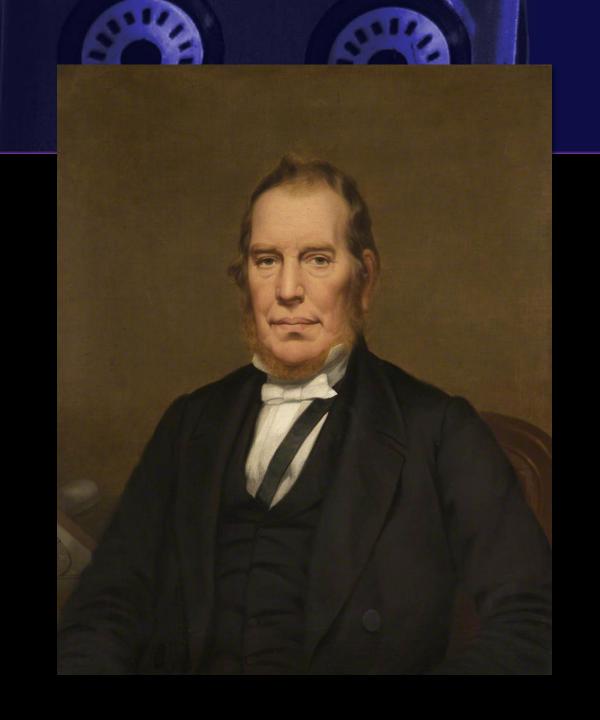
workman", became known as the "Iron Man".

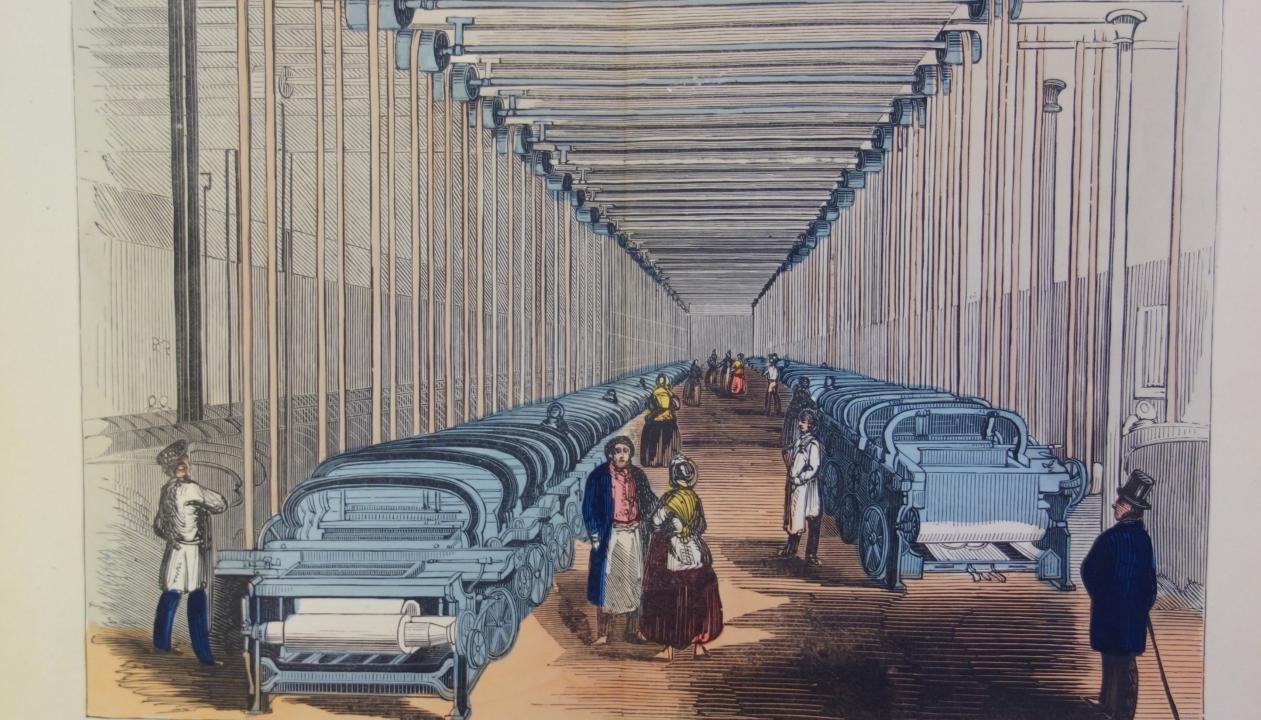
Installed by mill owners to put a stop to the strikes that plagued the cotton-spinning industry.

The first robot

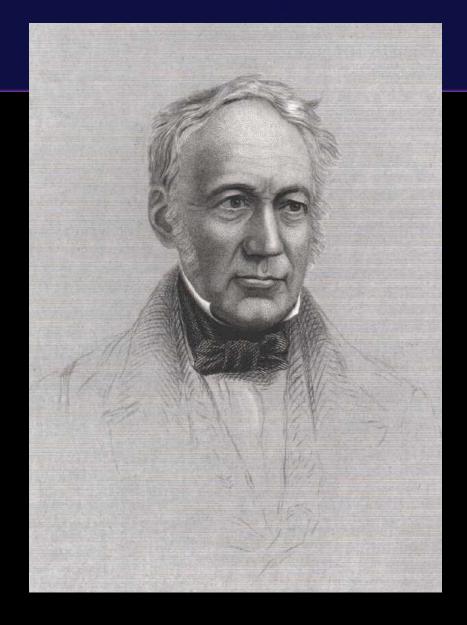
Self-acting spinning mule, designed by Richard Roberts and marketed by the Manchester engineering firm of Sharp, Roberts & Company.

Patented in 1823, the latest in a long-series of attempts to create a "self-acting" spinning machine – an automaton – a machine that worked by itself.





Model workers



Andrew Ure

(1778–1857), Scots doctor and chemist.

Profoundly impressed with the scale of the British textile industry

Especially by high productivity and profits with little skilled labour.

PHILOSOPHY OF MANUFACTURES:

OR,

AN EXPOSITION

OF THE

SCIENTIFIC, MORAL, AND COMMERCIAL ECONOMY

OF THE

FACTORY SYSTEM

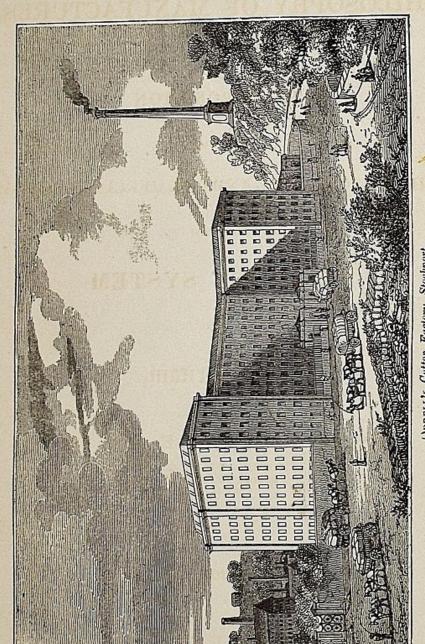
OF.

