

ABSTRACT BOOKLET

International Conference
**NIETZSCHE AND
CRITICAL POSTHUMANISM,
TRANSHUMANISM,
AND METAHUMANISM**

28-29 June 2024

Babeș-Bolyai University, Faculty of History and Philosophy,
Department of Philosophy, Cluj-Napoca, Romania

INTERNATIONAL CONFERENCE

*NIETZSCHE AND
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Abstract Booklet

Babeş-Bolyai University, Faculty of History and Philosophy,
Department of Philosophy

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➤ **KEYNOTE PRESENTATIONS**

***Nietzsche as Ancestor of Philosophies of the
Posthuman***

Prof. Dr. Stefan Lorenz SORGNER

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Abstract: There is a complex network of nodal points between Nietzsche's philosophical reflections and the great plurality of philosophies of the posthuman. Many different approaches need to be distinguished in order to paint a plausible map of the various interferences. While Euro-Transhumanism sees Nietzsche as ancestor of transhumanism. Classical Transhumanism denies his relevance, as it sees transhumanism in line with the Enlightenment. Euro-Transhumanism, on the other hand, stresses a more ambiguous relationship to the philosophical foundations of the Enlightenment. Critical Posthumanism bears highlighted. Euro-Transhumanism thereby lies in between critical post- and transhumanism, and can also be referred to as a type of metahumanism, because my understanding of metahumanism is such that it encloses both a weak version of critical post- as well as of transhumanism, but is extremely critical of strong versions of both critical post- as well as transhumanism. These and further elements concerning the complex entanglements between

Nietzsche's reflection and the great variety of philosophies of the posthuman will be highlighted as part of this presentation.

Keywords: metahumanism, transhumanism, posthumanism, Nietzsche, posthuman.

Author Bio: Stefan Lorenz Sorgner is a philosophy professor at John Cabot University in Rome, Director and Co-Founder of the *Beyond Humanism Network*, Fellow at the *Institute for Ethics and Emerging Technologies* (IEET), Research Fellow at the *Ewha Institute for the Humanities* at Ewha Womans University in Seoul, academic Advisor of *Humanity+*, and Visiting Fellow at the *Ethics Centre of the Friedrich-Schiller-University* in Jena. He is editor of more than 10 essay collections, and author of the following monographs: *Metaphysics without Truth* (Marquette University Press 2007), *Menschenwürde nach Nietzsche* (WBG 2010), *Transhumanismus* (Herder 2016), *Schöner neuer Mensch* (Nicolai, 2018), *Übermensch* (Schwabe 2019), *On Transhumanism* (Penn State University Press 2020), *We have always been cyborgs* (Bristol University Press 2022), *Philosophy of Posthuman Art* (Schwabe 2022), *Transhumanismus* (mit Philip von Becker, Westendverlag 2023), *Homo ex Machina* (together with Bernd Kleine-Gunk, Goldmann 2023; Translation into the Korean 2024). In addition, he is Editor-in-Chief and Founding Editor of the "Journal of Posthuman Studies" (a double-blind peer review journal, published by Penn State University Press since 2017). Furthermore, he is in great demand as a speaker in all parts of the world (World Humanities Forum, Global Solutions Taipei Workshop, Biennale Arte Venezia, TEDx, Colours of Ostrava) and a regular contact person of national and international journalists and media representatives (Die Zeit, Cicero, Der Standard; Die Presse am Sonntag, Philosophy Now, Il Sole 24 Ore). www.sorgner.de & www.mousike.de

Artistic Power, Plasticity and the Dionysian in Nietzsche and Posthuman Aesthetics

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Abstract: Nietzsche's teachings on power are often confined to his conception of the will to power, which has been narrowly interpreted as political power, 'political' understood in the limited sense of state ruling. Two things must be noted here: first, Nietzsche's philosophy of power exceeds the will to power, regardless of the fact that this concept played a significant role in Nietzsche's late writings. In this paper, I plan to show its broader context, including the feeling of power, affect, and other related notions. Second, the first time Nietzsche coins the term, the "will to power," the first occurrence appears in his *Nachlass*, it is used within the context of artistic power, as he discusses Wagner and the power of music. While examining power in its broadest significance, the focus here will be on the power of creativity, that is, artistic power, and how that plays a crucial role in Nietzsche's works. In this regard, I discuss two important aspects of his aesthetics, namely, the Dionysian and plasticity within the context of posthuman aesthetics, while also responding to (and expanding on my previous reflection on) Sorgner's recent work, *Philosophy of Posthuman Art*, and their relevance to contemporary society and artistic activities.

Keywords: Nietzsche, posthuman aesthetics, will to power, Dionysian.

Author Bio: Yunus Tuncel received his Ph.D. in philosophy from the New School for Social Research in Spring 2000 and has been teaching philosophy since then. He is a co-founder of the Nietzsche Circle and the Editor-in-Chief of its electronic journal, *The Agonist*, which is published twice a year. He has published several essays in journals and anthologies and presented papers at conferences locally and

