TECHNOLOGY FUSION WITH HUMAN BODIES IS NOT FOR PERFECTION

STRAIGHT TALKING BY

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EXECUTIVE SUMMARY

"Posthumans", in accordance with Natasha Vita-More, will be almost entirely augmented — human minds in artificial, eternally upgradable bodies.

Dr Natasha Vita-Moore argues that what humans really want is **not perfection**, but to experience a continuous process of learning, growing, aspiring, and achieving. Furthermore, they want **longevity** - to live longer or live indefinitely. She advocates for a **'new human condition'** which transcends the human into eternal life or at least life beyond our biological possibilities.

She addresses head-on the debates surrounding her field of research, explaining how there is a lot of **prejudice** about individuals working on longevity or transhumanism (e.g., that they are selfish or got an anthropocentric view of the world) or that their science is not ethical.

Dr Natasha Vita-Moore believes in robots' rights, as she argues how robots with artificial general intelligence might develop a type of consciousness so in her view we need to be careful about claiming **ownership** or calling them servants or slaves.

Finally, when it comes to **governance**, Dr Natasha Vita-Moore argues for morphological freedom which refers to the civil right of a person to either maintain or modify their own body, on their own terms.
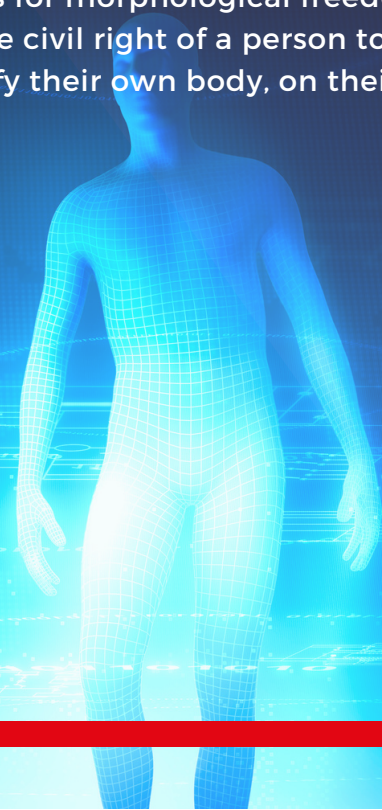
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A humanitarian approach to technology-human fusion

I've been thinking about how will society pair for a new human condition, and by that, I mean protecting future human rights for not only longevity but also body and mind ownership and the evolution of humaneness.

— Dr Natasha Vita-More, Executive Director of Humanity+ Inc.

Generating a humanitarian approach to the fusion of technology and biology requires:

- Open-minded observations
- First-hand primary sources
- Foresight

Without such approach we will find ourselves with insufficient levels of scrutiny of human-technology fusion, and we will default to binary thinking that puts us at extremes: yes-no, right-wrong, good-bad.

The false sense of certainty by these binary options breeds factlessness, misconceptions, misconstrued data. It is very important that we get educated as clearly as possible today, largely due to the future and what might become of artificial intelligence and robotics and our human bodies and our minds.

In short, there's no time to waste on weak defensive stances and arguing issues that obfuscate the core means to delivering a more humane understanding of humanity. We must steer AI and the fusion of AI or machines and bodies in a direction that is healthy and wise and beneficial for all humanity.

So rather than binary thinking, the spectrum of changes we face requires a diverse spectrum of thinking about social issues that we face, and there are FINVE POINTS that I think stand out largely for me.