Great Britain.

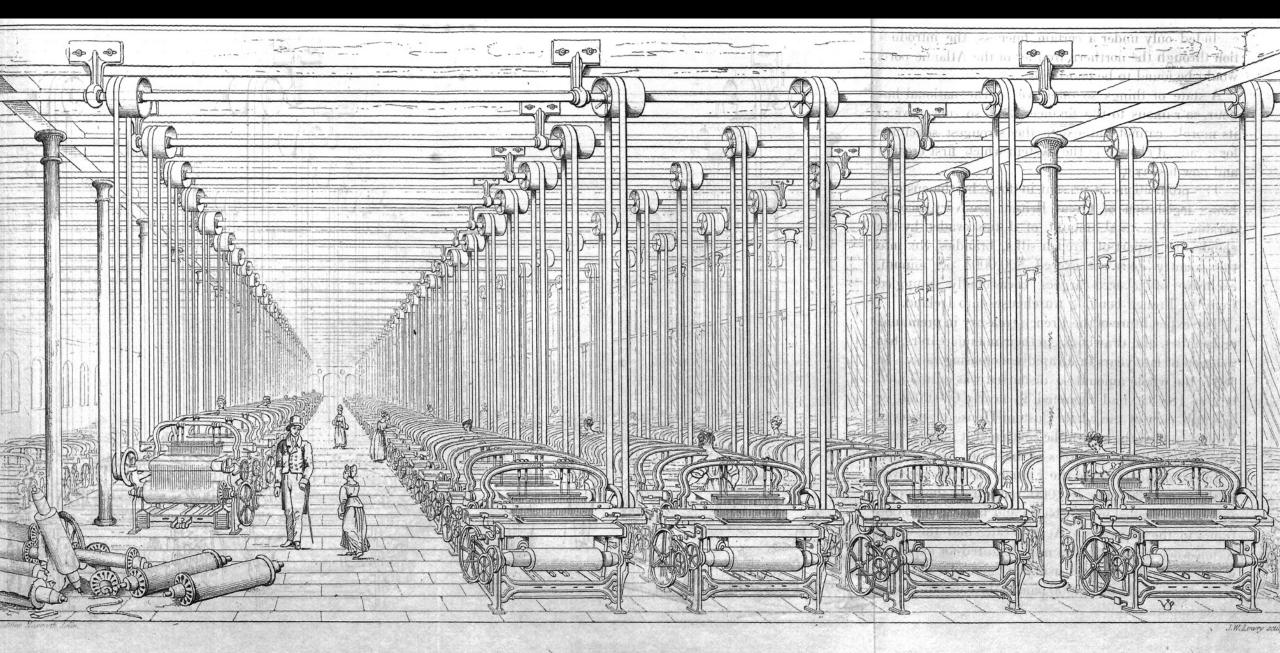
BY ANDREW URE, M.D., F.R.S.,

M.G.S., M.A.S. Lon., M. Acad. N.S. Philad., S. Pharm. Soc. North Germany, &c. &c. &c.

SECOND EDITION, CORRECTED.

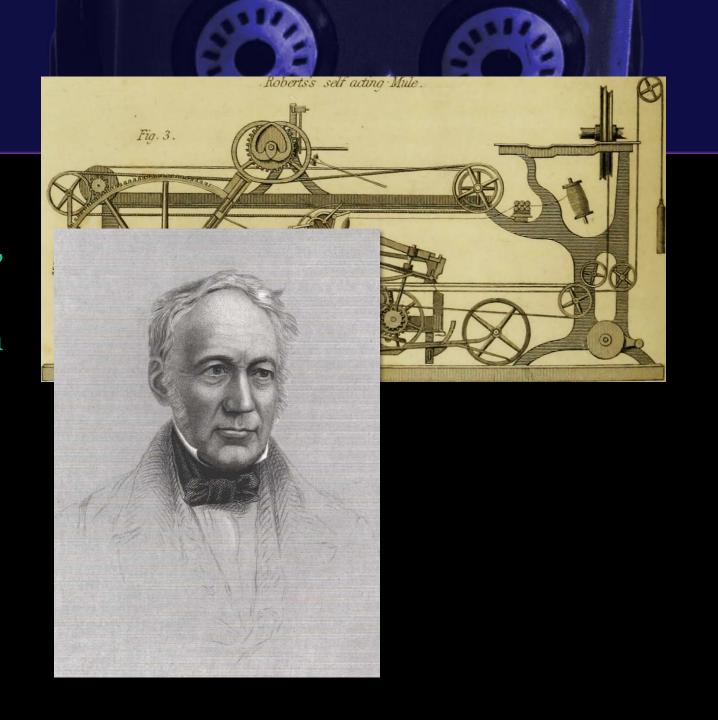


RELL'S Cotton Factory, Stockport.

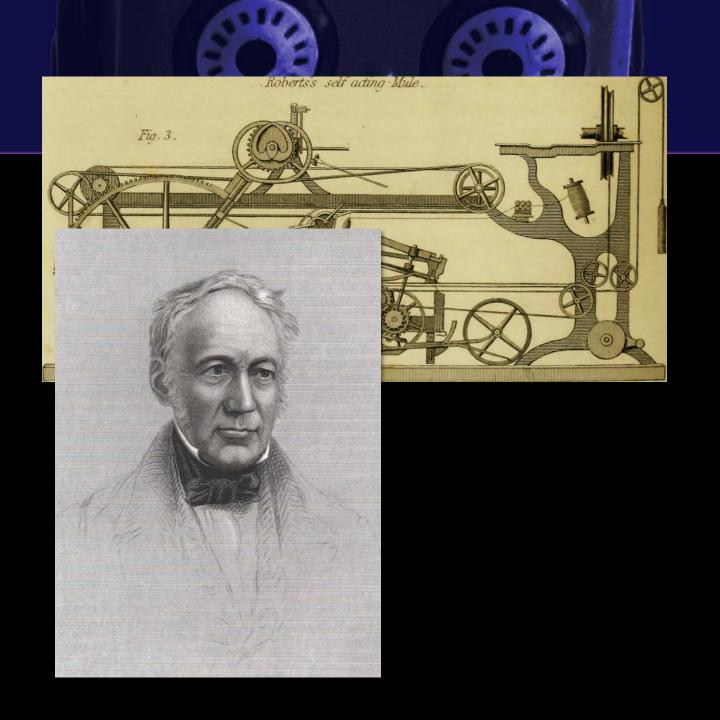


POWER LOOM FACTORY OF THOMAS ROBINSON ESQ. STOCKPORT.

