

# Review of: "What is it like to be an AI bat?"

Andrey V. Rezaev<sup>1</sup>

<sup>1</sup> Rikkyo University

**Potential competing interests:** No potential competing interests to declare.

With great interest, I have read the paper. The very formulation of the question itself is thought-provoking and promising. The point is that the answer to the question, 'Is it possible to reproduce consciousness in AI?' depends upon what concept of consciousness scientists or philosophers adhere to.

What recommendations can be given to the authors to make their arguments more well-built?

1. It would have been better to ensure that the reader understands that what is called the theories (models) of consciousness are different theoretical constructions and belong to different conceptual frameworks and categorical series. Some of these theories answer the question, "What is consciousness?" while others answer, "How is a conscious activity organized at the biological level"? These are different questions. We can say, of course, that they all determine the causes and conditions for the emergence of consciousness. But these are different. It is not always clear whether theories discussed in the paper contradict or are compatible with each other.
2. The article presents a table with theories of consciousness. It would be beneficial to make another table where for each theory it is indicated whether it allows for the creation of artificial consciousness, and, if so, which one and how exactly?
3. Today, AI technologies are developing extremely actively influencing people's everyday lives. Yet strong (conscious) AI still does not exist - at least, so it is announced in the literature. The question arises: 'Is the emergence of artificial consciousness so important?' Perhaps this is a purely scholastic problem? And what makes modern AI technologies so influential if they are not conscious? These issues need to be discussed - at least in the conclusions, they should be addressed, and the position of the authors should be expressed more clearly.

Of course, there is a different and varied literature on this topic. I want to recommend just two sources here.

The first: Elena Esposito about artificial communication (as opposed to artificial consciousness):

see <https://www.degruyter.com/document/doi/10.1515/zfsoz-2017-1014/html>

The second: I take the liberty of referring to one of our own publications,

<https://www.monitoringjournal.ru/index.php/monitoring/article/view/1894/1483>