internationally. He is the author of *Towards a Genealogy of Spectacle* (Eye Corner Press, 2011), *Agon in Nietzsche* (Marquette University Press, 2013), *Emotion in Sports* (Routledge, 2019), *Nietzsche on Human Emotions* (Schwabe, 2021), *Flames of Passion* (Beadle, 2022) and the editor of *Nietzsche and Transhumanism* (Cambridge Scholars Publishing, 2017) and the co-editor of *Nietzsche and Music* (Cambridge Scholars Publishing, 2022). He works on sport philosophy and am a member of the International Association for the Philosophy of Sport and has presented papers at its annual conferences and in other venues, as he has published several essays in this field. He was one of the co-organizers of the New York Posthuman Research Group (based at NYU) where he explored, with other posthumanists, art and technology relationship among other philosophical subjects and co-founded *The Journal of Posthumanism* with other scholars in June 2020; its first issue came out in Spring 2021. He is the co-founder of World Posthuman Society and the co-editor of its journal *Infinity*. He has been working on Nietzsche and music with other researchers and musicians and an anthology on this subject came out in July 2022 with Cambridge Scholars Publishing. Overall, my areas of research include art, competition (agonistics), culture, myth, music, power, spectacle, sports, performance, the culture of ‘gai saber’ (i.e. the troubadours of Occitan), and theater, and, in terms of schools of philosophy, existentialism, phenomenology, psychoanalysis, post-humanism and post-structuralism. In all of his research activities, Tuncel is interested in the fusion of art (all forms of art) and philosophy in various cultural formations and undertakes a *peripatetic* project called Philomobile in that spirit.

➤ **INDIVIDUAL PRESENTATIONS**

Our Nietzschean Free Riders

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Abstract: The concept of the free rider, defined in the 1960s by economist Mancur Olson, could find a moral philosophy application in the context of the relationship between transhumanism and Nietzscheanism. These relationships are diverse. Some thinkers or actors of transhumanism, and not the least (*e.g.* Max More, Stefan Lorenz Sorgner), more or less explicitly claim Nietzschean thought, notably through the concepts of Power, Creation, Overhuman, Life, etc. However, if we focus on Nietzschean oppositions to transhumanism (*e.g.* Arnaud Sorosina, in a way Jean-Michel Besnier), supported by patterns and concepts equally specific to the German philosopher like True World, Resentment, *Amor Fati*, Last Man, it becomes possible to uncover a paradox.

The "moral cost" of assent to transhumanism, for these Nietzscheans, is unacceptable, insofar as nihilistic dynamics would be a necessary, even necessary and sufficient condition, for the construction of its imaginary as well as its societal thrust. Yet, if the promised fruits of these technoscientific advances, from the NBIC/BANG convergence, continue to occur, these originally adverse Nietzscheans would have no difficulty in using them as they wish and harvesting shamelessly, primarily concerned with individual opportunities for increasing the power to exist and the intensities of life. This consistent amorality associated with an always-precise examination of the effects and

possible uses of biotechnologies - not necessarily for longevity but rather for their Great Health – would place these Nietzscheans on the side of pragmatic transhumanists. They are thus poor fellow travelers but harmless objectors. Finally, there remains the question, always perilous among Nietzscheans, of politics: that of the potential effects of the production and political uses of technosciences on expressions of the Will to Power.

Keywords: free rider, nihilism, great health, politics, spiritual machines.

Author Bio: Born in 1982, graduate in psychology and philosophy, presently Work Inspector at French Ministry of Labour. Speaker and member of AFT-Technoprog’s board, I try to develop a radical and spiritual transhumanist thought. I also worked on the political issues of far-right thought, notably naturalism, virilism and transcendence, through the study of the Alain Soral case.

Pasture of Wind: Nietzsche’s Ecclesiastical Revaluation

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Abstract: In 1881, French Orientalist Ernest Renan published *L’Ecclesiaste* – a short study of Ecclesiastes (Qohelet) and a translation. This marked one of the first serious critical studies of the book. Renan’s work was highly influential for Nietzsche, who both greatly valued and critiqued him.

This paper puts forth the conjecture that Nietzsche had read and been exposed to Renan’s approach to Ecclesiastes and contends that it played a key role in developing some of his major concepts in the following

ultimate decade of writing. From eternal recurrence, through pasture, culminating in the will to power, Nietzsche, following an expansive rereading of the biblical text, formulates a radical approach to the question of the Human, the environment, values, temporality, and indeed interpretation itself.

Historically interpreted as an existential lament of the vanity of human experience in sight of divinity, Nietzsche's revaluation of the book recasts it in a novel non-anthropocentric light. Instead of the greatest of kings looking melancholically at the meaninglessness of his achievements, he posits the Human as a will to power of a differential of forces; in lieu of dire helpless repetition, he elaborates the affirmative eternal recurrence of the same; and against the nullity of all wisdom, he hails the power of revaluation and interpretation.

The Human and its relation to the world is uprooted from its modernist configuration and transformed from its 'Judeo-Christian' interpretation. Breathing new life to the Ecclesiastical vision of the world, Nietzsche relocates the Human in his naturalist nexus. By revaluating Nietzsche's own valuation of the biblical text, we pave the route for an open reconception of the Human from both biblical and philosophical perspectives.

Keywords: Ecclesiastes; Renan; Revaluation; Environment; Postanthropocentrism.

Author Bio: Emmanuel Jakob Auerbach-Baidani is a MA student in the philosophy department at The New School for Social Research in New York City. His work focuses on philosophical cosmology and cosmogony, late 20th century and contemporary continental thought and philosophical reconsiderations of the Bible.

The Metahuman Overman Berenger: Nietzsche and Metahumanism in Ionesco's Plays

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Abstract: Defining 'Metahumanism' as "the shift from performance to metaformance, from content to frame, from form/structure to movement, emphasizing becoming as something not subjected to form, always relational and always incipient, always bodily and in motion, with a critical-creative grasp of technologies and the possibility to ontohack and reinvent them" (Jaime del Val), this paper analyse its impact in terms of Nietzsche's notion of the Overman in the 'absurd' plays of Eugene Ionesco.