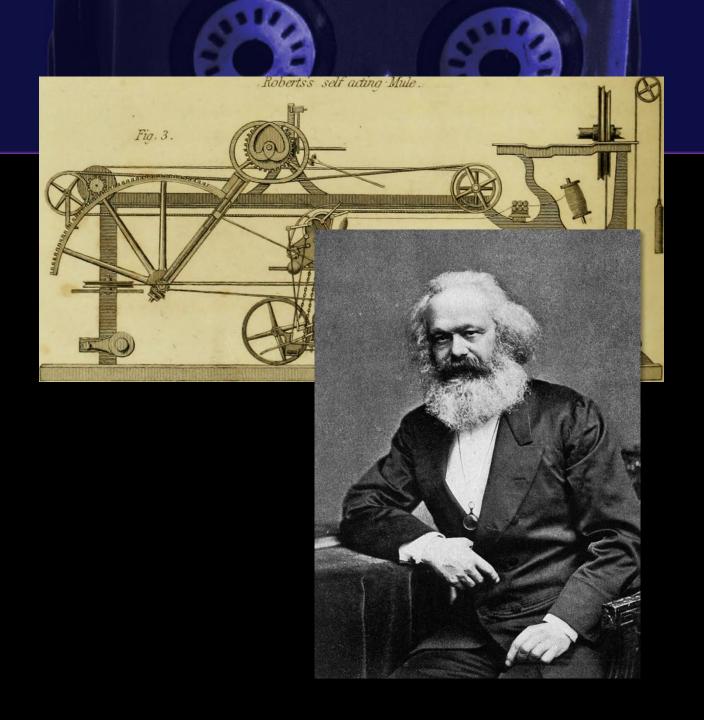
"I have stood by for hours", Ure wrote "admiring the rapidity and precision with which the self-actor executes its multifarious successions and reversals of movement".



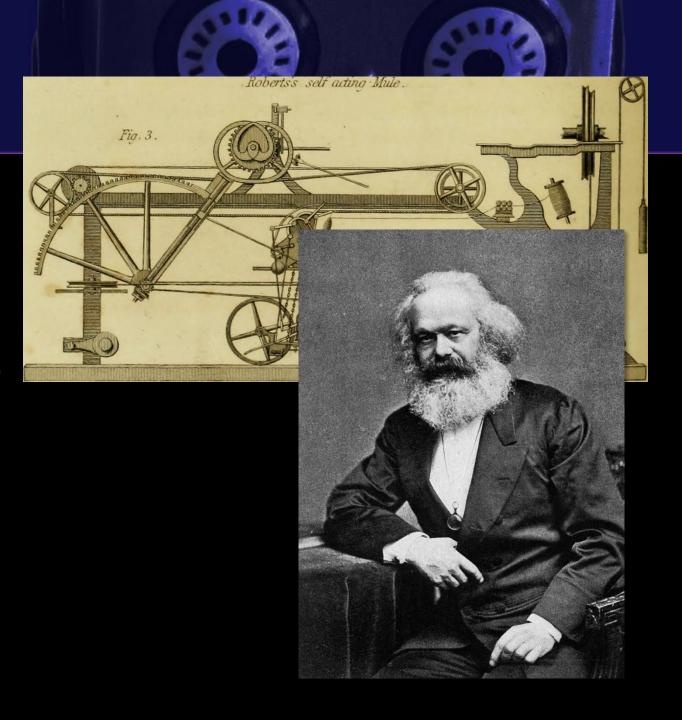
"This invention confirms the great doctrine already propounded, that when capital enlists science in her service, the refractory hand of labour will always be taught docility".



Karl Marx: the "self-acting mule ... opened up a new epoch in the automatic system".



"Machinery not only acts as a competitor who gets the better of the workman, and is constantly on the point of making him superfluous. It is also a power inimical to him, and as such capital proclaims it from the roof tops and as such makes use of it".



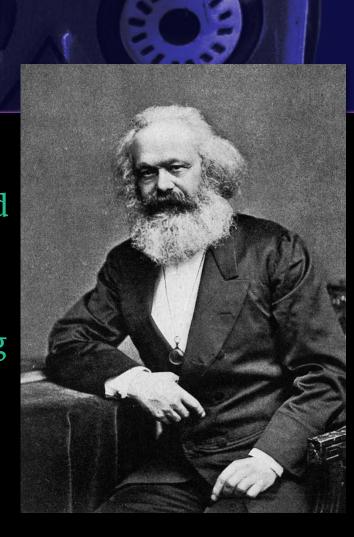


Power of the machines

Ure: "how vastly productive human industry would become, when no longer proportioned in its results to muscular effort, which is by nature fitful and capricious, but when made to consist in the task of guiding the work of mechanical fingers and arms, regularly impelled with great velocity by some indefatigable physical power"



Marx: "slavery cannot be abolished without the steam-engine and the mule and spinning-jenny" because "people cannot be liberated as long as they are unable to obtain food and drink, housing and clothing in adequate quality and quantity"



Reason's universal serfs

Czech writer Karel Čapek coined the word "robot", which he derived from the Czech word robota (forced labour, drudgery), in his play *R.U.R.* (*Rossumovi Univerzální Roboti, Rossum's Universal Robots*, 1921).

Play is named after the robot-making company, R.U.R., whose founders' surname, Rossum, derives from the Czech word Rozum (reason), so the play's title could be rendered as "Reason's universal serfs".

Play is set in a future where Ure's vision of the perfect factory has been realised: the robots have taken over all the world's manual labour, supposedly freeing humans for more creative tasks.



Idealistic young woman, Helena Glory, visits the remote island where all the robots are made.

She learns from the manager, Domin, that the robots don't want freedom.

