

Message from the New Chair of IEEE AMD Technical Committee



First of all, as a new chair of the AMD TC, I would like to thank the former chair, Dr. Zhengyou Zhang for his role in leading our community and his initiation of a new IEEE transaction on AMD. Also, on the behalf of the AMD TC, I appreciate your continuous supports for our activities. The AMD TC is the largest one among IEEE CIS TCs, (see <http://iee-cis.org/technical/welcome/>). Therefore, our activities are also expected to be among the most exciting. In order to cope with the expectations, I would like to enrich and extend our activities, especially ICDL with more people from different disciplines, and co-location of ICDL with other related and major conferences such as EpiRob and IEEE CIS conferences. Furthermore, we should have a systematic way to encourage the authors of ICDL to submit their extended papers to TAMD. We need your continuous supports for these extensions. Thank you for your cooperation in advance.

Minoru Asada, New Chair of the AMD TC



Dialog Column

The Symbol Grounding Problem Has Been Solved: Or Maybe Not?



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The issue of symbol grounding is of crucial importance to the community of developmental robotics as in the last decades there has been a tremendous increase in new models of language learning, and evolution, in cognitive agents and robots. Although in the literature on AI, cognitive science and philosophy there has been extensive discussion about the symbol grounding problem, there are still quite different views on its importance, ranging from “symbolic” approaches that practically ignore the cognitive significance of such an issue (e.g. Fodor 1983), to “embodied” approaches that acknowledge its importance, but suggest that the problem has practically been solved (Steels 2008).

To assess better the current state of the art on the Symbol Ground Problem, and identify the research challenges and issues still pending, I will use the definition and discussion of the problem originally given by Stevan Harnad in the seminal 1990 article “The Symbol Grounding Problem”. Harnad explains that the symbol grounding problem refers to the capability of natural and artificial cognitive agents to acquire an intrinsic link (autonomous, we would say in nowadays robotics terminology) between internal symbolic representations and some referents in the external world or internal states. In addition, Harnad explicitly proposes a definition of a symbol that requires the existence of logical links (e.g. syntactic) between the symbols themselves. It is thanks to these inter-symbol links, its associated symbol manipulation processes, and the symbol grounding transfer mechanism (Cangelosi & Riga 2006) that a symbolic system like human language can exist. The symbol-symbol link is the main property that differentiates a real symbol from an index, as in Peirce’s semiotics. These symbolic links also support the phenomena of productivity and generativity in language and contribute to the grounding of abstract concepts and symbols (Barsalou 1999). Finally, an important component of the symbol grounding problem is the social and cultural dimension, that is the role of social interaction in the sharing of symbols (a.k.a. the external/social symbol grounding problem, as in Cangelosi 2006; Vogt 1997).

To summarize, we can say that there are three sub-problems in the development of a grounded symbol system:

1. how can a cognitive agent autonomously link symbols to referents in the world such as objects, events and internal and external states?
2. how can an agent autonomously create a set of symbol-symbol relationships and the associated transition from an indexical system to a proper symbol system?
3. how can a society of agents autonomously develop a shared set of symbols?

I agree with Steels (2008) that much has been done on the robotics and cognitive modeling of the symbol grounding problem when we consider the two sub-problems (1) and (3): “we now understand enough to create experiments in which groups of agents self-organize symbolic systems that are grounded in their interactions with the world and others” (Steels 2008: page 240). But, as Steels also acknowledges, it is also true that we do not yet have a full understanding of all mechanisms in grounding, such as on the nature, role and making of internal symbolic representations.

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As for the sub-problem (2), i.e. the transition from a communication systems based on indices (e.g. labels, animal communication, early child language learning) to that of a full symbolic system (e.g. adult human languages), I believe that the problem has not really been solved at all, and much needs to be done. Most computational models of syntactic learning and evolution use a symbolic approach to this problem, i.e. by assuming the pre-existence of semantic and syntactic categories in the agent's cognitive system. This is however in contrast with the grounding principles.

