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Thomas Duschlbauer

Affective and Artificial Intelligence

The Organisation in Times of Mannerist Discourse

Nomos

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Dedicated to all our alphabet letters

that bring us so much joy in life.

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Preface

Touch has a memory. O say, love, say,
What can I do to kill it and be free…?
John Keats (1795 – 1821)

The book "Affective and Artificial Intelligence" examines the intersection of concepts of intelligence, in which the distinction between human emotions and the automation of intelligent behaviour and machine learning becomes blurred. In this respect, the book deals with a grey area which is often eluded when organisation in the sense of an either-or in terms of man and machine is being considered. It is thereby often not taken into consideration, for example, that technology is part of our evolutionary development and that we as humans with our requirements for efficiency are, in some respects, becoming more and more like machines. In dealing with technology, people generally focus on its applications and functions and hardly ever consider the complex interaction in which we might be the application and new developments could cause us to function differently, both as individuals and in our interactions with other people or with machines.

In general, this book explores differentiation and how we deal with complexity, which we could delegate to artificial intelligence (AI). After all, it does have the potential to greatly assist us in managing complexity by automating tasks, analysing vast amounts of data, and providing valuable insights. We are told that by delegating certain tasks to AI systems, we can free up our resources, and thereby enable ourselves to focus on more strategic and creative aspects of our work. In assertions of this kind, which involve technology, there is a subtle suggestion that strategic decisions or creativity could do without differentiation or the ability to grapple with complexity. And indeed, we only need to consider what we see in everyday life to realise that complexity is about as popular as a goiter, contextualisation is a slow seller and nearly no one wants to push the envelope anymore.

This is an era of relentless technological advancement. The book delves into the core principles of learning, invention, and innovation. Drawing inspiration from sociologist Gabriel Tarde, it encourages us to perceive learning and invention as social practices that stem from our innate human ability to imitate. Tarde's perspective sheds light on the fact that innovation

is not merely a pure intellectual endeavour, but is intricately intertwined with social and emotional dimensions. It becomes evident that innovation demands not only cognitive prowess, but also the resilience to withstand disappointments, as failure often is an integral part of the journey. By exploring these concepts, the book offers a comprehensive understanding of the multifaceted nature of innovation and its connection to the human experience. It explores concepts applicable to the world of AI, which, like humans, has the ability to imitate and to learn new behaviour. Current deep learning approaches are not able to create consciousness or human-like intelligence. However, they are becoming increasingly adept at imitating it, which could lead to a host of problems (1).

Certainly, ChatGPT is a good example. It is a processing model for natural language developed by OpenAI, which has gained tremendous popularity in the field of artificial intelligence. Strictly speaking, there haven't been many groundbreaking advances in AI in recent years. However, ChatGPT is tantalising because of the way the program engages in dialogue with us, thereby almost acting like a real human counterpart. This application definitely involves a significant amount of expertise, but the real breakthrough is likely due to its imitation of how we, as humans, typically interact with each other, how we ask and answer questions. The uniqueness of these kinds of applications lies in their skilful imitation of what we consider to be intelligent – including social intelligence. According to Florian Huber, we, as humans, *"simply have a very strong tendency to fall for it. If something shows intelligent behaviour, we intuitively expect that this comes from intelligence. We can't help it, no matter what our rational thinking tells us."* (2)

The computer pioneer and mathematician Alan Turing recognised the central importance of imitation as a characteristic of intelligence. The Turing test, a procedure he introduced in 1950, is based on the principle of imitation. It aims to enable us to determine whether we are communicating with a computer program or another human being on the basis of a five-minute conversation.

Similar tests were already a popular parlour game in Victorian times and were known as the "Imitation Game". This involved a person asking the same questions to a man and a woman who were in different rooms. He or she then had to guess which answers came from the woman and which from the man. Turing's version of the game involves two human players and a computer. Just as in the original game, a human interrogator is placed in a separate room and has five minutes to ask each of the people in the