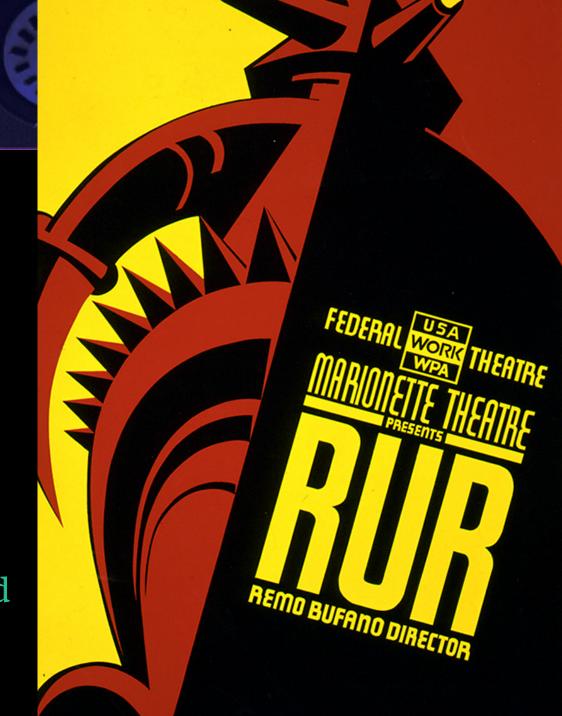


The robots are biological not mechanical and are supplied as male or female models (to meet a demand for female robots to do traditionally female work).

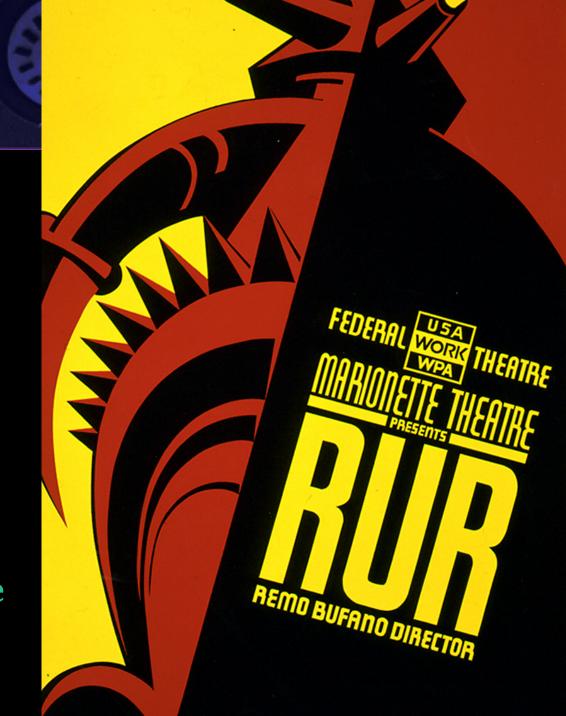
But "sex means nothing to them", and Domin assures Helena that "There's no sign of any affection between them".



Domin hoped robots would abolish the "appalling social structure" based on work and inequality. "I wanted to turn the whole of mankind into an aristocracy of the world. An aristocracy nourished by milliards of mechanical slaves. Unrestricted, free and consummated in man. And maybe more than man"



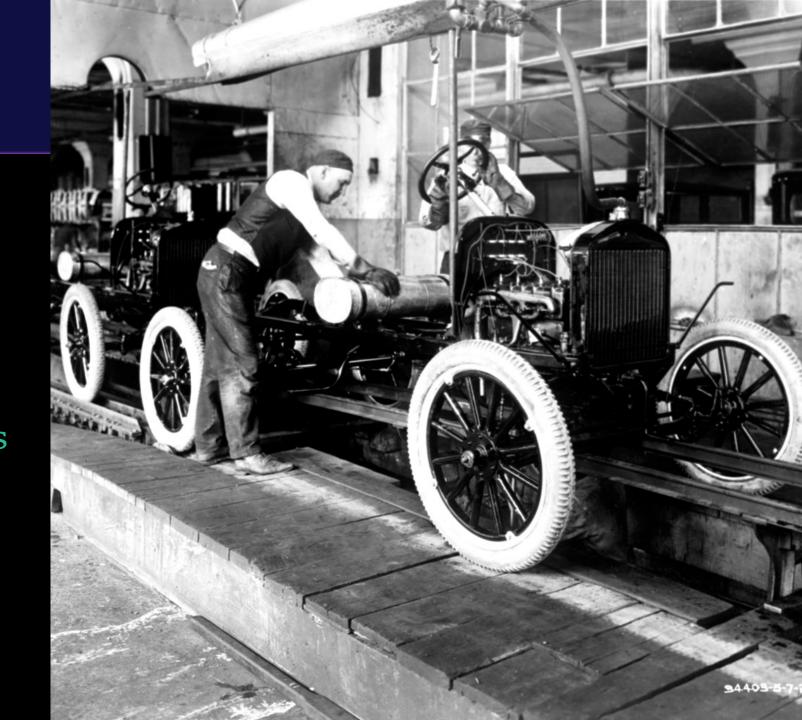
But when Helena asks why the factory continues making robots even after they have clearly begun rebelling, she is told that the shareholders won't hear of a reduction in production, since all the world's governments and manufacturers are demanding more robots.

