

Review of: "[Essay] Not Quite Like Us? — Can Cyborgs and Intelligent Machines Be Natural Persons as a Matter of Law?"

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I like Daniel Gervasio's essay and I find it interesting to answer the initial questioning of the title. In this case and as the future already reached us, we are living the fiction of the middle of the last century as present and affects us differently in all areas of our person: **Being** (meaning of life); **Know** (cognitive) and **Do** (psychomotor skills), objectives of education formulated by UNESCO. Therefore, I anticipate the disquisitions that I will formulate later with respect to the limits, in order to establish at what time the rights between two types of humans vs ia are acquired: biologically healthy not disabled in an obvious way and effectively disabled vs. electronic devices and AI programs.

The essay is enjoyable, well narrated and evokes several readings, both scientific and literary works and de facto discussions, related to bioethics and human rights; This, when I wrote and published an essay of what happens with the interaction of the ethics of the human vs. the AI, concluding in the need to legislate and establish new laws and norms of human behavior with respect to intelligent machines (*García-Vigil JL. Reflections on ethics, human intelligence and artificial intelligence. Gac Med Mex. 2021; 157: 311-314.*).

The present essay in comment is widely documented in related issues and that overlap the AI with several disciplinary fields: social anthropology, anthropotics, brain anthropology, linguistics, psychology, education sciences, sociology, clinical medicine, neurosciences especially structural neuroanatomy and functional, legal sciences, information sciences and general computing and genetic (AI), genomics-proteomic; just mentioning some sciences and disciplinary technologies.

The aforementioned essay can also be described as a narrative, well -written, didactic review, based on the same type, quasi -perimentos and some experiments referred to in the list at the end of the brief.

When reading it I also remember readings of my adolescence and youth made in the 50s at 70s of the last century, with respect to what is the life and duration of this (*Robert Heinlein. The children of Matusalem; the 100 lives of Lázaro Long* works in which the way to prolong life by natural mutation or genetic manipulation was already sketched (now we know it as genetic edition with CRISPR-CAS9). Also, in the novel of the same author "*Time to love*" the innovative biological science for transplants is raised, what we now know as synthetic biology, with the manufacture and cloning of tissues and organs; In addition to the manufacture of artificial tissues and organs.

In the same sense of speech, I bring to the discussion a book (*Isaac Asimov and Robert Silverberg. The bicentennial man*) and then film (*direction by Chris Columbus and Robin Williams as the protagonist*) that deals with the transformation of a robot with a human form endowed of AI (android) with gradual change to human, by virtue of the transformation that the same of the Android made in its organs and artificial tissues with biological parts; Even, to replace part of artificial tissues (artificial body fluids) with human tissue (blood) with which and according to fiction, it went from immortal to mortal. Transformation carried out temporarily simultaneously

with the deliberations of the *Planetary General Assembly* (of the world of that time and universe), which reviewed the request that they considered it not a machine, but human by right. The film ends with approval of the request of the Android of Human Being and with the death of the protagonist (next to her old woman and beloved wife).

As can be seen, since the last century there was the concern of - that both intelligent machines had (at least in literary fiction) of being like us - and enjoying the same rights as humans with their own legal personality. This concern is still present in our century and there is also the antecedent of Sophia, a humanoid robot created in 2016 by the company *Hanson Robotics* (2018) that interacts with Twitter@realsophiarobo and Facebook accounts, which also received in 2017 the citizenship of Saudi Arabia and was appointed by the United Nations Development Program (UNDP 2017), Com o Innovation spokeswoman (*Paula Cicero #urgegislal? In: Huesca E, Juárez J, Cicero P. My neighbor is a robot. The challenges of living with artificial intelligence; pages 181-88. First edition. Debate. Mexico 2022 **).

Returning to our concern of the moment, it is convenient to remember that society has already established limits between people considered normal and the abnormal or disabled (euphemism, special capacities). An exclusion front between healthy people (biological and mental apparently non -disabled) is already present with disabled people; which often causes segregation, social exclusion and discrimination (*Hernández-Santiago L. The neighbor with disabilities, pages 129-141; in: My neighbor is a robot **).

With the Covid-19 Pandemia, the limits became blurred between normal-anormal by health measures of social isolation as the main way to contain or avoid the transmission of the SARS-CoV-2 virus. World Social Experiment that made us reconsider regarding our vulnerability, the possibility of becoming seriously ill and dying. He forced us to recapitulate what people disabled, in large part already excluded from society. Likewise, to make conscious that social exclusion does not depend on the individual but on the social context (*).

In the same thesis, the discussion can continue to consider-that both disabled and non-disabled human, we are living a certain degree of vulnerability to be carriers of chronic and degenerative conditions, or some unfortunately neoplastic. Much of the world population is using digital electronic devices with AI (home appliances, personal computer, computer regulating car, tablet, electronic books, cell phone); or even inside your body (cardiac pacemaker, cochlear implant). Everything together allows us to connect to cyberspace through the Internet and support us; As if they were prostheses, to perform daily tasks: study, have fun, investigate, or, moreover, work online. And not at all, these cyber and AI prostheses, we have some degree of humanity (*Bartra R. brain and freedom. Essay on morality, game and determinism. First reprint. Mexico: Economic Culture Fund; 2013. Bartra R. Brain anthropology. Symbolic science and systems. Third reprint. Mexico: Economic Culture Fund; 2012.*).

In terms of Ciborgs and Treashamuum, I have written something about it, which I will not describe in detail in this text, only to mention that the examples abound in relation to people who, with the help of arms and robotic legs with AI, can supply some missing limb of birth or loss by accident or cancer. Also paraplegic and quadriplegic by high core section, which have been implanted with an electronic condenser device Walk and move all its limbs.

To greater abundance, we must only mention that officially the first Ciborg is the social activist Neil Harbison who was born in the United Kingdom and currently lies in Catalonia Spain. In 2004 a receiving antenna was implemented in the visual area of the brain to "*recognize and listen to colors*" (he was born with acromatopsia, genetic alteration that prevents visualizing the spectrum of colors, outside gray and black).

Comment:

- Finally, after these cultural breviaries and approaches review; The seemingly healthy and the disabled human with or without digital electronic prostheses in their body, will have and benefit from human rights, since they are considered natural persons. Different situation for anthropomorphic machines with generative or more advanced, which will probably never achieve this right to enjoy humans. They may be considered moral people or digital entities with legal personality, but not natural persons.
- Meanwhile, you will have to legislate in this regard and update the rules for the use of AI. Recently (2020), the group of the seven developed countries of the world (G7), established the “Global Pathnership on Artificial Intelligence) and worked the regulatory frameworks for the new European Law on AI (29 member countries, UN and OECD) participate. (USEA.
https://www.science.org/doi/full/10.1126/science.adj1627?et rid=787330571&utm_campaign=1strelease&af=R&et_cid=4775114&utm_Medium=email&utm_content=alert&utm_source=sfmc)
- **Excellent job, I consider that it deserves 5 stars.**