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1. PERFECTION

5. GOVERNANCE

2. LONGEVITY

4. OWNERSHIP

3. PREJUDICE
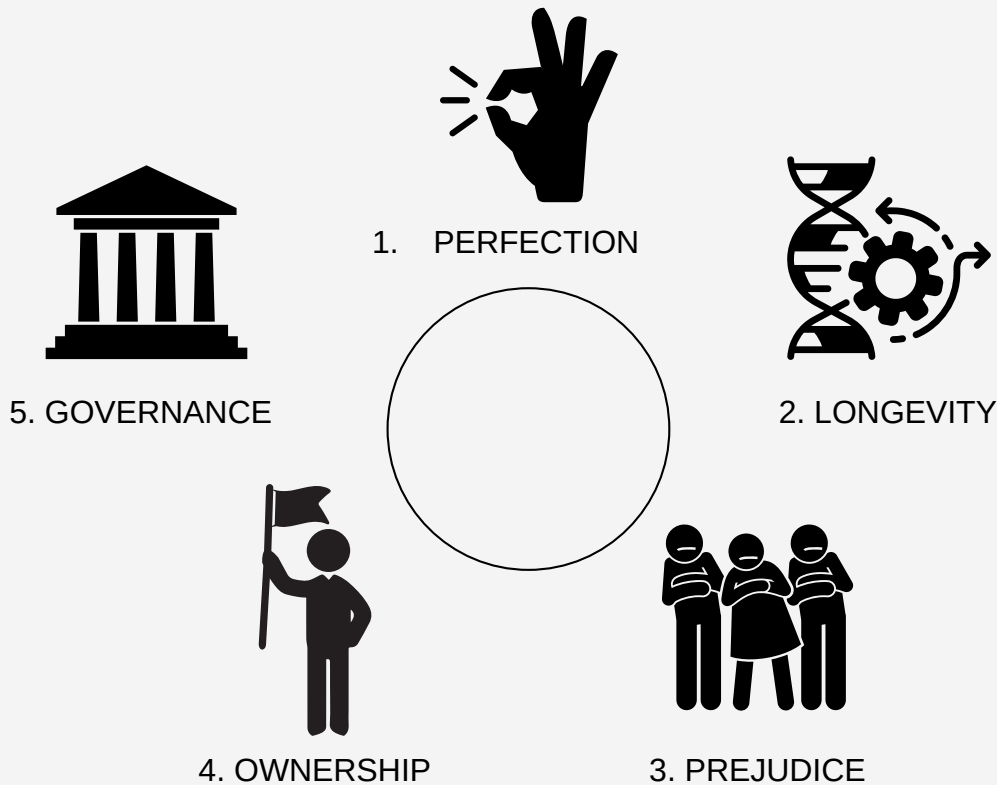
1.   PERFECTION

Perfection is not the answer, it's fool's gold.

What we want is a continuous process of learning, growing, aspiring to, and achieving. Humans are driven as a species innately by our imagination and problem-solving.

Perfection is a red herring, it takes us down a slippery slope, and we do not want to go there. It is a non-sequitur, it is something that only appears in the law, fiction or in an assumption of thinking. Thus, the idea of perfection is like an idea of the perfect soulmate, the perfect partner, the perfect job – there is no such thing, it's an illusionary world of science fiction and myth. The idea is that we want to get better and improve, not only in our bodies but in our minds in what we do, and how we treat each other and the world, to increase prosperity for all now.

Perfection is no way out - we do not want perfection, but to continue growing and learning.

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2. LONGEVITY

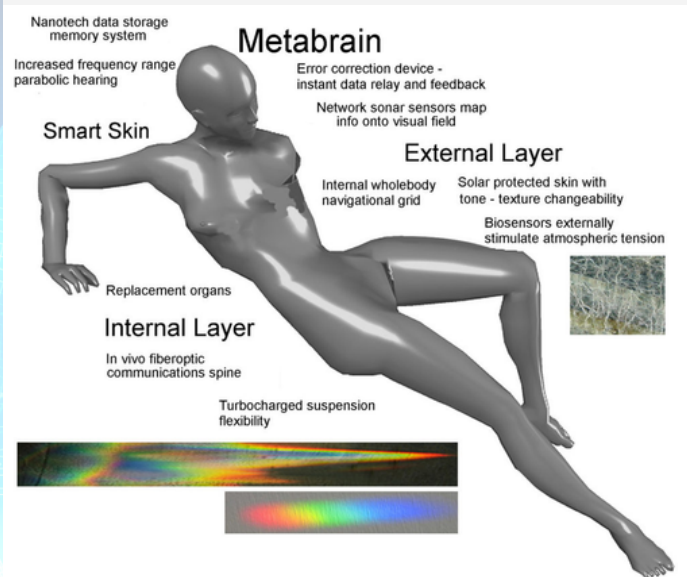The second point is living longer, longevity or living indefinitely.