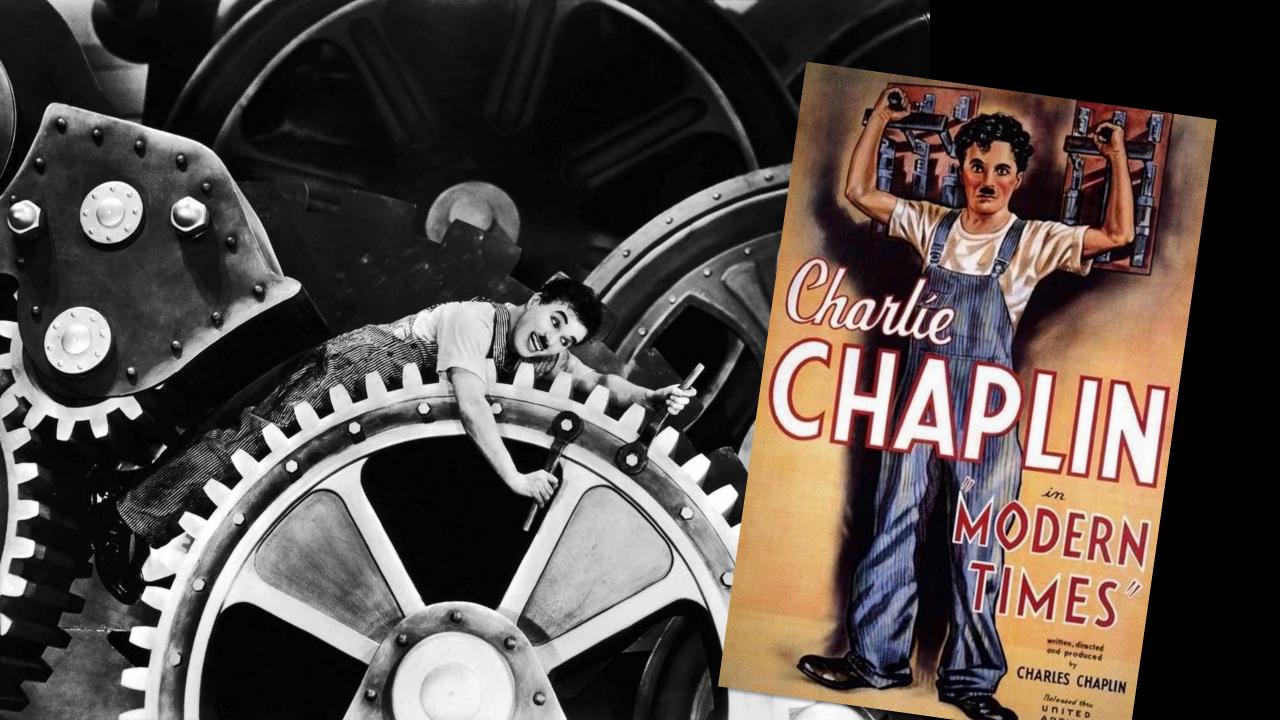


Humans into robots?

Frederick Winslow
Taylor The Principles of
Scientific Management
(1911):

"In the past the man has been first; in the future the system must be first".







Enlightened automata

Enlightened automata

Rational robots?

Industrial robots (literally) embody reason: which many philosophers and others have cited as the most important thing that distinguishes humans from nonhumans.



Emotional robots?



Robby the Robot and Cooky, Forbidden Planet (1956)

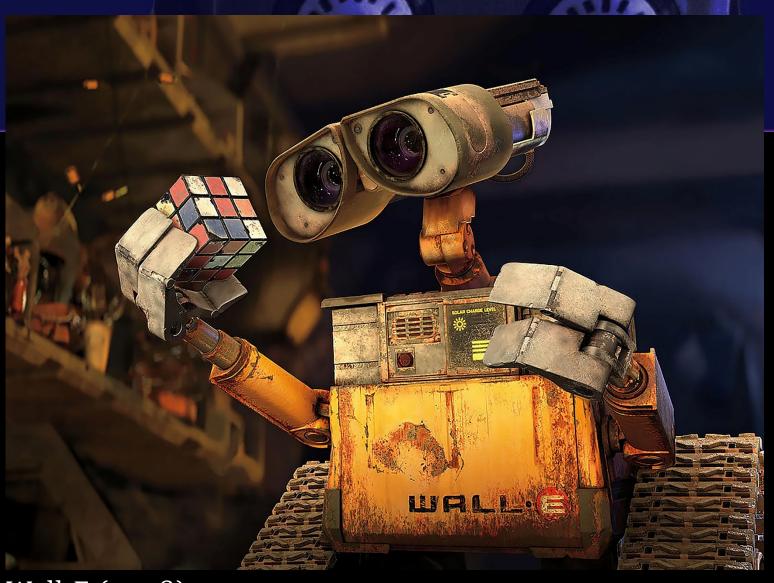
Emotional robots?



Freeman Lowell (Bruce Dern) with Dewey and Huey (Silent Running, 1956)

Emotional robots?

SF's most memorable robots are neither massproduced nor anonymous.



Wall-E (2008)

Emotional robots?



Maschinenmensch (human-machine) and Rotwang Metropolis (1927)

Emotional robots?



Pris and Roy Batty, Blade Runner (1982)

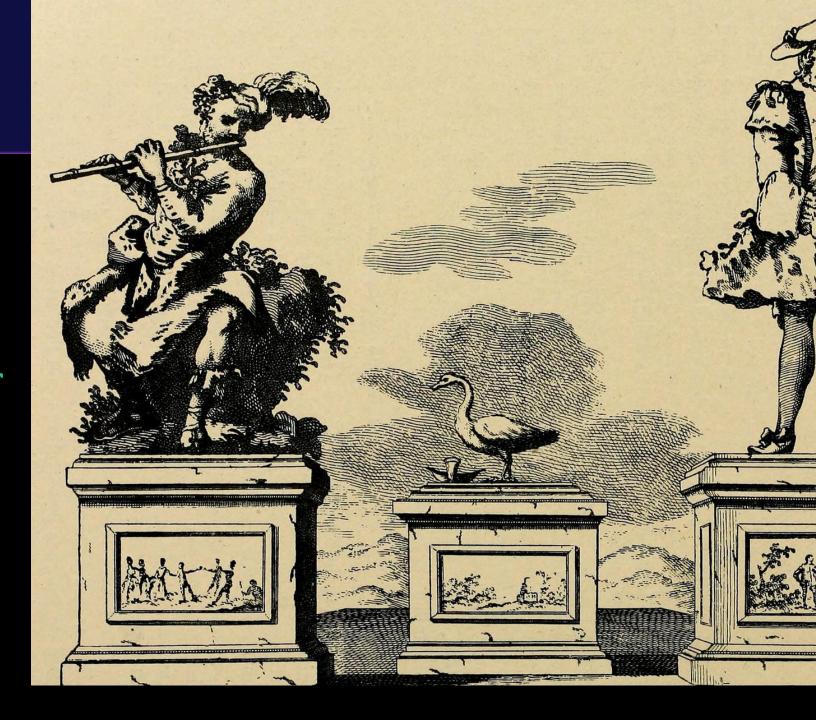
Emotional robots?



T-800 terminator, *Terminator 2: Judgement Day* (1991)

Jacques de Vaucanson (1709–1782), built an automaton Flute Player in 1738.

Followed by others including a duck.



Pierre and Henri-Louis Jaquet-Droz, Swiss watchmakers.

Built a musician, a draughtsman and a writer.



Julien Offray de La Mettrie (1709–51) in *L'Homme Machine* (The Man Machine, 1748), argued that there was "only one substance in the universe", matter, in more-or-less perfect forms.

"it took Vaucanson more artistry to make his flautist than his duck, he would have needed even more to make a speaking machine, which can no longer be considered impossible"



Adelheid Voskuhl argues that la Mettrie was an exception.

Automata were deliberately built as musicians, writers and other artists in order to explore the more emotional, cultural side of human nature.



Hand-made, unique, artisanbuilt, luxury objects (not made in factories or by machines).

They asked whether such activities as learning to play music made the learner more of an individual, more cultured and sensitive – in effect, more human.



The Age of Revolutions

Debates around human rights – and whether women and people of African descent were human – were the background to automaton building.

Hand-made automata raised questions about how to mass-produce the kind of people who were suited to a more democratic society.