The 'absurd', according to Martin Esslin is essentially a personal experience that was dramatized by Eugene Ionesco by merely presenting it, leaving the audience prone to multiple interpretations of the action that took place on stage. This invitation to the audience to participate in meaning-formation has often been considered as avant-garde. However, in doing so, it promotes a deepened 'understanding of reality as unquantifiable field of relational bodies' that takes its audience beyond outdated religiosity and morality, thereby enabling it to evolve as the Nietzschean Overman.

The paper proposes to analyse two plays of Eugene Ionesco, 'Rhinoceros' and 'Exit the King', to analyse the evolution of the protagonist Berenger into a Nietzschean Overman as he starts refuting some of humanism's foundational premises such as the free will, autonomy and superiority of human race due to their rationality. This philosophical premise of metahumanism, the paper will argue, is dramatized by Ionesco in his plays under consideration and the protagonist, Berenger, evolves as the Overman as he challenged our

deepest ontological assumptions with a focus on movement and perception: less disruption and deeper, more critical and daring creativity.

Keywords: metahumanism, Nietzsche, Ionesco, Overman, absurd theatre.

Author Bio: Abhinaba Chatterjee holds MA (English & Translation Studies) from Calcutta University & Annamalai University respectively and M.Phil from Delhi University. He has published on diverse topics to include papers on Absurd Drama, Politics of Sequencing Shakespeare's Sonnets, Indian literature in English and translation and Diaspora literature. He has presented papers in National and International Seminars both in India and abroad. He is presently pursuing doctoral research from Gurukul Kangri Vishwavidyalaya, Haridwar, India.

Nietzsche's Principle of Self-Overcoming: Posthuman Paradigm Shift of Becoming

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Abstract: The phenomena of deciphering self is an unending trajectory of human life. Humans are in a constant journey of 'becoming'. Posthuman existence is an understanding of self as an entangled being with all the constitutive elements of the universe. This posthuman theoretical construct also finds similar grounding in Nietzsche's

philosophy of ‘self-overcoming’ principle as humans are intrinsically metaphysical. In this study, I analyse the concepts of ‘becoming’ by blurring human and technology existence in the capacity of reverse ageing. I begin by highlighting the interconnections of humans’ constant life trajectory of ‘becoming’ and the conundrum of reverse aging referring to Nietzsche’s principle of self-overcoming. I then seek to resolve the ongoing criticism of reverse aging by developing a conceptual framework of highlighting the intertwined element of posthuman and self-overcoming. This develops a potential vision of human enhancements to overcome the disease of aging not to overcome human condition of morality but to enhance human condition to its utmost divergent possible ways. In this digital era, as humans exist in a relational capacity with technology it draws interconnections between reverse aging and Nietzsche’s self-overcoming principle of existence by elucidating imaginative ways of understanding the relationship with the material and immaterial and also within self. This highlights technology integrated ecosystem of becoming and self-overcoming. The aim of the study is not decipher whether Nietzsche qualifies as a transhumanist or his views on morality but recognizing Nietzsche’s philosophy of *Übermensch* as a vision for self-determining and self-betterment to predispose self-evolutionary possible existence.

Keywords: Becoming, human and technology interventions, human progression, Nietzsche’s principle of self-overcoming, Posthuman.

Author Bio: Dr. Gitanjali Chhabra holds a PhD degree in English; an amalgamation of Philosophy of Artificial Intelligence (AI), Literature, and Linguistics. She has been teaching English, Communication skills, Soft skills, and Philosophy courses to adults for nearly a decade and has been actively involved in curriculum designing process for the undergraduate and postgraduate programs. Along with academia, she has also served in the industry as a professional with history of directing teams and organizations and training individuals towards excellence in overreaching company goals. As an Assistant Professor at University Canada West (UCW), Vancouver, she teaches English,

Communications, and Philosophy courses. Additionally, she is actively involved in the AI Advisory Group and she is a member of the Program (Undergraduate) Curriculum Working Committee at UCW.

***Overcoming the Transhuman Condition:
is it Possible to Philosophically Enhance
Transhumanism?***

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Abstract: One of the core projects of transhumanism is to enhance ourselves in order to overcome the limits of the human condition. The implementation of projects that could effectively assist in this endeavor requires broad interdisciplinary knowledge, primarily concerning cutting-edge technologies. There is no doubt that transhumanism is inconceivable without a close relationship with technology. However, it is valid to ask: Is it possible to conceive of transhumanism without a coherent philosophy? It seems to me that this is indeed the case when one speaks of classical transhumanism and characterizes the proposals of N. Bostrom, M. More, or R. Kurzweil as ideological, naïve, and even dualistic. In general, one of the main reasons for these critiques lies in the claim that the ontology behind their projects is naturalistic, yet at the same time, they propose the possibility of an unlimited existence. From a coherently naturalist perspective, the immediate question is: What resources would be needed to sustain such a project? Meanwhile, from a post-colonialist perspective, it would be noted that the possibilities of implementing such a project imply a threat to non-dominant alterities. In the face of these warnings, a project like S. L. Sorgner's metahumanism has addressed these concerns and sketched out foundations for conceiving a democratic transhumanism with

posthumanist influences. However, if we consider the intellectual foundations of classical transhumanism and try to subject them to enhance them by applying coherent philosophical reasoning with regard to their presuppositions and consequences, is it possible to continue to speak of transhumanism, or would that imply overcoming the transhuman condition? And finally, what remains after overcoming the weak philosophical foundation of classical transhumanism?

