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Module 1: Concepts and theory

1.1 Concepts, definition and history of AI and interaction with AI

The origin of AI can be traced back to Alan Turing, whom in 1949 developed a code breaking machine to decipher German code in World War II for the British government (Grudin, 2009; Haenlein & Kaplan, 2019). Following this incident, several perspectives were pursued concerning robotic intelligence and computing, leading to exploration of the three laws of robotics (Grudin, 2009). The actual term “artificial intelligence” was however coined by John McCarthy six years later for the research project DSRPAI - *Dartmouth Summer Research Project on Artificial Intelligence* – which was aimed at building machines able to simulate human intelligence (Grudin, 2009; Haenlein & Kaplan, 2019). The AI research field flourished following this research project into the next decade (Grudin, 2009; Haenlein & Kaplan, 2019). This implies that the *initial* definition for AI was leaning towards *human intelligence simulation*.

There are, however, several definitions of what is considered artificial intelligence. One of which is defined through the Turing test, which became the benchmark based on Alan Turing’s article *Computing Machinery and Intelligence*, claiming that if machine behavior is indistinguishable from human behavior when a human is interacting with the system, then the machine is *intelligent* (Haenlein & Kaplan, 2019). This became a setting stone for the DSRPAI project later in 1950, for the newly founded AI community. In the article “*Does PD make AI obsolete?*” by Bratteteig and Verne (2018) a similar definition is used, the said definition being “AI is a subfield of computer science aimed at specifying and making computer systems that mimic human intelligence or express rational behaviour, in the sense

that the task would require intelligence if executed by a human". Both these definitions highlight the computer's ability to *mimic* human behavior.

Another definition by Hans Moravec in his issue of Journal of Evolution and Technology from the 1970s is the following: "(...) computers as locomotives of thought, which might outperform humans in higher mental work as prodigiously as they outperformed them in arithmetic's (...)" (Grudin, 2009). Here the focus on the AI definition concerns mathematical and logical performance, in line with Bratteteig and Verne's (2018) definition of intellectual behavior.

A slightly different perspective is also seen from Nicholas Negroponte of MIT in 1970, the implication being that [intelligent] machines should understand the context which they operate in (Grudin,2009). This presents a more social-science view on what it is to be considered intelligent and is also somewhat like *rational* behavior humans are expected to have as stated by Bratteteig and Verne (2018).

From these three definitions we see distinctions in what is considered as "intelligence". One aspect of the AI considers fully mimicking human behavior, the other considering mathematical, logical, and arithmetic intelligence (close to human crystallized intelligence), and the third highlighting specific human traits like context adaptation and rationality. These definitions are all offspring of the ambiguous nature of the word intelligence, which is challenging to define with, definite definition (Kok et al., 2009; Goertzel & Wang, 2006, p.21).

With these three definitions in mind, one could say that AI is a system that behaves in undistinguishable fashion from human behavior, is able to outperform human arithmetic and mathematical computations, and has unique human traits such as the ability to understand and adapt in its operating context. This means that the system must:

- Possess the ability to compute complex arithmetic calculations
- Possess human traits such as self-adaptation, understanding of speech and understanding of context.

- Be able to express rational behavior in line with humans.

This implies that a definition of what is *truly* AI is somewhat subjective, but that there are a few common grounds which are representative in some shape or form in all definitions. AI is therefore considered to be a system that is simulating human behavior, can adapt to its contextual situation, understand advanced arithmetic calculations and logics, but also express rational behavior.

The article “The problem with automation” by Norman (1990) briefly comments on that over-automatization is a downturn for AI, and that it might be because the system has been made *too intelligent*, hinting that the automatization is doing more than what meets the eye behind the scenes. Their main argument is that the *lack of feedback* is what is really causing trouble amongst automated systems; users are thrown ‘out of the loop’ when the automation process does not provide enough feedback on what is happening (Norman, 1990). In other words, the process is too automatized to the point where the users have no idea about the status of the automated task nor other when the automatization is engaged. I agree with this claim, as too automatized systems *do* cause trouble for users who do not understand how the automatization works due to the lack of response. In any given man-machine interaction the man needs a ‘dialogue’ to orient themselves in the context and act accordingly, but when the system refrains or is unable to do so it leaves room for misunderstandings.

Google founded ‘Google AI’ in 2017 and has actively attempted to evolve how AI is perceived and used by everyone. They are presenting themselves as a company that is focused on research innovative ways to incorporate AI in new domains in hopes of expanding the use of AI to more people. They introduce AI as a service (portal for research), and present products that incorporate AI capabilities to ‘help users solve their problems, big or small’. In other words, their main objective is to “augment the abilities of people, to allow us to accomplish more and to allow us to spend more time on our creative endeavors” (Dean, 2021).

A videogame that tackles human-AI interaction is Nier Automata, which is about android (fully conscious robots that are as close to humans as possible) and their war against machine lifeforms. As the game progresses, we come to learn that machines have learned to communicate in a non-programmatic manner (meaning, they are able to hold dialogues and not monologues). The interaction between androids (the “humans” of the game) and machines (the “AI” of the game) shows that the more intelligent the machines are understood to be, the more respect and deserving of life they are. Once the androids realize this, they refuse to partake in the war since they mean that even though the machines started out with primitive intelligence, they are also deserving of learning and growing, and therefore “deserve” to live.