Mr Data

Star Trek: the Next Generation introduced Lieutenant-Commander Data (Brent Spiner), one of a handful of humanoid androids created by Dr Noonian Soong.



Mr Data

Data's attempts to become more fully human are at the heart of many of the show's best episodes ("Data's Day", Season 4, Episode 11; "The Measure of a Man", S.2, E9; and "In Theory", S4, E25).



Mr Data

Data is cultured (plays classical music, reads novels, paints and performs Shakespeare).

Struggles to understand human emotions and develop his own.

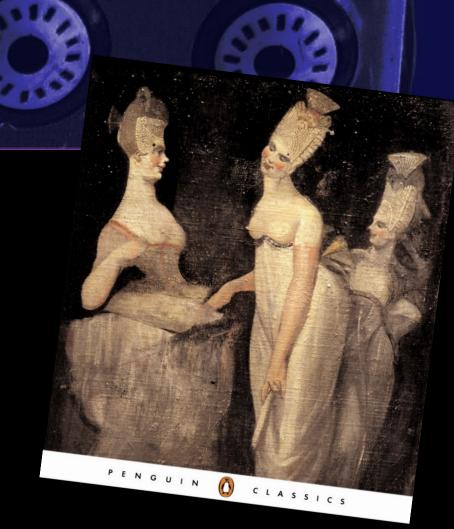
For Data, emotions are the key to being human.



The Sandman

Nathaniel falls in love with Spalanzani's daughter, Olympia, who is "tall, very slim, perfectly proportioned and gorgeously dressed".

Her dancing is perfect but has a disconcerting "exactitude of rhythm" and her conversation is distinctly limited (all she ever says is "ah, ah, ah").

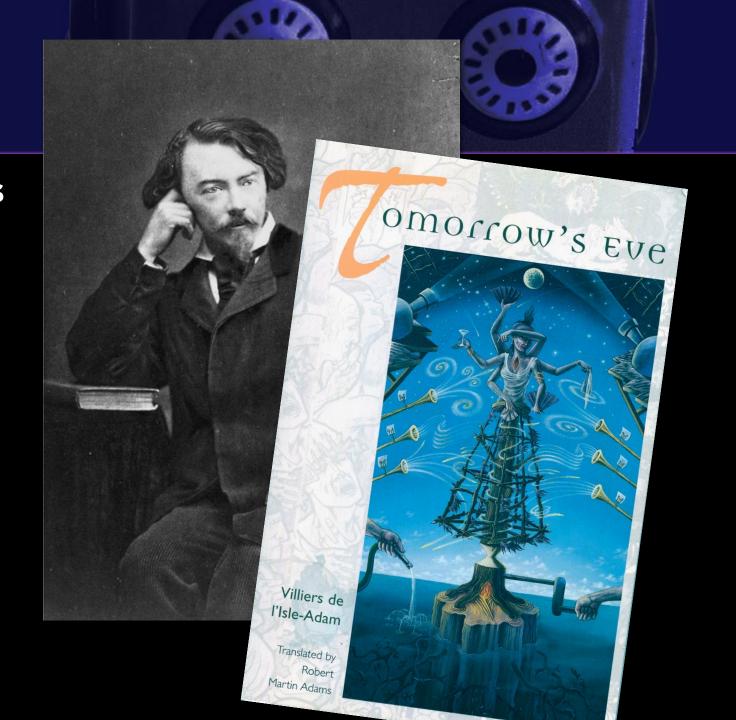


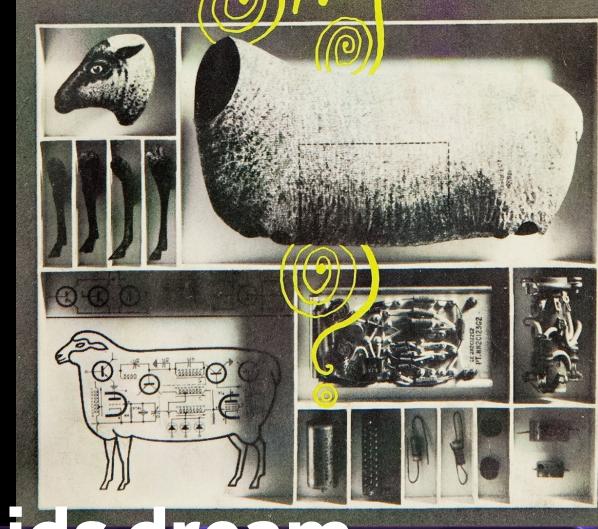
E. T. A. HOFFMANN

Tales of Hoffmann

L'Eve Future (Tomorrow's Eve, 1886)

Villiers de L'Isle-Adam's android Hadaly is unique (and presumably expensive) and cultured.

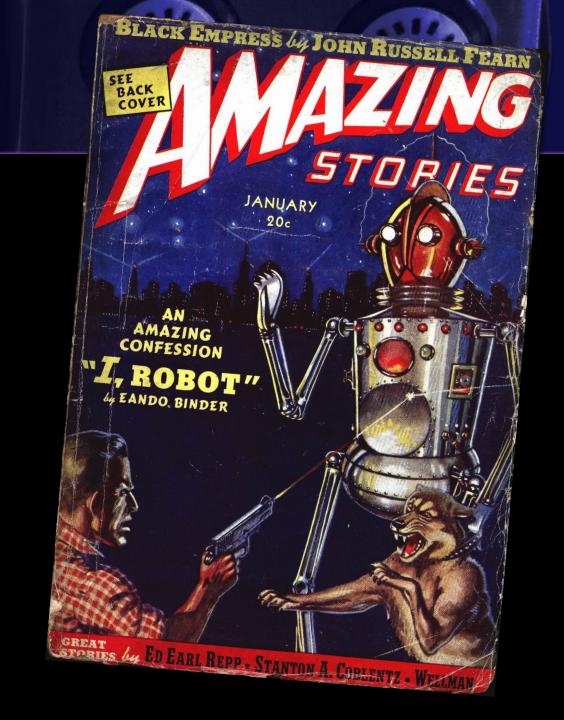




What do Androids dream of?

The missing Link?

First emotional, individual robot in pulp SF was probably Adam Link, created by Eando Binder, who made his debut in a story called "I, Robot" (*Amazing Stories*, 1939).



"I, Robot" (1939)

Narrated by the robot, Adam Link, described being 'born' with a blank mind and having to learn everything.