I invite my colleagues to comment on the state of the art on the symbol grounding problem in developmental robotics models of communication and language, and on their view on the importance (or not!) of the symbol grounding problem. I suggest below some open challenges for future research that I believe are crucial for our understanding of the symbol grounding phenomena, and I welcome suggestions for other important, unsolved challenges in this field:

1. Is the symbol grounding problem, and the three sub-problems as identified above, still a real crucial issue in cognitive robotics research? And if the problem appears to have been solved, as some have suggested, why is it that so far we have failed at building robots that can learn language like children do?
2. What are the developmental and evolutionary processes that lead to the transition from an indexical communication system to a full symbolic system such as language? Is there a continuum between indices (labels) and symbols (words), or is the transition qualitative and sudden? What known phenomena in language origins theories, and in developmental studies, should be included in developmental and evolutionary robotics model of language?
3. Notwithstanding the importance of the grounding problem, there are still various approaches in the agent/robot language learning/evolution literature that practically ignore the process of grounding and use a symbolic-only approach to the definition of meanings and words. Do these symbolic approaches really give an important contribution to our understanding of human cognition, or should all models of language learning be based solely on grounding mechanisms?
4. Does cognitive development really play an important role in symbol grounding and acquisition, or is it just an epiphenomenon of no crucial importance to the understanding of human cognition? Some key findings and experiments show that infants have strong specific biases that allow them to learn language very easily. And most attempts at building robots without these biases have failed so far to learn realistically complex concepts/semantic categories. Is the symbol grounding problem just a matter of using and identifying such biases in robotics language models?
5. What kind of robotic experiment would constitute a real breakthrough to advance the debate on symbol grounding, and what kind of principle and ideas are still unexplored?
6. What are the properties and differences of internal representations beyond both indexical and symbolic systems? Or are representation issues not really crucial, as a pure sensorimotor modelling approach would not require any internal representation capability?
7. How can we model the grounding of abstract concepts such as beauty, happiness, time. Or is the grounding approach inconsistent with the study of higher-order symbolic capabilities?
8. What are the grounding components in the acquisition and use of function words (such as verb preposition "to", as in verbs "to go", "if", "the"), of number concepts/words, and of morphology and other syntactic properties.
9. How can we model the grounding phenomena studies through empirical investigations of language embodiment (Barsalou 1999; Glenberg & Kaschak 2002; Pecher & Zwaan 2005)?

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Dialog Column

Symbol Grounding Problem: Turing-Scale Solution Needed



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Toys. The symbol grounding problem is the problem of causally connecting symbols inside an autonomous system to their referents in the external world without the mediation of an external interpreter. The only way to avoid triviality, however, is to ensure that the symbols in question, their referents in the world, and the dynamic capacities of the autonomous system interacting with the world are nontrivial. Otherwise a toy robot, with exactly two symbols – go/stop – is “grounded” in a world where it goes until it bumps into something and stops.

Turing. From the very outset, the symbol grounding problem – which was inspired and motivated by Searle’s Chinese Room Argument – was based on the Turing Test, and hence on a system with *full, human-scale linguistic capacity*. So it is the words of a full-blown natural language (not all of them, but the ones that cannot be grounded by definition in the others) that need to be connected to their referents in the world. Have we solved that problem? Certainly not. Nor do we have a robot with Turing-scale capacities, either symbolic or sensorimotor (with the former grounded – embodied -- in the latter). Designing or reverse-engineering an autonomous system with this Turing-scale robotic and linguistic capacity -- and thereby causally explaining it -- is the ultimate goal of cognitive science. (Grounding, however, is not the same as meaning; for that we would also have to give a causal explanation of consciousness, i.e., feeling, and that, unlike passing the Turing Test, is not just hard but hopeless.)

Totality. Grounded robots with the sensorimotor and learning capacities of subhuman animals might serve as waystations, but the gist of the Turing methodology is to avoid being fooled by arbitrary fragments of performance capacity. Human language provides a natural totality. (There are no partial languages, in which you can say this, but not that.) We are also extremely good at “mind-reading” human sensorimotor performance capacity for tell-tale signs of mindlessness; it is not clear how good we are with animals (apart perhaps from the movements and facial expressions of the higher mammals).

