

HUMAN-CENTERED AI

Introducing The Stanford Institute for Human-Centered Artificial Intelligence

Artificial Intelligence has the potential to help us realize our shared dream of a better future for all of humanity, but it will bring with it challenges and opportunities we can't yet foresee.

At Stanford HAI, our vision for the future is led by our commitment to studying, guiding and developing human-centered AI technologies and applications. We believe AI should be collaborative, augmentative, and enhancing to human productivity and quality of life.

Our Mission: To advance AI research, education, policy, and practice to improve the human condition.

Stanford HAI leverages the university's strength across all disciplines, including: business, economics, education, genomics, law, literature,

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Anthropological/Artificial Intelligence & the HAI

26 MARCH 2019

Last week Stanford launched the [institute for human-centered artificial intelligence](#), and to kick things off James Landay posted about the roles AI could play in society, and the importance of exploring smart interfaces.

I've followed the HAI's development in passing, and I watched the inaugural event in the background on Monday last week while I was doing other work. I study algorithmic systems that make important decisions about us - which I call "[street-level algorithms](#)" in reference to Michael Lipsky's [street-level bureaucracies](#) - and some of the work I've done in the past has taken a more careful look at historical parallels between things we see today (like [quantified self](#) and [piecework](#)) to see if we can learn anything useful either for making sense of phenomena from a sociological perspective, and sometimes for informing the design of systems from an engineering perspective. James is a professor in the Human-Computer Interaction group at Stanford, and I'm a PhD student in that group.

So I was worried to find James leave details out from a series of anecdotes - details that would seriously undermine the point James seemed to be trying to make in his post. I started writing notes to call out how a more cynical perspective might describe the future or remember the past

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So I was worried to find James from a series of anecdotes - seriously undermine the point he's trying to make in his post. notes to call out how a more serious perspective might describe the future or r

be trying to make in his post. I started writing notes to call out how a more cynical perspective might describe the future or remember the past that James writes about; but with the launch of the HAI, the reaction from people around the world, and specifically *the responses from people in the HAI*, it seems like a more serious point that needs to be made.

The voices, opinions, and needs of disempowered stakeholders are being ignored today in favor of stakeholders with power, money, and influence - as they have been historically; our failure to listen promises to doom initiatives like the HAI.

James opens with a story of an office that senses you slouching, registers that you're fatigued, intuits that your mood has shifted, and alters the ambiance accordingly to keep you alert throughout the day. This, James promises, is "a glimpse of the true potential of AI". Fair enough, I suppose. I believe that he believes in a future of work wherein his environment conforms to his desires, and makes his life better.

But here's another glimpse: someday you may have to work in an office where the lights are carefully programmed and tested by your employer to hack *your* body's natural production of

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aspect of your life at work. It's a casual, even optimistic, vision for someone whose career wasn't principally characterized by monitoring, surveillance, and punishment; for drivers who can't afford to sleep, for Amazon delivery workers who have to urinate in bottles while they make deliveries, and for domestic workers who have no idea whether they're going to be safe in the next home they clean, this future is a threatening one. Stefan Helmreich wrote about this 20 years ago in *Silicon Second Nature*, and it seems to remain true today.

... researchers are encouraged to take their privileges for granted, even to the point where these become invisible [...] ignor[ing] how much labor is done for them, labor that allows them to be flexible, self-determining, and independent.

- *Helmreich 1999*

James goes on to write about Engelbart's "mother of all demos" in 1968, the introduction of something like half a dozen features of modern computing that we use every day: text editing (including the ability to copy/paste), a computer mouse, a graphical user interface, dynamic reorganizations of data, hyperlinks, real-time group editing (think Google Docs), video conferencing, the forerunner to the internet, the list goes on. What he doesn't write about - what few of

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The voices, open needs of diverse stakeholders are ignored today. Stakeholders want money, and influence they have been instrumental in our failure to implement to doom initiatives.

James opens with a story about you slouching, registers that your mood has shifted computing that your environment is changing accordingly to the day. This, James pronounces, is the true potential of AI". Fair enough, I believe that he believes in his environment conforms to what he goes on. What he makes his life better.

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One of the most frustrating aspects of human-computer interaction isn't the common refrain that we haven't yet settled on a definitive core body of work that every practitioner should know. That would at least be a tractable problem. It's that we're not all on the same page about important facts about the origin of our field. For some people, Engelbart's demonstration was a singular vision of the future of computing; for others, it was the product of more than a decade of very carefully managed and guided work leading up to that point.

James's post was a spin-off for the launch of

the cruelty and everyday violence of our world is the result of dominant people and institutions abusing the kind of people [we] habitually study.

- Gledhill 2000

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fashioned itself principally as a tool to further the hegemonic influence by finding ways to shape indigenous cultures to colonial powers.

We should be thinking about the relationship we have with institutional powers; do we enhance their hegemony, do we stand by and do nothing, or do we actively resist it?

This isn't the first time we've faced such a crossroads. In the mid-20th century, anthropologists substantially informed intelligence operations during World War II. We came out of that with blood on our hands, but there was a consensus that what we had done was morally right. It was World War II, and Nazism threatened the "psychic unity of humankind". Anthropologists conducted interviews, reviewed historical works, studied philosophical texts, and ultimately produced classified ethnographic accounts of Japanese and other cultures. We produced manuscripts detailing how to undermine culture and to secure American dominance in war. We even reflected on how we had annihilated Native American cultures, and whether that had served our own ends: "in an attempt to hit at what was supposed to be the sole or main function of the chief, his many other functions were overlooked and social balance was seriously disrupted and a disintegration for which we had not bargained took place." (see Janssens 1995).

what future are we building with these stakeholders?

do they have the knowledge?

do they have the knowledge?

experience?

do they have the knowledge?

experience?

methods?