Keywords: transhumanism, philosophy, naturalism, meta philosophy, philosophical enhancement.

Author Bio: Nicolás Rojas Cortés has a BA and MA in philosophy from the University of Chile. He is currently a PhD student in philosophy at the same university. His areas of interest are the philosophy of Nietzsche, Foucault, contemporary ethics, speculative realism, science fiction, and transhumanism. He is editor of the academic journal *Ethika+* (2452-6037) and member of *Intempestiva*: Chilean network of research on Nietzsche. <https://orcid.org/0000-0003-4969-6830>

***The Injustice of Justice:
For an An-archic Transvaluation of Punishment***

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Abstract: The management of deviance, and the very possibility of defining deviance within our society, is based on a normative framework from which a boundary is drawn between just and unjust. Punitive practices, regardless of the form they take, share the exercise of coercion. The basic question of the present paper is whether such

effects – and thus the punishment itself in the imposing form it traditionally takes – are indeed legitimate. By capitalising on what Nietzsche, Foucault and Derrida say about the ethics of punishment, and according to a purely anarchic perspective, a negative answer is substantiated. But what then, if not a top-down logic of coercion? Is it really tenable the view according to which punishment is a precondition for social order? Contrary to what is usually considered to be a naïf assumption of anarchism, most of the libertarian thinkers take (the possibility of) social conflicts – even radical – very seriously. Accordingly, the paper advances a Stirnerian argument, according to which a coexistence based on existing rules that are still challenged at any moment of interaction is actually possible. In other words, one cannot imagine that there will no longer be clashes between different individuals, inasmuch as they are essentially unique. Yet, it is thinkable the unfolding of a non-violent clash-confrontation between them, through the assumption of a dialogical-dialectical proceeding, whereby individuals can express the different forces and powers that distinguish them, in an effectively peaceful manner. The dialogical-dialectical process is at the heart of both the formation of the rules and the management of deviance itself. Indeed, as the status of the norm changes – now conceived as fluid and constantly modifiable – the conception of crime and the status of the criminal also inevitably change. Like Stirner himself emphasised, punishment (in his traditional form) only makes sense if it is to serve as expiation for the violation of something sacred, and thus, as the sacredness of the Just decays, the crime loses his connection with guilt and becomes a simple departure from a boundary. According to this perspective, there is no action that can be aprioristically defined as a crime itself: every act that may appear to be permanently characterised as a violation, is such only because its status is habitually reconfirmed and not because it is in itself inescapably a violation. All types of offences derive from commonplaces and one can only distinguish between more deeply-rooted commonplaces and more easily debatable opinions. Punishment therefore, completely transvalued, will only be a consequence of the act defined as unjust at that very time and will turn out to be a dialectical

rebalancing of values – the social one and the deviant one. Based on this constant reassessment, the outcome of which could even overturn the values of the community, a temporary synthesis can be established – a new state of affairs that can be in its turn challenge, but which, in its temporary permanence, guarantees the agonistic and still non-violent coexistence of the different I's.

Keywords: Nietzsche, Foucault, punishment, justice.

Author Bio: My name is Zoe Ermini and I am a master student in Philosophy at Università La Sapienza, in Rome. I attained my Bachelor Degree in Philosophy at Università degli Studi di Firenze in Florence, after obtaining a diploma in classical studies at Liceo Classico Galileo. I am interested in philosophy of law, with a particular focus on the relationship between justice and punishment. The aim of my research is to deconstruct and then to rethink juridical concepts through the lens of philosophical anarchism.

Einverleibung as Underestimated Intersection Between Nietzsche and Transhumanism

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Abstract: Keith Ansell Pearson's *Viroid Life* (1997) stands as a pioneering exploration into the intersection of Nietzschean philosophy and transhumanism, identifying the Übermensch concept as a

representative transhumanist thought. Continuing this tradition Tuncel (eds. 2017) expands the conceptual juxtaposition between transhumanism and Nietzsche-research in order to find similarities and differences that can advance both research traditions.

In contrast to juxtaposing Nietzschean concepts with transhumanists, this abstract proposes a reconstruction of Nietzsche's mechanism of transformation of humans. By discerning the implications for human development, this approach aims to illuminate the impact on contemporary transhumanism, especially on the domain of techniques, as touched upon by Woodward (2017, 242).

In FW 11 Nietzsche describes embodiment as (1) an ambition of a (corrective – cf. 'Irrthümer') task of making 'knowing' instinctive (Aufgabe, das Wissen sich einzuverleiben und instinctiv zu machen') and (2) a task that has a historical and evolutionary impact. Yet, research on transformation and especially how the body assimilates and incorporates what is 'external' to it, is 'surprisingly sparse' (Lemm 2013, f1). Embodiment can give us a better insight in how Nietzsche is able to provide an integrated account of humans, as body and soul, body and mind (FW, preface, 3) in its specific description and functionality of how drives, instincts, feelings, affects, thoughts and opinions constitute the human animal. (Gellens, 2012; 2021)

My analysis of *Einverleibung* posits that the concept of Eternal Recurrence can serve as a selective principle, countering life-denying cultural ideologies – laede-neminem-morals (JGB 186), compassion (AC 7) – that can lead to a “verkleinerung des Menschen” (JGB 203; GM I 1). Incorporating this idea can function as an evolutionary force against levelling, preserving variation, preventing loss of dynamism with one's instinctual life and facilitating human thriving. Finally, I will use the concept of *Einverleibung* to shed light on various possibilities and dimensions of contemporary transhumanist discourse, rendering them more transparent.

