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

Jose Luis Garcia Vigil[1]

1 Universidad Nacional Autónoma de México

Potential competing interests: No potential competing interests to declare.

How to be a bat?

Provocative and attractive title that only collaterally has to do with the content of the work; if anything, the knowledge that non-human animals also have intelligence, and probably even insects, a type of “preconsciousness.”

If I answer the question directly, I will say that I only know how to be “I” at a given moment and am aware of my existence when I reflect and am self-aware of my intelligent and conscious being.

Another point to clarify before delving deeper into the content of the essay is to recapitulate the definition and characterization of the meaning of intelligence, given that throughout the writing, the terms artificial intelligence (AI) and human intelligence (HI) are used. I agree with neuroscientist Anil Seth of the Canadian Institute for Advanced Research that consciousness is: https://www.bbc.com/mundo/articles/cv2zdv77ewdo

- The type of subjective experience whose common denominator is that it makes you feel something.
- Common experience that makes us feel something more than mere biological objects.

I agree with the authors that AI is not even remotely comparable to HI, given the erroneous comparison between the two. The HI is “sui generis,” unique, a singularity that, together with human consciousness (CH), is a truly emergent capacity of humans developed in the course of their evolution for thousands and millions of years; capabilities that we share in their fair measure with higher non-human animals, especially mammals.

Based on what has been written above, I do not agree with the existence of artificial consciousness (AC), since de facto, AI is only comparable with some characteristics of HI, leaving its comparison limited to the cognitive abilities and processing speed of information and data, but not with regard to CH.

I like the dissertation and the historical and current attempts to define and characterize AC, but from my perspective, that is where the comparison ends, despite how accurate the content of the discourse of the different disciplines and areas of knowledge is. Likewise, I congratulate the authors for the clear, didactic, and entertaining description of the different theories and models of AI and CA, and the way in which they manage to find certain points of partial convergence with IH and CH.

I agree that all living human and non-human organisms are “autopoietic” and AI machines are “allopoietic.” It is possible that in the very distant future, machines with strong AI, general AI, and quantum AI will come to be equated with some

characteristics and functions of IH and CH, but currently, these speculations remain in the realm of science fiction. For this reason, humanity will exist and continue to evolve as we have confirmed to date, enhanced as a network and linked to networks of machines and nodes of confluence of machines with AI.

I also agree with the authors' conclusions that machines that run on AI programs, codes, and algorithms are inherently unethical, which falls within the scope of responsibility of programmers and operators.