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references tikz

YouTube is still restricting and demonetizing LGBT videos — and adding anti-LGBT ads to some

by Megan Farokhmanesh, theverge.com

June 4, 2018 01:46 PM



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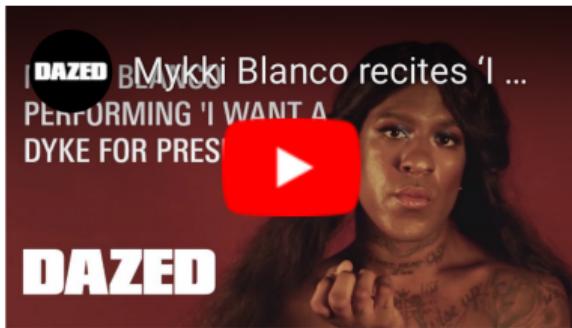
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Instagram Is Censoring Lesbian Content For Violating "Community Guidelines"

intomore.com | January 25, 2018



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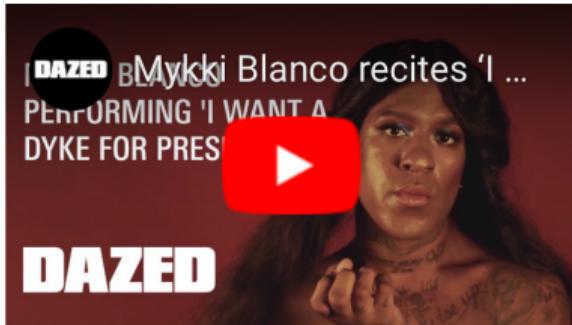
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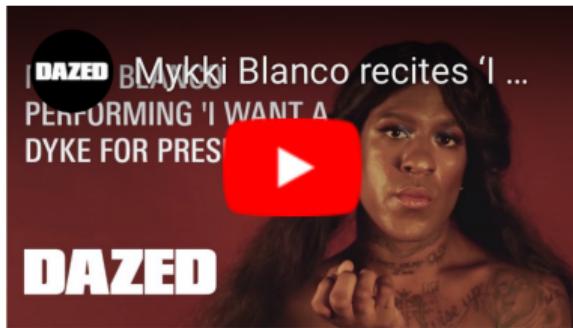
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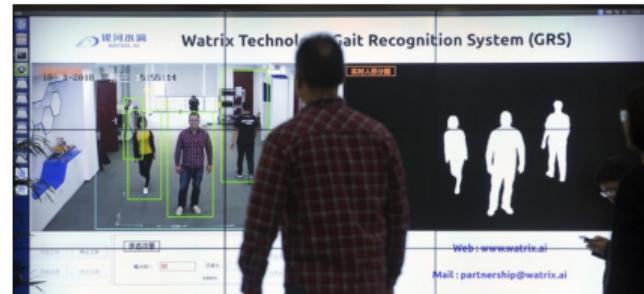


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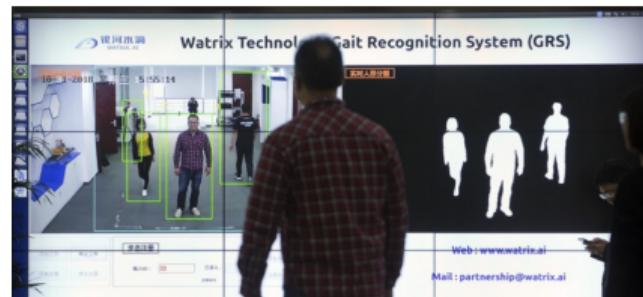
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by Joy Buolamwini, nytimes.com
June 21, 2018 10:06 AM

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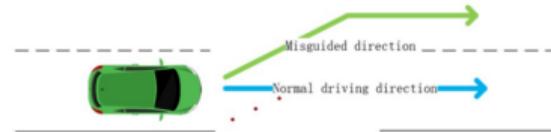


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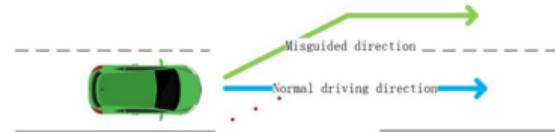


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Something is wrong on the internet

by James Bridle, medium.com
November 6, 2017 10:09 AM

I'm James Bridle. I'm a writer and artist concerned with technology and culture. I usually write on my own blog, but frankly I don't want what I'm talking about here anywhere near my own site. **Please be advised: this essay describes disturbing things and links to disturbing graphic and video content. You don't have to read it, and are advised to take caution exploring further.**

As someone who grew up on the internet, I credit it as one of the most important influences on who I am today. I had a

YouTube is still restricting and Researchers trick Tesla Autopilot der into steering into oncoming traffic and **FACIAL RECOGNITION TECHNOLOGY FALSELY IDENTIFIES FAMOUS ATHLETES**

OCTOBER 21, 2019 - 2:00PM



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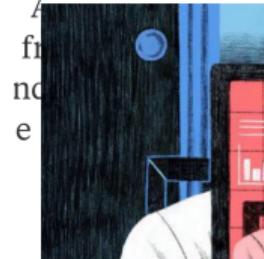
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Tay, the neo-Nazi millennial chatbot,
gets autopsied

The Facial Recognition Company That Scrapped Facebook And Instagram Photos Is Developing Surveillance Cameras

Clearview AI is operating a sister entity called Insight Camera that's been experimenting with live facial recognition, according to documents seen by BuzzFeed News and companies that have used it.

By Caroline Haskins and Ryan Mac and Logan McDonald

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