Terms. There are certain terms (or concepts) I have not found especially useful. It seems to me that real objects -- plus (internal or external) (1) analogs or iconic copies of objects (similar in shape) and (2) arbitrary-shaped symbols in a formal symbol system (such as “x” and “=”, or the words in a language, apart from their iconic properties), systematically interpretable as referring to objects -- are entities enough. Peirce’s “icon/index/symbol” triad seems one too many. Perhaps an index is just a symbol in a toy symbol system. In a formal symbol system the links between symbols are syntactic whereas the links between internal symbols and the external objects that they are about are sensorimotor (hence somewhat iconic). And inasmuch as symbols inside a Turing-scale robot are linked to object categories rather than to unique (one-time, one-place) individuals, all categories are abstract (being based on the extraction of sensorimotor invariants), including, of course, the category “symbol.” The rest is just a matter of degree-of-abstraction. Even icons are abstract, inasmuch as they are neither identical nor co-extensive with the objects they resemble. There are also two sorts of productivity or generativity: syntactic and semantic. The former is just formal; the latter is natural language’s power to express any and every truth-valued proposition.

Talk. Yes, language is fundamentally social in that it would never have bothered to evolve if we had been solitary monads (even monads born mature: no development, just cumulative learning capacity). But the nonsocial environment gives enough corrective feedback for us to learn categories. Agreeing on what to call them is trivial. What is not trivial is treating symbol strings as truth-valued propositions that describe or define categories.

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Work on Symbol Grounding Now Needs Concrete Experimentation



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A few years ago, I wrote a paper called "The symbol grounding problem has been solved. So What's Next?" (Steels, 2008) based on a talk I gave in 2005 at the very interesting Garachico workshop on "Symbols, Embodiment, and Meaning" organized by Manuel de Vega, Arthur Glenberg and Arthur Graesser. Angelo Cangelosi, who himself has made several contributions in this area (Cangelosi and Harnad, 2000), responded to this paper calling for further discussion within the developmental robotics community and I of course welcome such dialogs which are all too rare in our field. Cangelosi decomposed the symbol grounding problem in three subproblems: (1) How can a cognitive agent autonomously link symbols to referents in the world such as objects, events and internal and external states? (2) How can an agent autonomously create a set of symbol-symbol relationships and the associated transition from an indexical system to a proper symbol system? and (3) How can a society of agents autonomously develop a shared set of symbols? I will take the same decomposition to argue again why I believe the symbol grounding problem has been solved.

Let's start with (2). AI has developed over the past decade a large array of mechanisms for dealing with symbol-symbol relationships. It suffices to open up any textbook, particularly in machine learning, and you will find effective algorithms that will induce symbolic relationships and inferential structures from sets of symbols (usually texts but they can also be more formalized representations of knowledge as in the semantic web). The success of this body of techniques is undeniable when you look at search engines such as Google which are entirely based on them. This problem can therefore be considered solved, or at least sufficiently solved that applications can be built on a large scale.

The value of the philosophical discussion initiated by Searle and Harnad was to point out that there is more to symbol usage than symbol-symbol linking, in particular there is problem (1): How can symbols be grounded in sensory-motor experiences. Searle and Harnad are right, but also this question was already addressed by early AI systems such as Shakey (built in the early seventies by Nilsson, et.al. at SRI (Nilsson, 1984)). The Shakey experiment was unfortunately buried in technical papers which were not accessible to non-experts and its significance has therefore been missed by philosophers. Shakey had a cognitive architecture designed to trigger embodied grounded robot behaviors through natural language commands. Given the state of the art in computing, robotics, visual perception, etc., the response of the robot was slow and the complexity of what could be handled limited, but the fundamental principle how to ground symbols through feature extraction, segmentation, pattern recognition, etc. was clearly demonstrated and many subsequent experiments have confirmed it.

