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Pragmatic Social Robotics

The rise of social robots has brought a philosophical reflection that robot is not just automation machines with mechanical functions. Social robots usually are defined as robots that can interact and communicate to their environment whether they are designed for pragmatic purposes or not. This paper describes the instrumentalizing aspects of social robots which then generate the term pragmatic social robotics. Pragmatic social robots, in contrast to humanoid robots, are determined through their instrumentalizing aspects which consist of language, skill, and artificial intelligence. These instrumentalizing aspects can often lead us to a tendency to attribute a selfhood characteristic to the pragmatic social robots. The attribution of the selfhood characteristic is considered to be able to create problems, particularly when it is positioned into work systems. Seeing it as a self-sufficient individual also produces ontological problem of human-technology relations. As a result, we find an antinomy in the research and development of pragmatic social robotics, since it has the purpose to achieve a similarity in terms of completing human works. There must be an effort so it does not fall on anthropomorphism on the one hand, and on the other hand the rigidity of machine. Following this antinomy, I offer the relevance of instrumentalization of intuition by referring to its function in achieving a knowledge. Intuition, as formulated by Henry Bergson, Efraim Fischbein, and Hubert Dreyfus, overcomes the capacity of human logical analysis in solving problems. Pragmatic social robots will be more human if they can interact and communicate though intuition.