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تحية طيبة وبعد ،،،

تتقدم إليكم جامعة بدر بالقاهرة بالشكر على ما تبذلونه من جهد مادي ومعنوي لإصدار المجلة، فتميزكم المشهود خير قدوة، ممتنين لعملكم الدؤوب وتفوقكم الباهر، ونتمنى لكم المزيد من النجاحات المستقبلية.

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رئيس مجلس الأمناء
د/ حسن القلا

Altarfehya area - Badr City - Cairo
Tel. :(+202) 28650400
HotLine: 19592
E-mail : info@buc.edu.eg

المنطقة الترفيهية - مدينة بدر - القاهرة
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Embracing Diversity and Inclusion in the Age of Digital Humanity

The Third International Conference hosted by the School of Linguistics and Translation at Badr University in Cairo, titled "Diversity and Inclusion in the Age of Digital Humanity", marked a significant milestone in the ongoing dialogue about the intersection of technology, language, and humanistic values. Held on October 26–27, 2024, the conference brought together scholars, researchers, and activists from around the world to explore how digital advancements can foster inclusivity while addressing the challenges posed by rapid technological evolution.

The Digital Transformation of Humanities

One of the central themes of the conference was the imperative for digital transformation in humanities disciplines. Keynote speaker Professor Ruslan Mitkov's presentation, "Language and Translation Technologies in the Artificial Intelligence Era", underscored the transformative potential of Natural Language Processing (NLP) and AI in translation and linguistics. Mitkov highlighted the evolution from rule-based systems to generative AI, emphasizing both the capabilities and limitations of Large Language Models (LLMs). His insights reinforced the idea that while AI can enhance efficiency, human expertise remains indispensable in navigating linguistic nuances, ambiguity, and cultural context.

The conference also addressed the need for integrating computational linguistics into academic curricula. Recommendations included developing undergraduate and postgraduate programs in digital humanities, equipping students with skills for emerging roles like AI translators and prompt engineers, and promoting bias-free AI technologies. These measures are critical to preparing future generations for a labor market increasingly shaped by AI.

Diversity and Inclusion in Digital Spaces

Another focal point was the role of digital platforms in promoting diversity and inclusion. Discussions highlighted the importance of creating safe digital environments for marginalized groups and minorities, as well as the ethical responsibilities of AI developers to mitigate biases in data and algorithms. Professor Sameh El Ansary's presentation on corpus-based language teaching exemplified how empirical approaches, such as using real-life language data, can bridge gaps in traditional pedagogy and foster more inclusive learning experiences.

The participation of researchers from diverse linguistic and cultural backgrounds—with 57 papers presented in multiple languages, most of them published in this issue—further demonstrated the conference's commitment to inclusivity. The inclusion of voices like Italian poet Domenico Pisana (we publish in this issue his valuable lecture), and scholars specializing in underrepresented languages underscored the value of cultural and linguistic diversity in academic discourse.

Charting a Path Forward:

The conference concluded with a call for continuous monitoring of AI developments, ethical AI practices, and interdisciplinary collaboration to ensure technology's role as a tool for empowerment. Professor Zain A. Hady's article, "The Internet from the Age of Innocence to the Age of Decadence: A Study in the Digital Postcolonialism," furthered the discussion on the societal impacts of digital evolution. The imperative to safeguard humanistic values while embracing AI's potential was underscored.

The insights from this conference serve as a crucial reminder that the digital age must be guided by principles of diversity, inclusion, and human oversight. By aligning technological advancements with equity, we can build a future that authentically reflects the richness of our global community. The success of this conference reaffirms academia's vital role in shaping inclusive digital landscapes, urging us to carry forward its lessons and ensure technological progress aligns with understanding, respect, and inclusion.

The Editorial Board

Transhumanism in Ghost in the Shell: Does It Lead to Utopia or Dysantropia

Aml Hassan Wefky

Faculty of Arts, Department of English Literature,

Helwan University, Cairo, Egypt

amalh0220@gmail.com

Introduction: In the modern era, the proliferation of technological innovations poses significant challenges for researchers and theorists across various disciplines. Advances in cybernetics and biotechnology have initiated a redefinition of the human body in the 21st century. These developments influence not only individual fields but also a wide array of social and academic domains. Literature, particularly comics, has uniquely envisioned and shaped the future of humanity in the context of technological advancements. Unlike novels and plays, comics utilize a diverse array of tools—such as language, illustrations, lines, and colors—to present a comprehensive vision of the future of humanity and the world following scientific and technological progress. Consequently, the traditional understanding of "humanity" has been increasingly contested, giving rise to the concepts of "posthuman" and "transhuman" as central themes in philosophical and scientific discourse. This study explores the transhuman in *Ghost in The Shell*, a manga created by Masamune Shirow in 1991, further, it explores the human-transhuman relationship through the work. Finally, the current study explores whether transhumanism leads to utopia or “dysantropia”.