Keywords: embodiment, transformation, human thriving, life-denying, integrated.

Author Bio: Sven Gellens combines 15 years of research and educational experience with a PhD in transformation of individuals, groups and cultures at Ghent University (Belgium). Originally, focusing on the philosophy of Nietzsche, Merleau-Ponty and themes in 19th century and contemporary biological and cultural evolutionary theory he published on ‘transformation’ in different domains such as philosophy, education, human rights and is currently focused on how leadership can make organizations more adaptive to their business environment. As such, he also manages a scale up consulting company aimed at executing strategy through behavioral change in order to make organizations and its employees thrive.

***Getting Over the Human with Friedrich Nietzsche:
Twilight of the Transhuman Idols***

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Abstract: Stefan Sorgner has argued against Nick Bostrom that the „Overhuman” (*Übermensch*) of Friedrich Nietzsche counts as a genuine predecessor of both posthumanism *and* transhumanism. Sorgner’s provocative stance has attracted its fair share of critics. In a reply article, Michael Hauskeller argues that the transhumanist vision fails to take into account the ontologically open and contingent nature of the Nietzschean Overhuman. While the two share similarities, they

are nonetheless distinct. More sharply, Ciano Aydin argues for a rejection of the transhumanist vision as being excessively conservative ontologically speaking. Aydin claims that futurologically-informed transhumanist ideas relating to human „enhancement” fail to take into account just how revolutionary technological transformations can get. The sheer scale of such technological revolutions can radically alter the very criteria of what it means to be a human, even changing enhanced beings beyond anything recognizably human into nonhuman (or „overhuman”) beings. This would constitute a complete break from the human species. Babette Babich also claims on a similar basis that for Nietzsche transhumanism would constitute an „all-too-human” position. Philosopher David Roden has argued for a „speculative posthumanist” position, according to which the future posthuman subject cannot be thought along the lines of similitude. Enhancement therefore fails to do justice to the evolutionary possibilities inherent within our current trajectory. Simply put, at a certain, as yet unknown stage, the Overhuman may very well emerge, and Nietzsche’s concept, precisely because of its elasticity, excess, and ontological openness, is more adapted to such a contingency. It is high time we got over the „human” element altogether.

Keywords: humanism, Friedrich Nietzsche, posthumanism, speculative posthumanism, transhumanism.

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Márk Horváth is a philosopher and art theorist working at the crossroads of posthumanism and postanthropocentric aesthetics, political and social theory. A central focus of Horváth’s work is the reconsideration of absence. Along with his frequent co-author and collaborator, Ádám Lovász, Horváth has elaborated a theory of absent

presence called „absentology.” This theoretical concern with absent presences is a salient feature of Horváth’s work – which has also proven instrumental in introducing and familiarizing concepts such as the Anthropocene, posthumanism, speculative realism/OOO and New Realism with the Hungarian audience. Along with Lovász and other co-authors, Horváth’s work has proven highly influential and widely cited in the Hungarian academic space. Horváth’s most notable works to date include the following: *Az antropocén* (2021, Prae); *Darkening Places* (2017, Void Front Press); *The Isle of Lazaretto* (with Ádám Lovász, 2016, Schism Press).

Ádám Lovász

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“On Becoming (More Than) Who You Are”: A Euro-Transhumanist and Nietzschean Approach to Pedagogy

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Abstract: According to the logic of “*Bildung*”, to be “gebildet” is to be dead already, to not take seriously what it means to live immersed in one’s environment. Nietzsche’s last work, *Ecce Homo*, playfully dramatizes an impossible event, the moment of completing one’s “*Bildung*” (while alive) and thus overthrowing and disrupting (*umwerfen*) any form of “idealized” state of future being. Helen Akin has pointed out the obvious relationship between Nietzsche’s earlier meditations on Pindar’s reflections on the relationship between one’s physis and the environment and the full title of *Ecce Homo*, which postulates that education is less about a future self and more about what it means to learn to “become human” (Akin 2020).¹

These insights have become more relevant with the development of Euro transhumanism, which applies Nietzsche’s insights on “becoming human” to the notion that we can become “more than human” as our environment changes with the integration of new technologies. As the leading Euro-transhumanist scholar Stefan Lorenz Sorgner has argued, to “become” and interact with one’s environment today means that one must also take seriously the impact of emerging technologies on our

¹ Akin, Helen. "Bildung als Heraus-Bildung des Selbst bei Nietzsche" *Nietzscheforschung*, vol. 27, no. 1, 2020, pp. 183-196. <https://doi-org.uaccess.univie.ac.at/10.1515/NIFO-2020-0014>

bodies and our capacity to learn and absorb information from our environment. This underscores that an educational model of “becoming” or “becoming more than human” would also need to reassess the educational process in relation to new epigenetic insights, particularly to the relationship between one’s genetic being and the world around it, as well as the potential to modify and enhance our genetic makeup through enhancement technologies (Sorgner 2021).² In this talk, I will argue that educators should practice a pedagogy that abandons “striving” and overturns the narrative of “idealized states,” on the one hand, by embracing and applying emerging technologies to their teaching in such a way as to give students an opportunity to become more than human. I will also argue that is equally important to consider new ways of conceptualizing the “educational narrative” that rejects impossible “future states” (reverse design) and the jargon of corporate education (“measurable outcomes”).