Is this feasible? It most certainly is if one wants, but then we must consider what is life itself. Let's think today about protecting life and consider what longevity means beyond the maximum lifespan. We can't do this without nanomedicine, Artificial General Intelligence (AGI), a backup plan of possibly human proud preservation, and a future human body.

An example is the primo-post-human that I designed many decades ago, as a premier or a seminal future human body design that integrates with machines.

I don't use the term immortality because I am a scientist, and nothing is immortal, it is an impossibility. However, looking at radical life extension and people living as long as they can, is a marvellous thing – our life spans are far too short.

Turning longevity into an issue of a few healthy wealthy tech-entrepreneurs is a ridiculous notion. It has been around far longer than Bezos or any PayPal entrepreneur for example. The field of longevity has been around since the earliest days when we were putting splints on broken limbs. Who cares if people want to live longer, and what is long enough?

[Note: In 1997 Natasha designed the first whole-body prosthetic, entitled Primo Posthuman, which depicted how a human might look in the future with technological enhancements such as colour-changing skin. "Posthumans", in accordance with Natasha Vita-More, will be almost entirely augmented — human minds in artificial, eternally upgradable bodies.]

Nanotech data storage memory system
Increased frequency range parabolic hearing
Smart Skin
Metabrain
Error correction device - instant data relay and feedback
Network sonar sensors map info onto visual field
External Layer
Internal wholebody navigational grid
Solar protected skin with tone - texture changeability
Biosensors externally stimulate atmospheric tension
Replacement organs
Internal Layer
In vivo fiberoptic communications spine
Turbocharged suspension flexibility

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3. PREJUDICE / ABLEISM

In my view, there is a lot of prejudice against people who want to live longer (and perhaps change their bodies or have alternative bodies).

Most of this is within the anti-ageing sciences and technologies that concern trans-humanist perspectives, evidence-based science, and the ethical use of technology – especially the ethical use of AI.

The prejudice about individuals working on longevity or transhumanism is that we're selfish, with a lack of concern about the environment and that we got an anthropocentric view about all species, all of which are incorrect and have never been part of the agenda. We have discussed that it is important to consider the environment we live in, no matter what the environment is, and be as healthy as possible for all life forms to coexist in a synergy.

There are also arguments by scientists concerned with ethics that longevity or transhumanism do not belong to those in their sturdy chairs in the ivory towers (i.e., universities), yet many of us are innovators who take our work very seriously and have a high level of scholarship or ethics. I come from a creative background and in the creative world, as innovator designers, we have a code of ethics.

4. OWNERSHIP

An issue about who is in control within the governance of AI and human rights is important.

We need to be aware of robots' rights, whether they have any sentience or develop a consciousness that could be different to our own. We need to be careful about calling them, new servants or slaves. They are never to be servants and slaves in this modern world.

Humanity must have learned from the prejudices and biases of the past.

Should robots have rights similar to humans – what do **you** think?

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5.   GOVERNANCE

Regarding governance, every person is responsible for protecting their information or knowledge or (in most cases) able to decide how their data are used. People say that the same is going to happen in the future with morphological freedom.

(Morphological freedom refers to a proposed civil right of a person to either maintain or modify their own body, on their own terms).

Thus, if a person chooses to upload data or integrate their biology with an AI, we agree to expose ourselves. These are issues that we need to think about.

There's self-responsibility here, it's not just the governance of those in charge, who are making the parliamentary rules, laws, and legislation, we all need to be involved in it to know the consequences.

We need a new human condition in considering that our responsibility lies largely within ourselves in the decisions we make. This type of self-ownership is important, but we do need to rely on those who do have the information that we can use to help make better decisions.

We need a new human condition

Technology is ubiquitous – the ontology of transhumanism today, AI and robotics are reaching Artificial General Intelligence (AGI) and nanorobotics.

How do we decipher the opinions from the facts in the discussion of human-machine fusion? So where do we get the truth? This is that 'false sense' I mentioned earlier on, that usually arrives from binary thinking, which is the default as it is an easy way out, but it's also innate.

Regardless of this, we need a new human condition to enhance peoples' personal development and to live our lives for longer, ethically, emotionally and without prejudism.

The aim is to be better educated with lifelong learning and to admit when we don't know, to admit when we make a mistake, and to be willing to keep on learning and growing – this is essential to reach a future human condition

Dr Natasha Vita-Moore

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