Technological advancements have significantly improved human life, enabling the daily fulfillment of various human desires. Among these desires, the ongoing pursuit of extended longevity and well-being has been a constant throughout history, driven by our inherent vulnerability to diseases and the inevitability of mortality arising from the finite nature of our biological existence. This raises important questions: Will the future be as utopian as envisioned by scholars and writers? Will technology replace or even threaten human existence? Will technology cause a loss of identity and humanity? These questions are explored in *Ghost in the Shell*, which leaves room for considering the implications of numerous advancements in science and technology.

Masamune Shirow’s manga, *Ghost in The Shell*, was first published in English as a comic book in 1991, translated by Mike Richardson. It was originally published as a Japanese manga in 1989. The narrative is set in a near-future world where cybernetic implants and robots are commonplace. The protagonist, Major Motoko Kusanagi, is a cyborg who embarks on a quest to apprehend a cyber-criminal, the Puppeteer. In this society, where robots and cyber implants are integrated into daily life, the police uncover these technologies to uncover the Puppeteer's identity. Major Motoko and her team, Section 9, pursue this hacker with mind control abilities. Ultimately, the Major and her human allies defeat the Puppeteer, discovering that he had manipulated her by implanting his thoughts into her mind.

Shirow is a manga author and illustrator who began his career in 1982. He has created notable works such as *Appleseed*, *Dominion* in 1984, *The Ghost in the Shell* in 1989, and *Pandora in the Crimson Shell: Ghost Urn* in 2012. As an anime creator, his key work includes *Black Magic M-66*. Additionally, he is involved in various other fields, including gaming and art collections (Original Author Shirow Masamune Talks about 'Ghost in the Shell' #01). After the great success of *Ghost in The Shell*, it was translated into many languages including English. Therefore, Shirow produced a manga series to complete the story of *Ghost in The Shell*.

Theoretical background

This research primarily focuses on transhumanism and its manifestations in *Ghost in The Shell*. Transhumanism includes a range of concepts and possibilities aimed at transcending the current limitations of human abilities through scientific and technological progress. Humans have a desire to overcome death and attain immortality, which is a central theme in the selected text and the theory. However, our understanding of human nature and capabilities has changed significantly due to major technological advancements in recent years. This research will introduce the theoretical background, primarily discussing transhumanism and the distinction between transhuman and posthuman. Both concepts argue for the enhancement of humanity through science and technology.

Transhumanism is a significant theory that focuses on the theme of human enhancement through scientific and technological means. At the heart of this theory is the examination of potential advancements that can redefine our abilities and improve our quality of life. Julian Huxley is the first key figure to explore transhumanism as a concept and theory focused on human advancement through science and technology. As a biologist, he coined the term "transhumanism" in his 1957 book, *New Bottles for New Wine*. In his writings, Huxley discusses the evolution of humanity and stresses the importance of enhancing human efforts at this pivotal moment. From his perspective, we have acquired a significant understanding of the Earth, nature, and various essential fields. He argues that we need to explore another important aspect of our existence as human beings (Huxley 14). Huxley's argument is clear through his following words, "The human race is surrounded by a large area of unrealized possibilities, a challenge to the spirit of exploration" (Huxley 15).

Huxley offered a clear definition of the transhumanist movement in the book's introduction. Huxley states, "Perhaps transhumanism will serve: man remaining man, but transcending himself, by realizing new possibilities of and for his human nature" (Huxley 17). Huxley believes that human abilities in technological and scientific exploration can help prevent misery, poverty, disease, poor health, overwork, cruelty, and oppression (15). From Huxley's explanation of transhumanism, it can be inferred that he views it as a positive outlook for the future of humanity. As Huxley was one of the earliest theorists who tackled transhumanism and its thoughts, he did not give an elaborate clear vision of it.

Francesca Ferrando published a significant work titled "Philosophical Posthumanism" in 2019, which addresses many essential concepts and movements

related to posthumanism and transhumanism. Ferrando argues that transhumanism should not be viewed as a singular movement but rather as a diverse amalgamation of various ideological perspectives, leading to the recognition of multiple strands within transhumanism, hence the term "Transhumanism(s)" (31). She emphasizes that contemporary transhumanism(s) encompass “distinctive currents,” such as Libertarian Transhumanism, Democratic Transhumanism, Extropianism, and Singularitarianism.

The philosopher and futurist Max O'Connor, who is more commonly known as Max More, is a significant figure in the transhumanist movement. In his 1990 article “Transhumanism: Towards a Futurist Philosophy” More introduced his vision of transhumanism. According to Allué and Pascual, he is credited with defining transhumanism in its contemporary understanding (5). More presents transhumanism as a collection of philosophies aimed at advancing toward a posthuman state, moving beyond the limitations of humanism to focus on our evolutionary future (4). Additionally, More developed a philosophical framework for transhumanism known as Extropianism. He defines this term as “the extent of a person's or a culture's intelligence, information, vitality, diversity, opportunity, and [personal] growth” (More). Crucially, he emphasizes that the philosophy of Extropianism “affirms the values of Boundless Expansion, Self-Transformation, Dynamic Optimism, Intelligent Technology, and Spontaneous Order.” More further explains that Extropianism is a non-religious philosophy, stating that “religions have offered certain limited and carefully circumscribed means of changing and controlling events, such as through prayer, ritual, and magic. The overall result has been entropic and anti-progressive since religious technology is ineffective” (1).