Philosophers undoubtedly object that it is the designers that take care of the grounding. Although the robot autonomously carries out grounding, it does not autonomously acquire the competence to do so. This criticism is right, but I believe this problem has been solved as well. What we need to do is to set up cooperative interactions between agents in which symbols are useful. For example, I am in a store and want to get from you (the salesperson) a brown T-shirt (and not the white, green, yellow, or blue one). And suppose that I cannot point to the T-shirt because they are not on display. Then if I have a way to categorize colors and associate names with these categories, and you have a way to see what category I mean and use that to find the T-shirt back in the world, then I can get the T-shirt I want and you are happy because you can sell it to me.

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Similar situations can be set up with robots, for example because they need to draw attention to an object in the world, or get the other one to do an action, or inform each other about an event that took place, etc. The key point is of course that in these experiments neither the categorizations of reality nor the symbols themselves should be supplied by designers. They should be invented by the agents themselves. And this is precisely what the language games experiments, from the first one reported in Steels (1995), have shown. The key idea is to establish a coupling between success in a task (where communication is critical or at least useful) and the grounding and linguistic processes that are potentially able to handle symbols.

Interestingly enough, the solution to (2) implies a solution to (3). Producers and interpreters must negotiate a tacit agreement how they are going to conceptualize the world for language and how they are going to name and express concepts otherwise the interaction will not be successful. The solution, again demonstrated for the first time in Steels (1995) but since then applied on a grand scale in dozens of robotic experiments, is to monitor success in communication and adapt or shift concepts and symbolic conventions based on that so that conceptual and symbolic inventories gradually align. When this is done systematically by all agents for every language game they play, a process of self-organization towards a shared system is set in motion, without the need for the intervention of a human designer to coordinate symbol use. And this solves subproblem (3).

What should we do now? Work on the specifics, particularly if you are interested in mental development: for example, how can concepts involved in the representation of time arise and get symbolized as tense and aspect? How can a system for categorizing the roles of participants in events (agent, patient, etc.) emerge? Why and how can modality systems to express the attitude of speakers towards information arise? And so on. Much work is left to do but chasing a philosophical chimera is not one of them.

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Becoming Symbol Sharers



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Imagine outsider-agents who, while cared for, are marginal in a population that relies on evolved public symbols. The insider-agents have solved the first and third parts of Cangelosi's puzzle. Not only does the population use shared symbols but, as functioning bodies, their controlling systems enable them to identify public referents. How, then, do outsider-agents solve the problem of becoming symbol sharers?

Inner symbols use contingencies that lack any causal link with the population's external symbols. Outsiders become insiders by drawing on developmental history. By hypothesis, this depends on *coaction*. In Wegner and Sparrow's (2007) terms, each party is influenced by, or acts within, the context of the other's actions: dyads come up with ways of moving – and routines – that cannot be enacted alone. If extended to language, we need two theoretical postulates:

- Total language supports concurrent dynamical and symbolic descriptions.
- In external symbol grounding, outsider-agents use symbolic patterns to gain control over *their own* doings.

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Since dynamics co-occur with symbols, external patterns become *cues to meaning* (Elman, 2009). No mental lexicon can connect vocalization, movement and settings: language spreads across space, time, bodies and brains.

How do infants become symbol sharers? As rewards and contingencies become familiar, norms evoke symbolic patterns. Babies play, feel and learn: by perceiving, babbling and acting predictably, they gain control over their own actions. *Human symbol grounding* integrates routines with both heard and unheard verbal patterns. By 3-4 months babies pick up on cultural norms; by 6-8, they share formats (e.g. bath-time; nappy changing) and by 9-12, they act as if using intentions. While learning is reward-based, public construals sensitise infants to situations. Far from representing utterance-types ('linguistic forms'), dyads use co-regulation. The results shape how children perceive. That is nature's trick: we use external patterns and what we *hear* and *see* to redeploy our bodies and brains (Anderson, 2008). Once we perceive 'words' babies answer – and ask – new questions ("Do you understand?" "What's that?" "Where's the car?"). A shared *view* of language transforms perception, cultural skills and first-person phenomenology. Since words become 'real', there is no need for qualitative neural change. Children can rely on perceiving external symbolic patterns –and talking sensibly about them. By integrating the results with action, children develop new control over their own doings: they become symbol sharers.

