

INTERDISCIPLINARY DIALOGUE: A MORAL STANDARD FOR THE DEVELOPMENT OF TRANSHUMANISM

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Abstract

Currently, technology is deeply rooted and has impacted almost all aspects of human life, including communication, medicine, entertainment, and our society is increasingly structured towards transhumanism. Transhumanism is a philosophical movement that advocates the application of technology to enhance the intellectual capabilities of human beings. It includes advancements in genetic engineering, artificial intelligence, cybernetics, and many others to assist human beings. Technological assistance for human beings raises moral concerns such as identity colonization, the destruction of cultural values, and the fear of replacing human identities with technology. The effects of identity colonization include depression and anxiety. Using the philosophical method of analysis, this study maintains that transhumanism is beneficial as it offers potential proficiencies that enhance the cognitive skills of human beings, extend the life-span of plants and animals, and close the gaps of physical limitations in different fields. This paper concludes that, among other things, the values and principles of interdisciplinary aim to derive the best from the use of technology. Identity colonization could be addressed through inter-disciplinary dialogue for responsible innovation and to establish a harmonious relationship between humans and the use of technology for the common good of humanity.

Keywords: Transhumanism, Identity Colonization, Human Capabilities, Health Hazards

Introduction

The scientific innovation of enhancing human capabilities is one of the greatest achievements of science in the 21st century. The integration of technologies at the nanoscale could lead to a tremendous improvement in human abilities and societal outcomes. This is a broad, cross-cutting, emerging, and timely opportunity of interest to individuals, society, and humanity in the long term (Roco & Bainbridge, 2002). Transhumanism is both a reason-based philosophy and a cultural movement that

affirms the possibility and desirability of fundamentally improving the human condition by means of science and technology. Transhumanists seek the continuation and acceleration of the evolution of intelligent life beyond its current human form and human limitations by means of science and technology, guided by life-promoting principles and values (More, 2013). Transhumanism" is an extension of human perfectibility (Byk, 2021). It holds the promise of enhancing human skills and the potential to improve human physical, mental, and social capabilities through the convergence of technologies (Roco& Bainbridge, 2002). More (2010) maintains that "transhumanism" capabilities to use technology is to overcome human limitations but raises several ethical concerns. The pursuit of improving human abilities through science and technologies such as genetic engineering, artificial intelligence, and cybernetics poses moral questions regarding inequality, colonization of identities, and social and economic disparities have led "post-traumatic stress disorder" (Monday, 2020). The transhumans or posthumans we may become as individuals (if we live long enough) or as a species may quite possibly share our current DNA, but implants, regenerative medicine, medical nanotechnology, neuron-computer interfaces, and other technologies and cultural practices are likely to gradually render our chromosomes almost vestigial components of our individual and species identity (More, 2010). If transhumanism becomes accessible, it will only be for the privileged few, creating a divide between enhanced and non-enhanced individuals (More, 2010). The manipulation of genes or the integration of advanced technologies into the human body may lead to unforeseen harmful consequences, both on an individual and societal level. New culturing technologies enable mechanistic studies of yet-to-be-cultured gut bacteria, providing insight into their physiology and network interactions. Multi-omics are more accurate than mono-omics in identifying bacterial taxa and functional traits related to human health and disease (Mirzaei & Deng, 2022). Transhumanism would lead to a loss of human essence. It crosses an ethical line when it seeks to remake human nature and colonize identity, which will undermine the fundamental moral equality of human beings (Wilson, 2007). Indeed, it functions with a defective understanding of human nature because it is morally wrong to assume that the essence of a human can be reduced to information (Elkins, 2011). Transhumanists maintain that technology will make it possible in the near future to use science and technology to improve health, longevity, and human abilities and to use reason to revolutionize society (Irabor, & Osebor, 2022) . It will propel humanity to the next evolutionary stage, one in which defective human bodies will be replaced with more resilient hardware (Hughes, 2012). The assumption is that humans are essentially information, and that information can be uploaded, perhaps indefinitely, into machines. The latter assertion could be techno-utopianism, which has evolved into a number of subjects from the libertarian utopians because the extreme pursuit of transhumanism might lead to a loss of essential human qualities such as empathy, emotion, and the richness of the human experience (Hughes, 2012). Transhuman technologies seek to eradicate disability, primarily through prostheses and implants. While most would agree that disability denies individuals the same quality of life as those deemed "abled," the long-term health effects of certain enhancements are not fully understood, and the rush to

implement transhuman technologies could pose risks to individuals who undergo such procedures (Fletcher, 2014). Although environmental degradation is not yet clear, the development and widespread use of advanced technologies may contribute to environmental degradation, resource depletion, and increased energy consumption (Huo et al., 2023). The arguments against transhumanism focus on the potential loss of essential human qualities, such as empathy, emotion, and the richness of the human experience.