In 1991, Max More, in collaboration with Professor Tom W. Bell, founded the Extropy Institute, which gradually fostered a community of individuals who identified as extropians. Gelles noted that “the Extropy Institute failed to keep abreast of the development of the philosophy, leading the transhumanist movement to adopt the Internet as its primary platform.” This observation underscores that Extropy was predominantly maintained and continued online as its main venue. The institute's website emphasized the primary objective of Extropianism: “The goal was and is to use current scientific understanding along with critical and creative thinking to define a small set of principles or values that could help make sense of the confusing but potentially liberating and existentially enriching capabilities opening up to humanity” (Smith). Furthermore, extropianism gained significant traction, with Haan noting that “The followers were calling themselves transhumanists; however, the American branch is still often referred to as extropianism” (14). As a result, both transhumanism and More’s philosophy of extropianism gained international recognition and acceptance.

Democratic transhumanism is largely attributed to James J. Hughes, who explored the concept in his 2004 book “Citizen Cyborg” and his 2009 article “On Democratic Transhumanism.” This movement advocates for the fair distribution of technological enhancements to prevent their concentration among specific sociopolitical classes with economic power, thereby addressing issues of racial and gender inequality (Hughes). Hughes, a prominent proponent, argues that societal

power imbalances related to gender, race, class, and religion can distort the democratic process. He underscores the necessity for democratic societies to adapt to emerging technologies. Democratic transhumanists emphasize the need to actively pursue practical solutions to societal challenges while fully supporting technological advancement. One notable example of this is their advocacy for universal basic income as a vital response to the effects of technological unemployment (LaGrandeur & Hughes 25-26).

In 2005, Ronald Bailey published an article titled “Liberation Biology: The Scientific and Moral Case for the Biotech Revolution,” which is regarded as the inception of libertarian transhumanism. This ideology advocates for the free market as the most effective means of safeguarding the human right to enhancement (Bailey, 2005). A notable proponent of libertarian transhumanism, Zoltan Istvan, ran for the presidency in the 2016 U.S. elections to highlight transhumanist political issues (Ferrando 31). Furthermore, Ferrando notes that “Libertarian and Democratic Transhumanism can be most clearly defined through their social, political, and economic agendas” (32). In contrast, she asserts that “Extropianism, another current within the transhumanist landscape, can be approached more distinctly as a philosophy centered on the individual and self-transformation" (32). This distinction illustrates that while both libertarian and democratic transhumanism seek to enhance and address societal aspects such as politics, society, and the economy, Extropianism is primarily concerned with individual transformation and personal improvement.

In “The Singularity Is Near: When Humans Transcend Biology” (2005), Ray Kurzweil, a prominent figure in the Singularity movement, explores the idea of transcending biological limitations. Singularitarianism is a movement that anticipates the forthcoming technological singularity, a point at which superintelligence is expected to emerge. This technological singularity represents the moment when computing power equals and ultimately exceeds human cognitive capacity. Proponents of this movement envision the creation of artificial superintelligence that surpasses human abilities across all intellectual domains. In his book, Kurzweil forecasts that the singularity is likely to occur around 2045. Singularitarianism emphasizes the importance of taking proactive steps to ensure that the advancements associated with the singularity and beyond are advantageous for humanity.

Important terms

Recently, the terms “transhuman” and “posthuman” have generated significant confusion in academic discussions. The term “transhuman” is primarily associated with transhumanism, where transhumanists have defined and elaborated on its meaning. In an interview with Natasha Vita-More and Max More on *Futurespodcast.net*, it was noted that the term's origins can be traced back to Alighieri Dante's poetry, particularly his use of the word "transhumanar." More suggests that Dante refers to transformation in Italian, which can be interpreted as a condition of humanity. This idea is further examined in T. S. Eliot's Pulitzer Prize-winning play, *The Cocktail Party*, where transhumanization is portrayed as a relational or psychological conflict involving cognitive modalities. Additionally, Aldous Huxley discusses transhumanism in a chapter of *New Bottles for New Wines* (Vita-More).

Ultimately, the term "transhuman" holds historical and cross-cultural significance, embodying a concept of transformation or transition.

Nick Bostrom and Martin Kurthen have provided a notable definition of the transhuman as "a transitional human" (10). This straightforward definition carries significant implications, suggesting that the transhuman represents a phase that humanity may undergo in its evolution toward something beyond itself, namely the posthuman. Bostrom, referencing FM, asserts that “FM maintained that signs of transhumanity included prostheses, plastic surgery, intensive use of telecommunications, a cosmopolitan outlook and a globetrotting lifestyle, androgyny, and mediated reproduction” (7). This characterization highlights various aspects of human enhancement and adaptation that signify a transition toward transhumanism. FM added a more concise clarification of his idea of what a transhuman is mentioning “Trans can no longer be considered specifically human because the premises of biological terrestrial life that have always defined the human no longer fully apply” (149). The claim that "trans" is no longer exclusively human reflects a significant shift in understanding identity due to advancements in technology. This challenges traditional definitions of humanity and raises essential philosophical questions about the essence and boundaries of what it means to be human.