Symbol sharing arises from how babies use public construals. Like robots, they elicit real-time understanding: to adopt local practices, they need not know what they are doing. Seen thus, Cangelosi's second question opens up the *problem of coaction*. Can we link inner representations with external symbolic patterns by designing systems that learn as, in real-time, actions are co-regulated? As with babies, dynamics and symbols –speaking and moving –would be resources used to assess and manage *situations*.

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Symbol Grounding is Not a Serious Problem. Theory Tethering Is



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Misquoting Santayana: "Those who are ignorant of philosophy are doomed to reinvent it – badly".

The "symbol grounding" problem is a reincarnation of the philosophical thesis of concept empiricism: "every concept must either have been abstracted from experience of instances, or explicitly defined in terms of such concepts". Kant refuted this in 1781, roughly by arguing that experience without prior concepts (e.g. of space, time, ordering, causation) is impossible. 20th century philosophers of science added nails to the coffin, because deep concepts of explanatory sciences (e.g. "electron", "gene") cannot be grounded in the claimed way. Symbol grounding is impossible.

Let's start again! All organisms and many machines use information to control behaviour. In simple cases they merely relate motor signals, sensor signals, their derivatives, their statistics, etc. with, or without, adaptation. For a subset of animals and machines that's insufficient, because they need information about things that are not, or even cannot be, sensed, e.g. things and events in the remote past or too far away in space, contents of other minds, future possible events and processes, and situations that can ensue.

Coping with variety and novelty in the environment in a fruitful way requires use of recombinable "elements of meaning" -- concepts, whose vehicles may or may not be usefully thought of as symbols. So a relatively small number of concepts can be recombined to form different percepts, beliefs, goals, plans, questions, conjectures, explanatory theories, etc.. These need not all be encoded as sentences, logical formulae, or other discrete structures.

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E.g. maps, trees, graphs, topological diagrams, pictures of various sorts, 2-D and 3-D models (e.g. of the double helix) are all usable for encoding information structures, for purposes of predicting, recording events, explaining observations, forming questions, controlling actions, communicating, etc. Sometimes new forms of representation need to be invented -- as happens in science, engineering, and, I suspect, in biological evolution and animal development.

How can conceptual units refer? Through their role in useful, powerful theories. In simple cases, a theory is a set of "axioms" with undefined symbols. There will be some portions of reality that are and some that are not models of the axioms. In each model there will be referents for all the undefined symbols. To reduce ambiguity by eliminating some of the models, scientists add "bridging rules" to their theories, linking the theories to experiments and measurements, which support predictions. This partially "tethers" the theory to some portion of reality, though never with final precision, so theories continue being refined internally and re-tethered via new instruments and experimental methods. An infant or toddler learning about its environment, which contains different kinds of stuff, things, events, processes, minds, etc. needs to do something similar, though nobody knows how, and robots are nowhere near this.

Progress requires much clearer philosophical understanding of the requirements and then new self-extending testable designs for meeting the requirements. Most of what has been written about symbol grounding can then be discarded.

More details are available online.

<http://www.cs.bham.ac.uk/research/projects/cogaff/talks/#models>

<http://www.cs.bham.ac.uk/research/projects/cogaff/talks/#babystuff>

<http://www.cs.bham.ac.uk/research/projects/cosy/papers/#tr0804>

The Hard and Easy Grounding Problems



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'Grounding' is somehow desirable for robotics, but it is not terribly clear why, how, and for what. Historically, Searle had attacked the claims that a computer can literally be said to understand, or to explain the human ability to understand. His argument was that a computer only does syntactical 'symbol' manipulation and thus a system can not "think, understand and so on solely in virtue of being a computer with the right sort of program" (Searle, 1980, p. 368). Harnad turned this in to the challenge that the symbols in a machine with intentional properties (like understanding or meaning) should be 'grounded' via causal connection to the world (Harnad, 1990). Both of these authors were working against the then default thesis that human cognition is computation. If this is assumed, it follows the same computational functions can be carried out on different hardware, e.g. silicon chips instead of neurons.

On this background, I see four symbol grounding problems:

1. How can a purely computational mind acquire meaningful symbols?
2. How can we get a computational robot to show the right linguistic behaviour?