My talk will show that such a transhumanist Nietzschean-inspired model differs from the humanist-inspired critical pedagogies of the twentieth century, including, significantly, Paolo Freire’s Husserlian based critique of ‘banking pedagogy,’ to take on more seriously the meaning of “becoming” as an immersive educational experience.

Keywords: Bildung, emerging technologies, Euro-transhumanism, epigenetics, critical pedagogy, Tamara Kamatovic.

Author Bio: Tamara Kamatović received her PhD in German Studies at the University of Chicago in 2020. She has many years of experience teaching in a variety of subjects across the humanities, including human rights, literature, foreign languages, and history. As a postdoctoral research fellow and program manager at the CEU’s Yehuda Elkana Center, she works with OSUN faculty and students on developing their

² Sorgner, Stefan Lorenz. *We Have Always Been Cyborgs: Digital Data, Gene Technologies and an Ethics of Transhumanism*. Bristol University Press, 2021. Print.

teaching skills on themes that include democratic and open classrooms, student inclusivity, equity, and gender diversity. She also mentors fellows in CEU's Global Teaching Fellows program. Her research interests include: educational technologies, censorship, new philosophical approaches to technology, the history of science, and the history of books.

The Übermensch, Morality of Breeding and Brahmanism

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Abstract: Against the extant morality of taming, Nietzsche recurrently endorses the morality of breeding for the enhancement of humanity¹. Nietzsche was heavily influenced by the idea of enhancing humanity via breeding in Brahmanism, specifically in *The Law Code of Manu*, which sanctions the fourfold caste system, dividing society into four castes, namely *Brahmins*, *Kshatriyas*, *Vaishyas*, and *Sudras*.² By sanctioning the social order as natural, Nietzsche read that Manu opened the possibility for the emergence of superior humans. Nevertheless, the rank-order as advocated by Manu appeals more to

¹ Sorgner, Stefan Lorenz. *We Have Always Been Cyborgs: Digital Data, Gene Technologies and an Ethics of Transhumanism*. Bristol University Press, 2021. Print.

² See *A* 57; *WP* 143; 145; *TI*, "Improvers of Mankind," 3; 4.

qualities than to heredity.³ One does not become a *Brahmin* simply by being born into a *Brahmin* family but one must constantly prove that one possesses the qualities of and maintains the dignity of a *Brahmin* through one's conduct. Further, a *Brahmin*, a highest caste person is likely to fall and become a *Sudra*, a lowest-caste person if he displays the conduct below him and a *Sudra* is likely to become a *Brahmin* if he displays the conduct of a *Brahmin*.⁴ Hence, in Brahmanism, one's superiority lies significantly less in one's physiological constitution and more in one's capacity to constantly maintain his acquired nobility.

But if Nietzsche's concepts of the morality of breeding and enhancement of humanity are modeled after its parallels in Brahmanism and I believe that they are, then the *Übermensch* is less about the emergence of a new species and more about the perfection of humanity by re-establishing the order of rank. A higher rank presupposes a lower rank in Nietzsche's thought. Nietzsche's *Übermensch* needs to constantly prove his "strength" by being able to submit to the strictest self-discipline, undergo the hardest distress of life, and fulfill the greatest obligations towards humanity at large by creating life-affirming values to deal with the meaninglessness of life.

Keywords: Brahmanism, the *Übermensch*, Breeding, Value, Rank-order.

Author Bio: (Sajan Karn)

I am a third-year PhD student in philosophy at McMaster University, Hamilton, Canada. Before I joined McMaster University as a PhD

³ *The Law Code of Manu*, 2. 28, 146,148, 157, 168, 172; 4.13; 8.336, 337, 338; 9.335; 10.3, 4, 65.

⁴ While there are many examples about a lower-caste person ascending to a higher caste person, one most cited example in this regard has been about a great sage named Vishvamitra. While Vishvamitra was born into *Kshatriya* family, he became a *Brahmin* through his conduct. Nietzsche is well-acquainted with the story of Vishvamitra and his accomplishments (See *D* 113 and *GM* III:10).

student, I earned an MA in Philosophy) from Brock University (Canada) and a BA in Philosophy from Toronto Metropolitan University (Canada). Currently, I have been working on Nietzsche's relationship with Hindu thought (Brahmanism) as my PhD research project. My areas of interest include Nietzsche, Schopenhauer, Hindu and Buddhist philosophies and very recently, I have added transhumanism and posthumanism" to this list.

Unveiling Infinity: AI Simulations and Nietzsche's Eternal Recurrence

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Abstract: Friedrich Nietzsche's concept of eternal recurrence, the idea that all events in the universe will repeat themselves ad infinitum, presents a fascinating philosophical framework that challenges our understanding of time, existence, and meaning. This paper proposes to explore the intersection of Nietzsche's eternal recurrence with the burgeoning field of virtual realities and AI simulations, questioning whether artificial intelligence can offer a new perspective on this ancient philosophical dilemma. Through the lens of contemporary AI technologies, we delve into the potential for AI-driven simulations to mimic the cyclic nature of existence posited by Nietzsche, thereby providing a tangible model for conceptualizing eternal return.

We begin by contextualizing Nietzsche's eternal recurrence within the philosophical discourse, highlighting its significance and the existential

questions it raises. Subsequently, we examine the capabilities of current AI simulations and virtual realities, focusing on their ability to replicate complex systems and scenarios with high fidelity. The core of our inquiry investigates whether these simulations can embody the principle of eternal recurrence, not just as a theoretical concept but as an experiential reality for users within these virtual environments.