The term “posthuman” encompasses two distinct dimensions: one from transhumanist discourse and the other from posthumanist discourse. According to Ferrando, “While ... the term ‘posthuman’ may refer to the next phase of (human) evolution, within posthumanist literature, it may refer to the symbolic move of going beyond the human, embracing a post-anthropocentric approach which acknowledges technology” (27). This quote underscores the differing interpretations of "posthuman" in these two bodies of literature. In transhumanist discourse, "posthuman" is typically linked to the next stage of human evolution, whereas posthumanist literature views it as a symbolic shift away from the human condition, advocating for a post-anthropocentric perspective that recognizes the role of technology. Bostrom defines the term "posthuman" as “possible future beings whose basic capacities so radically exceed those of present humans so that they are no longer unambiguously human by our current standards. The standard word for such beings is ‘posthuman’” (5). This characterization illustrates potential future entities whose fundamental abilities surpass those of contemporary humans to such a degree that they no longer align with existing definitions of humanity.

The term “utopia” is inclusive and widely defined through different aspects. Likely, in transhumanism, utopia could be described in different thoughts and ideas. Vieira defined the word utopia as “the word utopia came into being to allude to imaginary paradisiacal places” (4). The definition is general and inclusive in that it includes all living conditions however, transhumanism seeks humans as a separate stand-alone entity. Lucas Misseri introduced a new term to focus on utopian ideas regarding humankind's physicality, the term is “evantropia”. Misseri defined the term as “the name has been developed as a result of the contemporary focus on the scientific goal of the physical improvement of humankind” (27). The core idea of transhumanism is human enhancement or improvement which is the key reason why

Misseri mentions described evantropia as it has been utilized by contemporary transhumanist thinkers to refer to what they describe as "human enhancement."

Evantropia, the goal of the physical improvement of mankind, can be considered as a result of transhumanist goals. Physical improvements can be organic such as clones or producing versions of humans with better capabilities and abilities. It also can be both organic and cybernetic such as cyborgs or it can be simply uploading which is attaching consciousness to a body or a device (Misseri 27). These ideas refer to the contemporary thoughts of human enhancement either in traditional ways or as education. The kind of result of these processes will be called the transhuman as it is an enhanced or improved human being. If one considers the result of these processes positive then it may lead to evantropia. The manifestations of the transhuman with its different processes and types can be viewed through *Ghost in The Shell*, it will be explored through the analysis through the analysis to check the results of human enhancement or transhumanism.

On the other hand, what if the results do not match the definition of "evantropia"? Thinking of the idea of human improvement can lead to many questions such as whether will man remain man after changing one's biological and physical limitations. Misseri suggested the term "dysantropia" which refers to the case of these technological enhancements of human physicality led to human dystopia. Dysantropia describes technology that is meant to enhance human beings to free humans from organic-cognitive limitations "could also risk our own survival as a species" (Misseri 36). There are many possibilities of technology changing human fate and survival, it could even cause loss of our own identity as human beings.

Analysis

Human's life in *Ghost in The Shell*

Despite *Ghost in The Shell* being set in 2029, it shows a special and different imagination of human life. In the very beginning of the comic book, there is a significant image of human beings, especially children. Throughout the novel, a place that is called a "Sacred Citizen Relief Center" is introduced and it was described as "a welfare facility, they take in war orphans, care for them, educate them and give them work" (GiTS 19). The organization seems as helpful as the definition highlights, however, it was a risk to humanity as a whole. War orphans were given work in water filters and were treated just like slaves. They look extremely thin, sick, and lifeless (as shown in Figure 1). While working, they have a master who manages the place that they are working at. Their master controls every single detail in the children's lives to the extent that he gives them orders about when they can eat and when to stop. Whoever stopped working for any reason, they were being punished and beaten.

Figure 1

The major raised an important question, as highlighted in Figure 2, asking "Wonder why Human Right Agency doesn't raise a fuss about this…?" (GiTS 24). The answer to the above question is the answer to a major question through the current research which is how human and children's lives are or to what extent is it valued. The answer to the question, that the major raised, is as simple as follows "Because the water filters the kids are making are more important than human rights" (24). This indicates that human life is worth nothing compared to work.

Figure 2

On the other hand, working conditions and bad treatment for war orphans were not the major issue. It was mentioned that the Sacred Citizen Relief Center has "A Ghost controller… a brainwasher", which is used on the second option that the orphans have and that they know nothing about but the name. The second option for children who do not want to work in water filters is "The Education Course". Using Ghost hacking, responsible masters in the education course will take away the humanity of the children. They use data to insert into children's brains to take control of their minds. When it comes to transhumanism strands, the idea of forcing children to insert data into their minds and taking control of it goes directly against democratic transhumanism. According to Hughes, It promotes the equitable distribution of technological advancements to avoid their accumulation within certain sociopolitical classes that hold economic influence (25-26).

Not only children who were abused for the sake of government institutions and technological advancements but also aged people. As shown in Figure 3, people are normally being killed and thrown on trash piles. The normality of the dead case was clear when the two men who were working collecting the garbage found the dead body and they were not surprised. Further, they called the police mentioning "We have got another senior citizen abandoned on the trash pile. We are collecting the garbage around him" (68). The quote is highly significant as the word "another" indicates that this is not the first time to find a dead body during the day. Moreover, all the men did was continue collecting the garbage around the dead body then they left. This gives an overview of how humans' lives are not important and can end normally.