These two are misleading: The first one cannot be solved (Müller, 2009) and the second one might not involve grounding since it just requires the right output. We need a problem that does not assume computationalism, but goes beyond 'output' towards grounding of public natural language. In analogy to the distinction between a 'hard' and an 'easy' problem about consciousness (Chalmers, 1995), I would suggest:

3. How can we explain and re-produce the behavioural ability and function of meaning in artificial computational agents?
4. How does physics give rise to meaning?

We do not even know how to start on the 'hard problem' in (4): from physics to intentional states and phenomenal consciousness; so we should tackle the 'easy problem' in (3): behaviour and function.

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Cangelosi's three 'sub-problems' are part of this, only that I doubt whether our problem is that of a lonely and fully intelligent agent trying to acquire basic symbols, then to transfer the grounding, and finally to negotiate in communication with other agents. I tend to think that an account of function of natural language and language acquisition in humans will have to account for the function of language in intelligence and for the social function of language.

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Reply to Dialog: "The Symbol Grounding Problem Has Been Solved: Or Maybe Not?"



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One recent perspective that has been successful in accounting for event representation in humans is that of physicalist models (e.g., Wolff, 2007), in which causes and effects are understood in terms of physical dynamics in the world, such as momentum and impact forces. Furthermore, nonphysical causation (e.g., forcing someone to decide) is understood by analogy to these physical force primitives. This approach can be borrowed for any artificial system having a body and the ability to perceive kinematics and dynamic forces. Of course in the robot, these embodied perceptual and physical primitives will surely be transduced into symbols (steels' c-representations). While this is not necessarily problematic, it should be noted that in human cognition, we can easily follow the link back to grounded perception and action; simulating or imagining what it is like to see a red fire truck or pick up a hot potato, with rich perceptual and motor information (and corresponding activation in perceptual-motor areas). In robot models, once an input is transduced to a symbol, there often remains no real link to the continuous/embodied perceptual-motor inputs. Introducing this type of simulation capacity could provide groundbreaking benefits to meaning representation and event understanding (see Madden et al., in press).

To avoid being trapped at the indexical level, robots need to not only perceive objects and force primitives (e.g., motion, contact), but also integrate these representations to comprehend events. This requires that representational symbols participate in a kind of grammatical or rule-based processing, just as their labels (words) participate in a linguistic grammar, and their referents in the world participate in role-dependent interactions. However, rule-based symbol processing necessitates some sort of categorical variation in the symbols themselves. Therefore, the robot will need different kinds of symbols that correspond to the different types of meaningful things that can occur in the world, such as entities, states, actions, and relations. These different categories of symbols can then be processed in a representational system according to relational rules. Ideally, the differences between symbol types could even be grounded in the different perceptual processes from which they arise.

In our research, the robot can observe, learn, and perform a series of actions during goal-directed interaction with humans. While the objects and actions are recognized through perceptual primitives, it is clear that this yields no real understanding of the events. Through this new approach, instead of representing sequences of actions to build goal directed events, the robot will represent both actions (A) and states (S), so that events are built from rule-based SAS chains of enabling-states, actions, and resulting-states (Lallée et al., submitted). Recoding the perceptual input into these two different kinds of symbols (states, actions) is a first step that opens the door to representing causality and reasoning about goals. For example, a resulting state can be achieved if the enabling state is true and the action is performed, and this resulting state may serve as the enabling state for another stored SAS event.

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Furthermore, this type of representation could be a precursor to understanding intentionality. If a robot is allowed to interact with its environment at random and observe the changes, the robot might observe that a given motor action always produces a given change in state, such as an object being “covered”. Eventually, the robot will learn the causal connection between its own action and that resulting state. It can remember this when a task later requires an object to be covered, and initiate the remembered motor action itself to cover the object. By initiating the causal sequence itself, the robot demonstrates a primitive representation of intentionality.

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Reply to Commentaries



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I welcome the very useful comments and insights from my esteemed colleagues, all of whom have significantly contributed to our current understanding (and solutions!) of the symbol grounding problem.