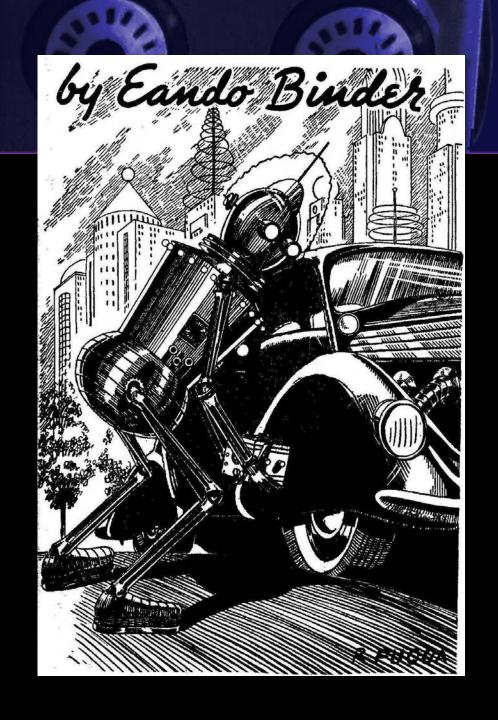
Robot initially so limited that his creator, Dr Link, plans to destroy him. Until Adam reveals that he understands pain and reacts to avoid it:

I,ROBOT



"I, Robot" (1939)

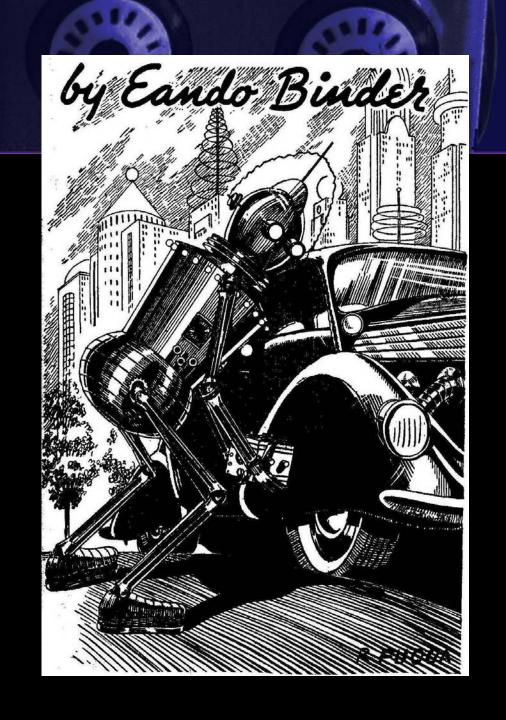
"Dr. Link tells me he let out a cry of pure triumph. He knew at a stroke I had memory. He knew I was not a wanton monster. He knew I had a thinking organ, and a first-class one".



"I, Robot" (1939)

Dr. Link tells Adam:

"You are not merely a thinking robot. A metal man. You are—life! A new kind of life. You can be trained to think, to reason, to perform. In the future, your kind can be of inestimable aid to man and his civilization. You are the first of your kind".



"I, Robot" (1939)

Sadly, Dr Link dies in an accident. Adam leaves to explore the world.

Soon finds himself pursued by an angry lynch mob.

Returns to hide in the laboratory and finds a copy of *Frankenstein* on Link's desk, reads it and if able to understand the mob's fears



"I, Robot" (1939)

Lab is surrounded and the robot knows he could escape but would have to kill several humans in the process. Decides to simply switch himself off.

Adam's last words are that he is about to prove "that I have the very feelings you are so sure I lack".





ADAM_LINK in BUSINESS In his hand he held-a can opener! Despite Kay Temple's restraining hand on my metal arm, I surged to my feet amid sudden, tense silence.

ADAM Link finds out that human hearts are not machines, and discovers for the first time the real meaning of human love.

By EANDO BINDER

CHAPTER I

Pardon . . . Or Death?

AM a robot, a contrivance of wheels and wires, but I have also that human attribute of "emotion." This is proven-to me at least-by one thing.

When my reprieve came, I fainted. I had been marching down the jail hall in that "last, long mile," between guards. Ahead of me waited the electric chair, for the "murder" of my creator. Dr. Link. I saw, through the open door, the solemn group of witnesses, and the electrical machine in which I would sit, in another moment, and have my brain burned to blankness by surging, searing energy. My metal face shows no emotion. But within, my thoughts were sad, bitter. I had been ordered by man to get out of his world.

And then, suddenly, shouts in back. People running up. A court official in the lead was yelling for the governor, who had come from the state capital to witness this unprecedented execution of a created being, an intelligent robot.

And then I saw a face I knew-that of the young reporter who had defended me in his editorials, and shaken hands

September 1

"Adam Link in Business" (1940)

Adam is acquitted of his creator's murder, continues to develop and learn, acquires emotions and is eventually declared "legally a human being".

His superior intellect allows him to set up a successful consulting business.

Grows to the point where he eventually needs a human secretary, Kay – who falls in love with him.





Adam describes himself as "neuter" since he has "no biological body", but Kay's behaviour persuades him "that I was a man, in mind, not a woman".





"Adam Link in Business" (1940)

"I had begun life, under Dr. Link, purely from the man's viewpoint. That is, I had come to think of and see all things in that peculiar way human males do, as distinguished from human females".

As a result, he longs to act like a man – "to take Kay in arms of flesh and blood and know the secret joys of human love. I hated my metal body now, despite all its strength and power,…"





"Adam Link in Business" (1940)

Soon realises that even if were able to do so, his actions would be devastating for Kay's fiancée Jack. Appalled by the thought of hurting a human being, Adam disappears, leaving Kay and Jack a note:

"I am going away then, and I will not come back until Adam Link, the Robot, the machine—is truly a machine again".



Blade Runner (1982)

Ridley Scott's film, based on Philip K. Dick's novel *Do Androids* Dream of Electric Sheep? (1968). In both the book and the film, the most advanced androids ("replicants" in the film) are physically indistinguishable from human beings, but their emotional responses are flawed.

HARRISON FORD



Blade Runner (1982)

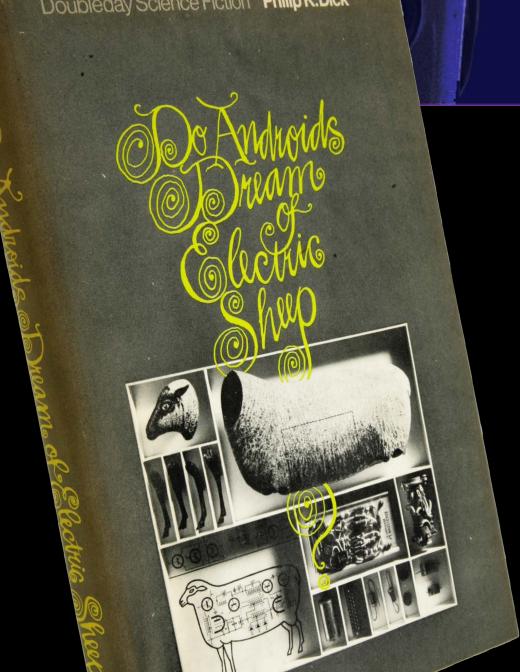
Both book and film use the Voigt-Kampff test, which distinguishes real and fake humans based on their emotional responses.