Figure 3

Likewise, citizens who were not obtaining important positions in the country were living a miserable life. Most of the important people who work in any government agency are technologically enhanced, cyborgs or Robots. On the other hand, humans were abandoned to work on collecting garbage or even to be left jobless. As shown in Figure 4, men were sleeping on the streets, drinking alcohol, and not even aware of what was happening around them. Consequently, transhumanism or human enhancement is not fairly used to serve humans and does not achieve the main goals that More highlighted as the main goals of Extropianism. More seeks perpetual progress and practical optimism to human life through technological advancement which was not achieved through *Ghost in The Shell*.

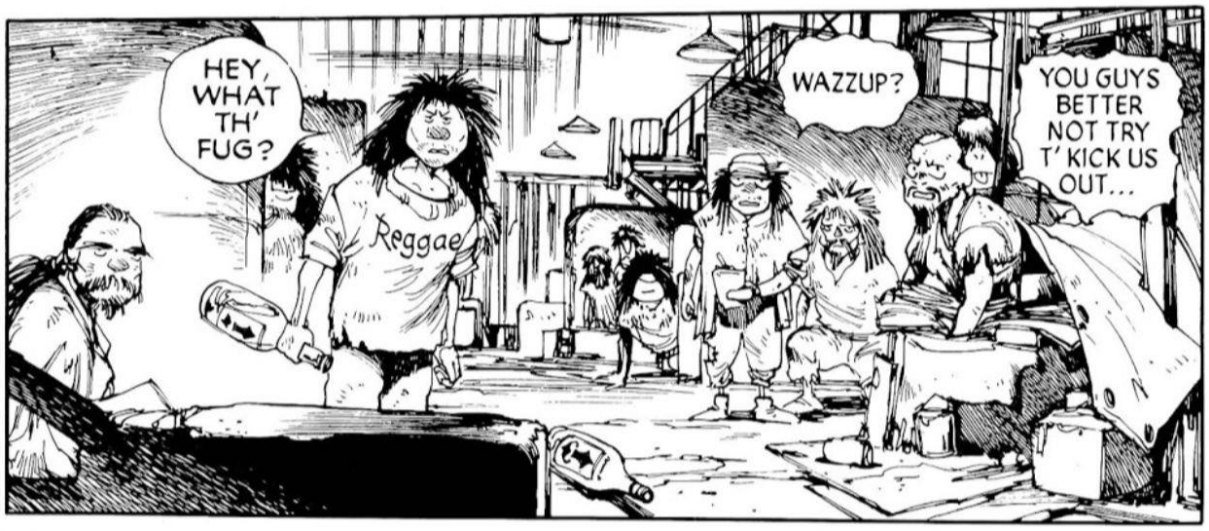

Figure 4

As the term evantropia is meant to be the "scientific goal of the physical improvement of humankind" (Misseri 27), it is not applied or found in the proper way it is meant to be through the comic book. There are many forms of physical improvement to the human kind through the comic such as replacing body parts but it was not applied to all human beings to serve the greater aim of reaching the perfect state of the human body. Instead, the goal of modifying and enhancing the body reached a state where the human cannot be called a human anymore and all in favor of having their perfection and the government's success.

A notable idea in *Ghost in The Shell* is that almost all the transhumans with their different types are agents in governmental agencies or agents who are fighting governments and its agents. For example, the major and almost all of her team members are well-enhanced and cared for that is why they are hired in section 9 which is a government agency. All of them were after the puppeteer, a strong AI program that the team discovered created by section 6, which is another agency. That implies the idea that the evantropian state is not meant to develop the physicality of

humans for the sake of humans but for the sake of politics and government. Further, it clarifies that humans can be considered the victims of technology that threatens their existence.

Transhuman life

Through *Ghost in the Shell,* there is a huge difference between human life and transhuman life (with its different types). As mentioned above, human life was a total misery, on the other hand, transhuman life is very advanced and fancy. Despite the good life transhumans have, it shows the corruption and inequality that transhumanism and human enhancement may cause. Figure 5 shows how fancy life transhumans are having. Transhumans are playing golf and enjoying their time wearing good clothes unlike how humans looked in Figure 4. Most of the colored panels in the comic book show transhumans and robots but never show human life in color. It indicates and highlights the difference between the two lives. One is very light and fancy while the other one is poor and gloomy.

Figure 5

Through the comic, Shirow highlighted a definition of a cyborg. Shirow mentioned “A “cyborg” refers to a human whose body has been partially or almost completely altered by the use of substitute artificial organs and parts” (GiTS 101). This definition is what makes a cyborg a type of transhuman as transhuman refers to a partial human who is enhanced or modified by technology. Figure 6 shows a hospital for cyborgs and robots. The hospital looks advanced and huge. Contrasting the humans who were dead on the trash pile not knowing even the reason for the death. The hospital is for transplants and replacing parts for cyborgs and machines for the sake of maintenance. This idea shows how much care is done for cyborgs and robots which proves the point that humans’ lives are not important compared with transhumans.