Further, we contemplate the implications of such simulations on human understanding of time, causality, and the nature of our own existence. If AI can simulate a universe where Nietzsche's eternal return is observable, what does this mean for our perception of reality and our place within it? Could experiencing a simulated eternal recurrence influence our philosophical outlook, ethics, and values?

Finally, we address the ethical considerations and potential existential ramifications of immersing humans in simulations that emulate the eternal recurrence. We invite a discussion on the balance between technological advancement and philosophical insight, pondering whether AI can truly capture the depth of Nietzsche's vision or if it merely offers a shadow of the profound existential contemplation he intended.

Keywords: Nietzsche, eternal recurrence, AI Simulations, Virtual Reality, existential philosophy.

Author Bio: Damian Mingle, with a B.A. in Philosophy from Asbury University, has carved a notable path in AI over nearly two decades. His groundbreaking AI algorithms have garnered international accolades, establishing him as a thought leader in the field. A seasoned conference speaker, Mingle's insights have been featured in prestigious publications such as Forbes, Fortune, and Entrepreneur. Currently, he serves as a partner at Switchpoint Ventures and President of LogicPlum, an AI company. His unique blend of philosophical understanding and AI expertise makes him a compelling voice in discussions on Nietzsche, Critical Posthumanism, Transhumanism, and Metahumanism.

Nietzsche and Rhetoric:

Challenges of Reading Nietzsche as a Posthumanist

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Abstract: Nietzsche's background in classical philology, as it is well documented, has shaped, at least in part, his philosophical *Weltanschauung*. A significant portion of his research in classical philology has been dedicated to the study of language and rhetoric. Nietzsche's profound interest in ancient rhetoric also reveals, at least for a while during his career, his strong enthusiasm for classical humanism in general. Nietzsche's so-called philosophical 'humanism', though critical and multifaceted, is nonetheless indisputably informed by ancient rhetoric in particular. Our paper tries to speculate upon the challenges and perhaps also opportunities faced by the posthumanist readings of Nietzsche's philosophy with respect to his earlier humanistic interests, particularly in relation to his views on rhetoric and language influenced by his preoccupations with classical rhetoric.

Keywords: Nietzsche, rhetoric, language, humanism, posthumanism.

Author Bio: Ștefan-Sebastian Maftei (PhD in Philosophy at "Babeș-Bolyai" University), is currently an Assistant Professor at "Babeș-Bolyai" University, Department of Philosophy, Cluj-Napoca (Romania). His main research areas are philosophy of art, rhetoric, and philosophy of culture. In 2022 he published the first Romanian translation of David Hume's major aesthetic essays (David Hume, *Despre măsura gustului și alte eseuri* [Of the Standard of Taste and Other Essays], transl. Ștefan-Sebastian Maftei. Bucharest: Eikon, 2022). His latest book, in Romanian, on Rousseau and civilization, has just been published last year by Eikon, Bucharest (*Theater and*

Civilization. Jean-Jacques Rousseau and the Critique of Spectacles, Eikon, Bucharest, 2023).

Sorgner vs. Bostrom, or Nietzsche's Philosophical Relevance to Transhumanism

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Abstract: More than fifteen years have passed since the appearance of Stefan L. Sorgner's academically acclaimed article *Nietzsche, the Overhuman, and Transhumanism*. In this article Sorgner challenged the presentation of the relationship between transhumanism and Nietzsche's philosophy provided by Nick Bostrom, another renowned researcher of transhumanism. In his various works, Bostrom attempted to reason why Nietzsche's philosophy cannot be treated as an essential conceptual resource of the transhumanist worldview. In turn, Sorgner tried to prove that Bostrom's approach, which largely underestimates the relevance of Nietzsche's philosophy to the development of transhumanist thought, is faulty, and respectively attempted to reason why Nietzsche's philosophy should be considered as the conceptual basis of transhumanism. This paper returns to the controversy opened by Sorgner and Bostrom in regards to transhumanism. An in-depth reconstruction and analysis of Bostrom's and Sorgner's philosophical arguments reveals a paradoxical and seemingly even contradictory situation: in assessing the status of Nietzsche's philosophy in the context of transhumanist thinking, both thinkers were simultaneously wrong and right. The paper demonstrates that such a situation has emerged because Nietzsche's delineated anthropological visions are conceptually vast, yet extremely limited empirically. The paper asserts that an adequate theoretical assessment and definition of the

relationship between transhumanism and Nietzsche's philosophy is possible only by looking for aspects of reconciliation between Bostrom's and Sorgner's explanation of this relationship.

Keywords: transhumanism, Nietzsche, Sorgner, Bostrom.

Author Bio: Marius Markuckas (b. 1986) completed his doctoral studies in Philosophy, defended his doctoral dissertation (The Idea of Transhumanism from the Perspective of Historical Ontology) and obtained his PhD at the Faculty of Philosophy, Vilnius University, in 2022. He has given presentations at international scientific conferences in the United Kingdom (Oxford University), Hungary (Hungarian Academy of Sciences; University of Debrecen), Serbia (University of Belgrade), Italy (John Cabot University), Cyprus (Cyprus University of Technology). His main research interests lie in bioethics, transhumanism, posthumanism, social and political philosophy.