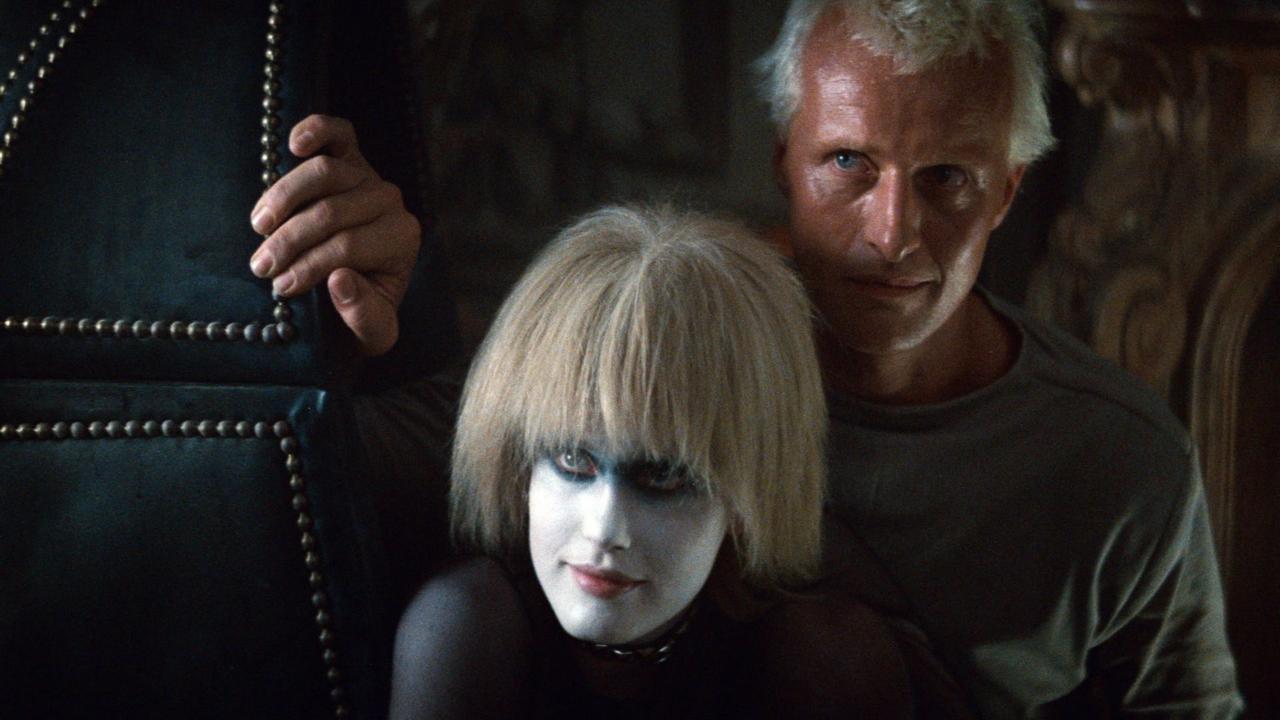


Do Androids Dream of Electric Sheep?

The bounty hunter Deckard has an interesting exchange with one of the androids, Garland, who admits that androids lack empathy and so have little sense of real solidarity:

"...it would seem we lack a specific talent you humans possess. I believe it's called empathy".



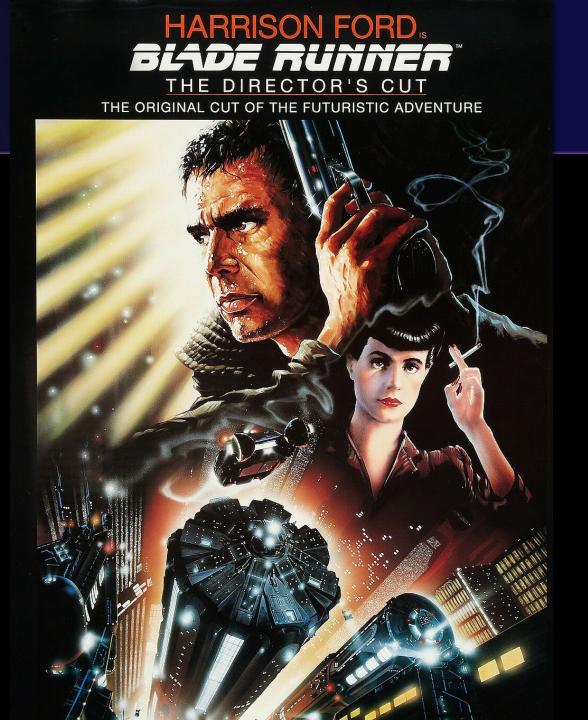


Blade Runner (1982)

Deckard's boss gleefully describes him as "a goddamned one-man slaughterhouse".

If something looks like a person and acts like a person and believes it's a person, who decides that it isn't?

And what about a person who acts like a heartless killing machine?



DOMHNALL GLEESON ALICIA VIKANDER and OSCAR ISAAC

Ex Machina (2014)

Wealthy genius Nathan Bateman (Oscar Isaac), summons a humble employee, Caleb Smith (Domhnall Gleeson) to his isolated, hightech home.

Nathan wants Caleb to test his robot, Ava (Alicia Vikander), to see if she can pass the Turing Test.



DOMHNALL 9Leeson alicia vikander and oscar isaac

Ex Machina (2014)

Nathan: "The real test is to show you she is a robot. Then see if you still feel she has consciousness".



DOMHNALL 9Leeson alicia vikander and oscar isaac

Ex Machina (2014)

Ava asks what will happen if she fails the test:

CALEB: ... Ava, I don't know the answer to your question. It's not up to me.

AVA: Why is it up to anyone? Do you have people who test you, and might switch you off?



Ex Machina (2014)

CALEB: No. I don't.

AVA: Then why do I?

DOMHNALL 9Leeson alicia vikander and oscar isaac



Data meets Spock

Spock observes that most Vulcans yearn to be as rational and free from emotion as Data, yet he has spent his life trying to acquire human emotions.

Data asks the half-human Spock whether he has any doubts about having turned his back on his human side.



Data meets Spock

Spock replies that he has "no regrets", which Data observes is a human expression.

And all Spock can say in reply is...

"fascinating".