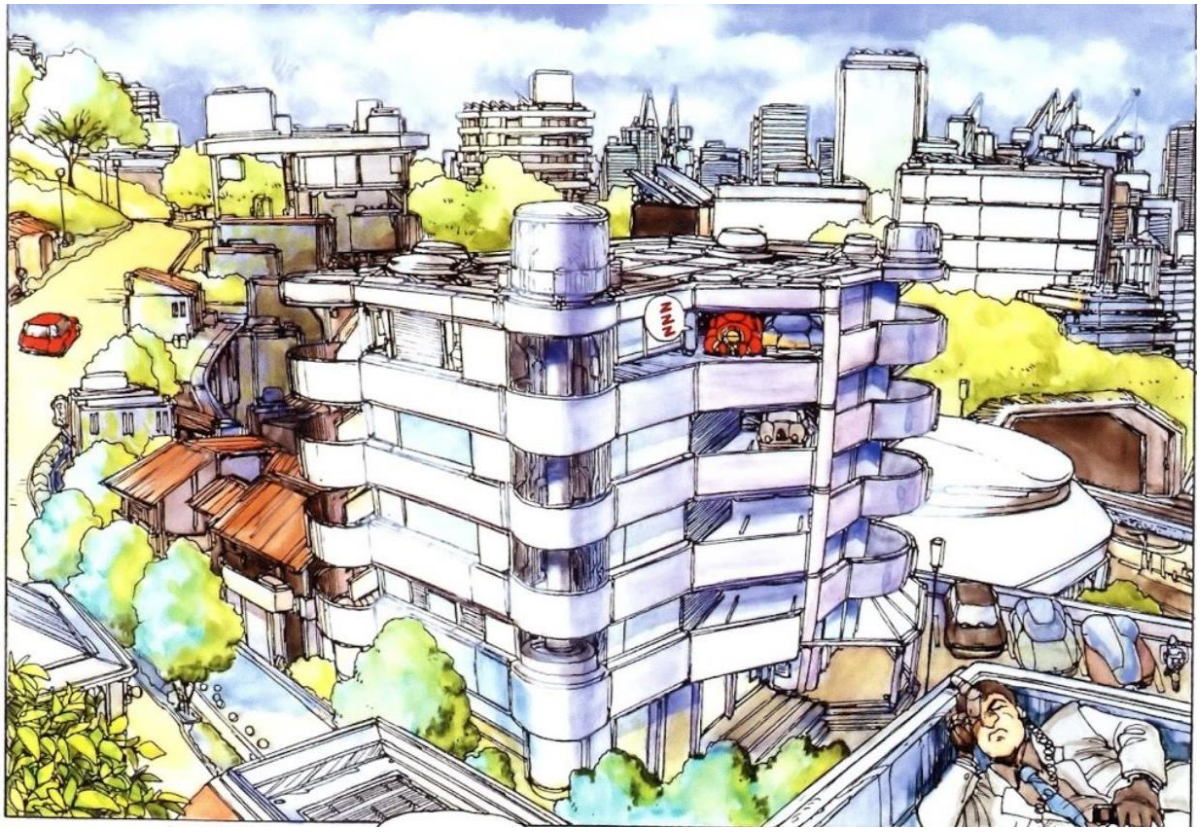

Figure 6

One of the major scenes in *Ghost in The Shell* is when Major Motoko kills a boy. Figure 7 highlights the major killing of a boy because of her instability after being connected with another developed AI program. Killing of the kid was all fine until the murder was leaked to the media. Although Major Motoko works with Section Nine of public security, they do nothing to punish her because of her murder. Instead, she only went to the trial after the news was on TV which normalizes the action of killing to the extent that it is not easy to be punished for such a crime. This may indicate one of the risks that will happen to cyborgs of transhumans in general if they connect to another technological means, they will have a sort of glitch. Batou, a major character throughout the novel and is considered the one that the major could rely on, mentioned 'I told ya in my report that she's been a little weird ever since the puppeteer case" (GiTS 291). What is mentioned here by the puppeteer case is that when the puppeteer connected with the major, the major was not in her normal state which made Batou notice her. That reflects the potential dangers that may happen if transhumans are exposed to strong technologies such as the puppeteer.

Figure 7

What is more significant is Major's answers during her trial. After the foreign minister and the ministry of justice knew about the Major killing the boy, who was human and the only proof was that he bled when he was shot, Major Motoko was wanted for a trial for her action. The major was asked about the reason for her murder "In that amount of time [0.82 seconds] you might have been able to spare him. But you went ahead and killed him! Why, major Kusanagi?!" (311). Not only the answer to this question that is significant but the question itself. The phrase "that amount of time" refers to the time that the major spotted the boy till she killed him. This shows how advanced the major is, further, the ministry acknowledges her powers to the extent that they expected a different reaction from her which is sparing the boy. Instead of Major defending herself mentioning that she is unstable after connecting with the puppeteer, the Major answers the above question differently.