I would first like to start with the commentary of my symbol grounding “maestro”, Stevan **Harnad**. I welcome his invitation to go beyond using only toy-level solutions to the symbol grounding problem and to aim at Turing-scale experimentation. I believe that one of the most fruitful potential contributions of current developmental robotics advances is to be able to design experiments where a community of robotic agents is able to socially acquire grounded symbolic systems. This is in line with **Steels**’s invitation to address the symbol grounding issues with practical (robotic) experimentation, and with **Sloman**’s encouragement to develop new self-extending testable designs for meeting the requirements developed in philosophical and scientific analyses. **Muller** highlights the distinction between a “hard” version of the problem (i.e. focus on the agent’s own intentionality in creating and using symbols) and the “easy” one that should aim at the explanation and re-production of the *behavioral ability* and *function* of meaning in artificial computational agents and robots. These can be investigated through practical experimentations on developmental robotics.

As to the commentaries on the current progress and solutions to the three sub-problems identified in my original target column, the issue that appears to be pending remains that of the sub-problem (2) on the transition from indexical representation to syntactic symbol-symbol representations. **Steels** is right to say that impressive progress has happened on the development of (ungrounded!) symbol-symbol manipulation methods. However, the core problem remains that all these solutions are based on symbolic approaches that use symbols and syntactic relations that are hand-crafted by the researcher, and are therefore not grounded in the agent’s own sensorimotor system. Some useful insights are suggested to address such a sub-problem. **Madden**, Lallée and Dominey propose that the study of embodied simulation capacity in robots could provide groundbreaking benefits to meaning representation and event understanding, thus freeing the robot from “being trapped at the indexical level” through the integration of these representations into more articulated, syntactic-like representation systems. **Cowley** also suggests a solution through the focus on the “*problem of coactions*” in child development. In babies, dynamics and symbols –how we speak and move – gradually become resources that could be used in assessing and managing *situations* (which is similar to **Madden**’s et al. mental simulation capability).

Developmental robotics has a great challenge, and opportunity, to allow us to demonstrate through Turing-like robotics experimentations some of the great mysteries of human development, that is how babies are able to acquire autonomously, through interaction with the physical world, own body and their social environment, this symbolic system that we call language.

Dialog Initiation

Are Natural Languages Symbolic in the Brain?



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Many of the readers may think that I am asking a stupid question. However, I hope that this question can lead to meaningful further dialogs and hopefully some clarification following the dialog of "The Symbol Grounding Problem Has Been Solved: Or Maybe Not?" initiated by Angelo Cangelosi and appeared in AMD Newsletter vol. 7, no. 1, April 2010.

Stevan Harnad wrote: "The symbol grounding problem is the problem of causally connecting symbols inside an autonomous system to their referents in the external world without the mediation of an external interpreter. ... So it is the words of a full-blown natural language (not all of them, but the ones that cannot be grounded by definition in the others) that need to be connected to their referents in the world. Have we solved that problem? Certainly not." Madden et al. also stated: "the robot will need different kinds of symbols that correspond to the different types of meaningful things that can occur in the world." Luc Steels claimed "I will take the same decomposition (as Cangelosi) to argue again why I believe the symbol grounding problem has been solved." Stephen Cowley argued "Inner symbols use contingencies that lack any causal link with the population's external symbols. Outsiders become insiders by drawing on developmental history. By hypothesis, this depends on co-action." Aaron Sloman charged from the opposite direction: "They need information about things that are not, or even cannot be, sensed, e.g. things and events in the remote past or too far away in space" "... because deep concepts of explanatory sciences (e.g. "electron", "gene") cannot be grounded in the claimed way. Symbol grounding is impossible." Vincent C. Müller was even wilder: "We need a problem that does not assume computationalism ... How does physics give rise to meaning? We do not even know how to start on the hard problem."

The above authors seemed to agree that the symbol grounding problem is important to clarify. From the very diverse responses from the responders, it seems the way the problem originally posed by Searle's Chinese Room Argument is misleading. I do not think that all the fields on intelligence — natural and artificial — have sufficiently understood the essence of the problem, let alone have got an effective and well understood solution.