1.2 Robots and AI systems

The word ‘robot’ may be traced back to a Czech play by author Karol Capek called Rossum’s Universal Robots in 1920 and means ‘forced labor’ in Czech (Coiffet & Chirouze, 1983, p.17), which resonates with the strict order-obeying creatures they are in the play. The idea closely resembles that of industrial robots, which are used in factories (Thrun, 2005, p.11). The origin of the term implies that these are devices with low autonomy.

Thrun (2005, p.11) provided two different definitions in their article. First one is from the Robot Institute of America in 1979, defining a robot as “a reprogrammable, multifunctional manipulator designed to move materials, parts, tools, or specialized devices through various programmed motions for the performance of a variety of tasks”. Merriam Webster’s definition (1993, cited from Thrun, 2005, p.11) is that a robot is “An automatic device that performs functions normally ascribed to humans or a machine in the form of a human”. Based on both definitions, I define a robot as *a human-resembling device which can be programmed to perform various tasks*. My definition emphasizes that a robot should be able to be programmed to do various tasks physically, but also replicate human behavior or traits.

Based on the definitions from earlier, one could imply that the difference between robots and AI is the autonomy. The key difference lies in how *intelligent* the system is; how

autonomously it can act and how adaptive it is to its surroundings. However, both definitions also suggest that both robots and AI shall resemble humans in some shape or form. Both robots and AI are also expected to perform either tasks humans are incapable of doing or to release humans from having to perform redundant and “boring” activities.

One example of a contemporary robot is the Sony Aibo, a robotic puppy developed by Sony powered by AI (Thrun, 2005, p.16; Sony, n.d.). The robot is capable of voice- and gesture recognition as ways of communication between itself and the user. For the time being, local movement from the user results in global movement in the Aibo (Sony, n.d.). Its joints permit it to perform somewhat believable (but rigid) animation, which gives it an innocent and energetic personality, and can express emotions like anxiousness based on heights and tight places (Sony, n.d.). The robot is also able to sense and analyze its surroundings and has memory of its daily experiences. Aibo can also wag its tail in happiness if the user scratches its chin and perform various tricks that it learns from the user.

1.3 Universal Design and AI systems

Universal Design is “The design of products and environments to be usable by all people, to the greatest extent possible, without the need for adaptation or specialized design” (Persson et al., 2015). In other words, Universal Design is not about specialized design *for* inclusion, but designing *with* inclusion in mind. The fundamental difference between universal design and specialized design is ensuring accessibility for everyone rather than making a new system only customized to a certain user-group.

AI can potentially be used to elevate the life quality of users that have perceptive, cognitive/emotional or movement related impairments. AI can use recognition of motion or scanning to prevent potential danger that can befall people, or that can overall improve a user’s interactions and reducing barriers for them to reach their goal activity. For example, a user who is blind can rely on speech in a smart home, but the AI can also be adaptive and learn patterns of the users’ behavior to do certain tasks autonomously if it is a strong, daily pattern. This also serves as an example of the potential a AI system has to include physically

or mentally impaired users. An example of the opposite, AI systems excluding users, is rooted in confirmation bias, dataset bias, association bias, automation bias or interaction bias (Chou et al., 2017). Joy Buolamwini (2016) provides examples of an AI excluding based on gender and skin-color due to the systems failure to use a heterogenous dataset, giving the AI dataset bias which made it unable to detect women of color in facial recognition software.

The concept of “understand” and “understanding” is used in several AI related guidelines. For me, “to understand” is the ability to either be able to learn and comprehend a situation, or to be sympathetic in relation to someone else’s situation. I would say a machine’s ability to “understand” is falls short in comparison to human understanding simply because as of now, machines are unable to interpret subtle hints in body language, tones, and gestures. Therefore, in my eyes, machines *do* understand when they learn and adapt from their datasets and contexts, but they don’t “understand” to the same degree humans do.

1.4 Guideline for Human-AI interaction

“G8: Support efficient dismissal” is one of Microsoft’s 18 guidelines for human-AI interaction. The guideline suggests that the AI services should be easily dismissible if they are undesirable for the user. An example of *not* following this guideline is Instagram’s “suggested posts” feature; The feature generates new content for you to scroll through after you’ve seen any recent photos and videos from accounts you follow (Bonifacic, 2021), but the suggested posts cannot be dismissed unless the user stops scrolling to interact with a dialogue prompt (which also scrolls along the content and is easy to miss).

One set of HCI design guidelines is Nielsen and Molich's Heuristic evaluation (Nielsen & Molich, 1990, p.249). In comparison to the human-AI guidelines, both guidelines focus on the usability for the user. They also emphasize the need for context dependent dialogue, substantial amount of system feedback and easily dismissing the service. In contrast, the human-AI guidelines focus more on *how well* the AI provides relevant content for the user, while the HCI guidelines focus more on interchangeability and if it is ‘fit for purpose’.

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