The major's answer is "Because death is the only reality. And I'm a realist" Then she adds "Potential.. The software.. Has more meaning than life itself, And I used it in evaluating the situation" (311). This implies how useless human life is, people can easily be killed and as long as the murder is not led to the media, the doer may not have been punished. The major highlight is that the software has more meaning than life itself, regardless of whose life it is; either a human or a transhuman with its different types. Further, the major adds "I didn't know whether he was 'himself' or even a human" (311). This indicates the idea of having no boundaries between a human and a machine or a transhuman to the extent that transhumans themselves with their high modifications and advancements do not figure the difference. Furthermore the major declared that the software that she uses is more meaningful than the lives of humans or transhumans.

Earlier in a discussion between the major and her team about the puppeteer, Batou mentions that it could threaten humanity. Batou mentions "Just wait and see what happens in cases like him [the puppeteer] increase, the human race be faced with a threat to its survival" (282). This clarifies the irony behind their ideas of the threat humans face, disregarding all the crimes that happen around them. Figure 3 and Figure 7, of the dead body thrown in the garbage and no one does a thing about it and the major killing of an innocent boy declaring that death is a reality, show the real danger that faces humans and even transhumans. Compared with the description of dysantropia, technological advancements in *Ghost in The Shell* represent the possible threats that may face humans. Transhumanism in all its forms is meant to serve human longevity and to reach the utopian state of their physicality, evantropia. As Misseri described dysantropia that may appear according to technological advancements "could also risk our own survival as a species" (36). Significantly, the threat of technological advancements such as the AI program designed by section six, which is the puppeteer, is directly described as a threat to humanity by Batou.

The puppeteer

As a super intelligence program, the puppeteer is one of the most advanced programs and the latest technological advancement. After many trials of discovering the identity of the puppeteer, the true identity of the puppeteer is revealed in chapter 9 of the comic book. Batou clarifies that it is a program created so the foreign ministry could use it, however, the major adds "After it started to fuse corporate data with games in a cyberbrain net, it declared itself a living being … so then they panicked and tried to bring it back under control" (281). This annotates the power of the puppeteer and its software so that it can declare something and result in an unstable state in the government. "A living being" is a significant description of an entity that is similar to a human being, despite the identity of the puppeteer as an AI program. The puppeteer is not only seeking to develop but it seeks to be an immortal living being.

The puppeteer chooses the most powerful transhuman in the comic, the major as a help to achieve its greater goal of being an immortal living being. Figure 8 shows a conversation between the major and the puppeteer about its goal to evolve just like human cells. The major's body contains human cells as she is not a full cyborg, this is the reason behind the choice of the major. She obtains the most improved prosthetic body plus human cells. The puppeteer highlights the two scenarios of reaching "A state of equilibrium" (336) which are making a copy of itself or fusing with human cells to have itself evolved like living beings. Shirow clarifies the process of emerging and evolving of the cells in the last two panels on Figure 8, just like the diagrams used in science that clarify the process of creating a living being.

Despite being an AI program created by humans, the puppeteer seeks not only to develop but also to reach the human level of being a living creature or entity. This may bring the potential results that Batou mentioned before which is "the human race'll really be faced with a threat to its survival" (282). One of the reasons behind Batou's above opinion is that the puppeteer is under the control of no one, it is capable of reshaping and ghosting any body either a machine or transhuman. Also, the

main reason behind creating this well-developed AI program is to serve the foreign ministry however, it serves no one but its needs. Imagine having many versions of the puppeteer where they all will be under the control of no one. This idea or belief in which Shirow imagines possibilities of applying transhumanist beliefs implies trials to reach the evantropian state of the body, however, it achieves the complete opposite. The description of the state where humans reach these possibilities is more logical to be under the term dysantropia. All of these trails of having the most advanced software and body parts leads to a complete ignorance to the main goal of transhumanism which is reaching the perfect state of a human being, not bringing the whole of humanity to an end.