Trying not to be misled by the Searle's argument, let us discuss more fundamental issues:

1. Output from the brain in life time: The brain produces behaviours that gives us an impression (or illusion) that the brain has symbols in it. But are the outputs from the brain symbolic? What are such outputs? They are gestures we produce (visual signs), vibrations of vocal tract that we make (sound we utter), scribbles we write and other forms of muscle contractions. The outputs from the brain seem not really computer symbols (e.g., ASCII code of text) that is always the same and matched uniquely by a computer program. Every instance of a word is different every time we produce it, although we try to produce it the same way each time. Any objections?

2. Input into the brain in life time: The brain must receive stimuli in order to develop internal representations and produce outputs. What are such inputs produced by another human for inter-personal communication? They are retinal images of visual languages (e.g., American Sign Language ASL), sound waves as spoken languages, page images as written languages, and signals from somatic receptors as touch languages (e.g., braille). All other stimuli from the environments are also the physical properties that are converted by the receptors into spikes. The inputs into the brain seem not really computer symbols either (e.g., ASCII code of text). Any objections?

3. Does the brain have rigid symbolic modules in it during its life time? If it never receives a computer-like system or never produces a computer-like symbol, does a normal (infant or adult!) brain have symbols in it, even if we narrow down to only the function of words in human languages and their relation to meanings? Considering that the brain never senses a word exactly the same twice and never produces a word exactly the same twice, do you think that the brain have internal atomic symbols (or relax: symbolic modules each corresponding to a pure meaning, each module containing multiple neurons, and there are static borders that separate these modules) — words, any other linguistic units, and meanings expressible using a natural language, and actions? In other words, is any natural language truly symbolic in the brain's internal representation, having clear-cut boundaries between symbols?

Dialog Initiation

4. **“How does physics give rise to meaning?”** I rewrite Müller’s question more clearly: How interactions by a grounded brain with the physical world give rise to meanings inside the brain, if the brain does not have rigid symbolic modules in it? Can we address these interesting questions, at least Sloman’s? If we truly cannot, let us shut off our computers and search for something non-computational, as Roger Penrose (Penrose, 1994; 1989) proposed.

It is known that cortical regions are typically inter-connected in both directions (Moran & Desimone, 1985; Fellman & Van Essen, 1991; Callaway, 1998). Based on this and well documented neuro-anatomic principles, I have proposed the first, as far as I know at this point, brain-mind network model (Weng, 2010) that has the five “chunks” — development (how the brain-mind emerges), architecture (how areas connect), area (how each building block represents), space (how the brain deals with spatial information) and time (how the brain deals with temporal information). In particular, the model has been preliminarily experimented for visual information processing with top-down attention (Luciw & Weng, 2010), early language acquisition and generalization (Miyayama & Weng, 2010) and processing of natural language (from Wall Street Journal) (Weng et al. 2009). I think the model has provided my personal positions to the above four (4) questions. Of course, this brain-mind model has yet to be further biologically verified and enriched (e.g., neuro-modulation).

I invite colleagues to provide their perspectives and comments to the above questions, especially those that are different from mine.

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Report of the Ninth IEEE International Conference on Development and Learning (IEEE ICDL 2010)



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This August, 116 researchers from 16 countries gathered at the University of Michigan in Ann Arbor to share their scientific interest in the development of knowledge in both humans and robots. ICDL 2010 was co-sponsored by the IEEE Computational Intelligence Society and by the Cognitive Science Society. The conference also received generous gifts from the Toyota Research Center in Ann Arbor and from Microsoft Research in Redmond, Washington.

ICDL is still small enough to be a single-track meeting. There were four keynote speakers, 23 accepted talks (28% of those submitted), 28 featured posters (35%), and 16 poster abstracts (89% of submitted). The consensus among the organizers was that the quality of papers was notably higher than in early years of the conference.

David Vernon of the Italian Institute of Technology gave a keynote talk on the iCub project, a largely European effort that has received more than \$11 million in EU funding over the last few years. The central thrust of this project is to create robots with sufficient capabilities to replicate the developmental and learning processes that children go through, in areas as diverse as movement and sensory integration and eventually object recognition, language, and cooperation with humans.