This study gives special attention to the colonization of identity through transhumanism (Doyle & Doyle, 2018). Safety issues are the most realistic concerns, and the pursuit of transhumanism could be achieved through interdisciplinary dialogue. Fukuyama and Furger (2006) expressed concerns about the potential social and ethical implications of enhancing human capabilities, and these practices should be regulated, not banned or unduly restricted. The abuse of transhumanism could lead to a technological singularity where humans merge with machines, thus expanding and transcending human nature (Kurzweil, 2006). Additionally, it also raises ethical issues related to the impact of technological interventions on human autonomy and dignity. Do we currently have a universal dialogue or agreement on the ethical guidelines and regulatory frameworks surrounding transhumanism? Addressing these concerns requires careful consideration, ethical oversight, and interdisciplinary dialogue between scientists, policymakers, ethicists, and the broader society.

Conceptual clarification

Transhumanism: Huxley coined the term "transhumanism" in the 1950s, and his analysis of the idea is to improve the quality of life and the condition of man (Byk, 2021). He envisioned a post-human future where humans would transcend their biological limitations through science and technology (Byk, 2021). Transhumanism is a movement that has gained traction in the last two decades. It is an interdisciplinary methodology for understanding and evaluating the opportunities for the advancement of the human condition through the use of technology (Bostrom, 2001). The advancement of human conditions includes the radical extension of the human health span, the eradication of disease, the elimination of unnecessary suffering, and the augmentation of human intellectual, physical, and emotional capacities (Bostrom, 2001). This study argues that interdisciplinary dialogue could help with the responsible use of science, technology, and other rational means. We shall eventually manage to become posthuman, avoid identity colonization, and build vastly greater capacities than the present authentic human value.

Identity Colonization in Transhumanism

Transhumanism in the United States offers an opportunity to reinvent colonialism in the Global South through the dominance of digital technology (Kwet, 2019). Although

Eurocentric narratives shape our understanding of self and society and provide diverse perspectives on how technology can be seen as a form of colonialism impacting identity, they also offer insights into the complex relationship between technology and power (Mignolo, 2015). The argument for transhumanism could have a utopian dimension for the posthumanist movement. The impact of technology on identity is cyborg identity and is one of the ethical concerns facing humanity. Technology, as a tool of colonial powers, played a role in shaping the identity of the colonized. Technology could be used as a tool for liberation or oppression (Zembylas & Vrasidas, 2005). Although the current metaphor of transhumanism is problematic and can be interpreted as a form of digital colonization of human identity, it can also blur identity, nomadism, and hybridity. Transhumanism and its landscape can be redrawn in a way that accepts global identity without disregarding the intrinsic worth of identity but denies the associated colonial erasure. However, “humankind become so revolutionary, rebellious and trying to play God” (Monday, 2020). This revolutionary demands critical interdisciplinary dialogue to address the pressing effects of transhumanism (Zembylas & Vrasidas, 2005). The intersection of technology and identity challenges traditional views of identity and highlights the fluidity enabled by technology. Transhumanism produces distinct categories of identities that underlie the oppression of animals and humans, men and women. It requires a postmodernist deconstruction against the struggle of self-identity, which led to the identity crisis that challenges the support of technological advancement to enhance the human condition (Mignolo, 2015; Osebor, & Ogelenya, 2023).

Interdisciplinary dialogue and ethics of Trans humanism

In the mid-20th century the term "interdisciplinary" gained traction with the rise of complex global issues such as transhumanism. Today, interdisciplinary dialogue is vital in fields like environmental science, where diverse perspectives enhance problem-solving. Several philosophers have embraced interdisciplinary dialogue, recognizing the value of integrating insights from various fields. Interdisciplinary dialogue is an ethics of development (Tuana, 2013). It is a moral standard or normative principle that considers the social, environmental, and economic impacts of technological advancements and ensures fairness, transparency, and accountability in the design and implementation of new technologies to benefit society and approach to problem-solving. The goal is to create a more comprehensive understanding of the issues at hand and develop innovative solutions that draw on the strengths of multiple disciplines. Interdisciplinary dialogue is essential in the field of technology and ethics, as it allows for a more nuanced and inclusive approach to addressing the ethical implications of technological advancements. By bringing together experts from various fields, such as philosophy, sociology, engineering, and computer science, interdisciplinary dialogue can help ensure that ethical considerations are thoroughly examined and integrated into the development and implementation of new technologies. This can lead to more responsible and ethical technological innovation that takes into account a wide range of perspectives and potential impacts. Understanding and creating new knowledge at the intersection is a crucial strategy for confronting contemporary challenges such as identity colonization,

emphasizing the need for scholars to share insights and methodologies across disciplinary borders (Boyer, 1990). This approach is a transformative process, enabling scholars to move beyond their disciplinary comfort zones and engage in meaningful exchange to solve complex issues. It requires collaborative communication and the exchange of ideas among individuals from different academic disciplines, fostering a holistic approach to problem-solving.

Conclusion

The ethical issues raised by transhumanism, as it allows for a comprehensive exploration of the potential benefits and risks associated with technological advancements. By bringing together experts from various fields, such as ethics, philosophy, science, and technology, we can develop a more nuanced understanding of the ethical implications of transhumanism. This collaborative approach can help us navigate the ethical dilemmas and uncertainties that arise from the intersection technology and humanity, ultimately guiding the responsible development and implementation of transhumanist technologies. Fostering a holistic understanding of complex issues is important. However, challenges may arise due to differing methodologies, terminologies, and perspectives across disciplines. Effective communication and mutual respect are essential to overcome these hurdles and harness the full potential of interdisciplinary collaboration.

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