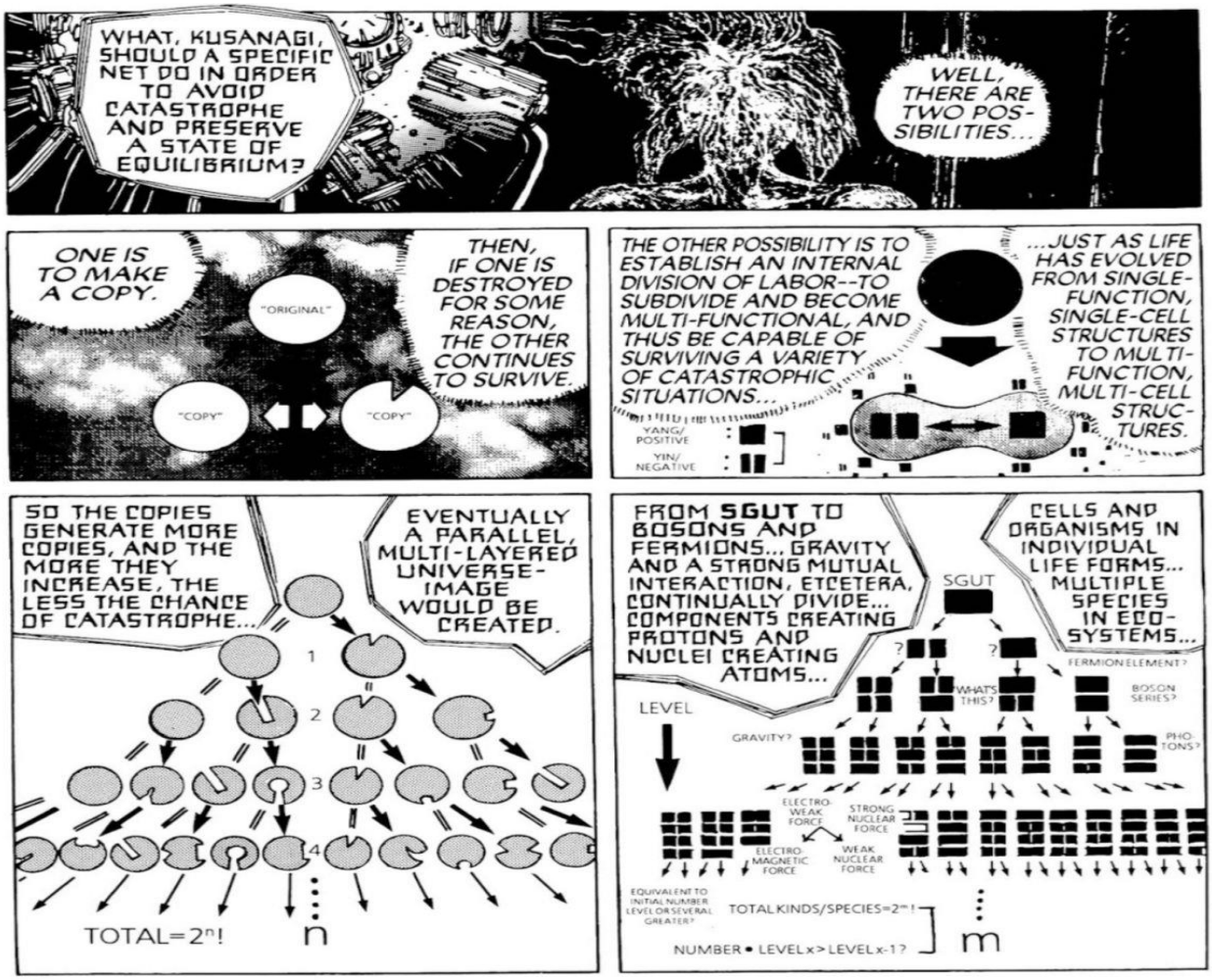

Figure 8

Merging the puppeteer with the major will lead to a new and different stage of humanity. The major is a cyborg, which is a form of transhuman, which will emerge and fuse with an artificial intelligence program (the puppeteer) leading to the "posthuman" stage. According to Bostrom post-human" being with a life expectancy of half a millennium, a non-organic body and superintelligence beyond our current geniuses and best computers." (210). Starting from the first stage of a human with a

human body and mind, to replacing most of the body parts or in some cases replacing the whole body. Then having a total AI program that could hack human minds and take control of it without containing human parts. The human identity seems to be fading and humans lose its possibilities to be humans, rather they turn into machines. Having the two entities merged, the post-human, and the after-human stage considering that transhumans is a transitional stage between humans and posthumans (as mentioned in the theoretical background section). Sigularitarianism believes that AI programs or computing powers in general will emerge and exceed the human cognitive capacities. After the fusion of the two entities, the major and the puppeteer become one entity which will produce a new production and the most developed ever.

Conclusion

Ghost in the Shell is an important literary work inspired by transhumanism and posthumanism. It was created in 1989 by Masamune Shirow and is set in 2029. Almost all of the characters included in the comic book are transhumans, with their different types, and a few percent are for robots, then a fewer percent for humans. Through analyzing the comic book through the lens of transhumanism, it is clear that not all strands of transhumanism are applicable. Democratic Transhumanism is as it refers to the "fair distribution of technological enhancements" (Hughes 25). This strand opposes the events of GiTS as there was no fair distribution of technology among people; however, the government used technological enhancements to make transhumans, especially cyborgs such as the Major, to help them.

On the other hand, the merging of the puppeteer and the Major goes under Singularitarianism. This strand anticipates technological singularity, in which super-intelligence is expected to emerge and exceed human cognitive capacity. This idea is achieved through having a super-intelligence program, the puppeteer, and the Major who has brain cells that are able to evolve. By achieving the above goal, a new stage of humans will start, which is "posthumans" that are easily expected to exceed the human cognitive capacity. It is already called "post" which means beyond the human.

If comparing human live and transhuman life, transhumans live the life that is meant to be for humans. As transhumanism and posthumanism are serving the human modification and enhancement however, through the comic book they are used to transform the human into a different entity. Moreover, humans are living on the streets having no jobs whereas transhumans and even robots are working with the government. Further, human life is worthless as any human could easily be killed for no apparent reason. As Misseri mentioned about evantropia and dysantropia, transhumanism headed to achieving evantropia, but it led to dysantropia. From believing that transhumanism will change the future of the humanity with enhancing our capacities, leading to having major possibilities of risking our own survival and losing our identity.

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