***Locating the Connection between
Nietzschean Philosophy and Artificial Intelligence
through the Case Study of Black Mirror***

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Abstract: In terms of emotional intelligence, individual awareness, and autonomy, the emergence of AI (Artificial Intelligence) challenges preconceived notions of what it means to be human. Nietzsche's idea of the *Übermensch* stresses the significance of individuality and self-articulation, which in the contemporary time, is being challenged by artificial intelligence due to their capacity to blur the lines between

human and non-human. In the contemporary world of scientific advances, AI influences human perception of singularity and questions the distribution of agency between humans and machines. Since Nietzsche's way of thinking urges people to develop creative independence and self-mastery, the staggering presence of computer-based intelligence systems challenges human independence. The conflict between technological dependence and the pursuit of genuine self-expression is brought to light by the rapid application of AI to communication, science, and a variety of other facets of everyday life.

This research thus investigates the evolving relationship between humanity and AI through the lens of Friedrich Nietzsche's philosophical concepts of individuality, agency, and autonomy. His ideas of the *Übermensch* and human identity allow us to evaluate how the emergence of AI has reshaped human conceptions through their interaction with human beings. Since contemporary cinema and TV shows capture the essence of AI and their interaction with humans in different fictional scenarios, they will help us to apply and analyze them through the Nietzschean perspective. Thus, the study will use selected episodes from the British television series, *Black Mirror* to further exemplify the role of Nietzschean philosophies in addressing the AI-human interaction in the contemporary era. Through interdisciplinary dialogue spanning reasoning, morals, and AI studies, the study will look at the manners by which computer-based intelligence impacts human view of independence, autonomy, and agency. It will consider the ethical implications of AI-enabled decision-making, the distribution of agency between humans and machines, and questions of technological dependence. The study provides insight into the challenges and opportunities of navigating the increasingly complex relationship between humans and AI by applying Nietzschean concepts of self-overcoming and creative autonomy to the analysis of human-machine interaction.

Keywords: Nietzschean philosophy, autonomy, artificial intelligence, *Übermensch*, individuality.

Author Bio: Name: Sifatun Noor. I completed my Master's in English literature from Aliah University, India. I have been conducting independent research since then and have published multiple papers in international journals. My research interests include posthumanism, film, gender studies, minority studies, and science fiction

*The Hermetic Roots of Nietzsche's Übermensch.
Towards an Ancient/Future Self*

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*Man is a marvel.
He has two-fold nature.
In his body he is mortal
And in his intelligence, he is immortal.
To speak without fear
Human beings are above the gods of heaven.
Or at least their equal
For gods will never pass their celestial boundaries
And descend to earth.
But a man may ascend to heaven.
And what is more
He may do so without leaving Earth.
So vast an expense
Can his power encompass.
Mind produces divinity.
For as Osiris teaches
Gods are immortal men.*

*And men are mortal gods.
Hermetica*

Abstract: The Übermensch or ‘Overman’, is the concept coined by Nietzsche in his famous book ‘Thus Spoke Zarathustra’ as a goal for humanity to set for itself. Nietzsche’s Zarathustra represents the sage/messenger ‘Hermes’ whose symbol is the caduceus with its two ascending, intertwining serpents that point towards two adjoining wings. The serpents represent the powers of the earth, while the wings are symbolic of the heavenly ascendancy and elevation. The author discusses here this Nietzschean concept and its associated notion of the ‘Self-Overcoming’, she does that within the *Hermetic Paradigm* of power and the dual opposites, which must be united for Nature to overcome itself.

In this context the act *Being and the Creating of Being* are often described as the condition ‘when there were not yet two things’ and ‘when strife has not yet existed’, pointing to the constant struggle entailed in the act of becoming within being. This can only be achieved through the integration of competing opposites and the promotion of unity/wholeness as the ultimate form of creation which requires in turn *self-gnosis, self-alchemy, and self-destination*.

This is the Hermetic Promise to humanity, that sees the individual as harbouring all the power for continual growth and development towards a better and more perfected self.

This aspiration was behind the author’s foundation of New Hermopolis (www.newhermopolis.org) which carries the mission of reviving this ancient seat of wisdom and its relevance to us today, as well as create a unique environment for *Self-Cultivation*.

What is interesting is that the area where Hermopolis lies used to be known in the past as the ‘*Nom of Wenet*’ or the ‘District of Hare’, that is related to *Wn*, the hieroglyphic sign meaning ‘to be’ or to exist; which is often seen encircled by the ‘ouroboros’, the serpent that is eating its own tail which became a familiar Hermetic symbol conveying ‘cyclicality’ and ‘eternal return’. The space between the ‘*Wn/being*’ and the ‘ouroboros’ constitutes the world’s horizons or the sphere of *non-*

being where the being always has the potential of continually recalling, restoring, and renewing itself.

This is the New/Old Self that the Hermetic/ Nietzschean *Overman* hopes to become, an ‘Integral Self’ capable of exploring the fullness of its potentialities and embracing its multiplicities. A new purposeful Self that lives through meaning and considers itself a part of this universe and connected to everything within it.

Listen every human heart, immerse yourself in Mind and recognize the purpose of your birth.

Hermetica.

Author Bio: Dr. Mervat Abdel Nasser is a graduate of Cairo Medical School and fellow of the Royal college of Psychiatrists; London. She has master’s in philosophy and a doctorate in psychiatry from London University. She served as a clinical psychiatrist and university academic in England from 1977-2007 and all her publications in this field are on the interface between Mind and Culture. She has a long-standing interest in Egyptology and has written on this subject in the Arabic language several books addressed to the young reader. She took an early retirement in from her job as a consultant psychiatrist and senior lecturer, Kings College London in 2007 and returned to Egypt to pursue her dream of establishing the project of New Hermopolis. She has since dedicated herself entirely to this cause (www.newhermopolis.org). Her Latest book ‘The Path to the New Hermopolis- The History, Philosophy and future of the City of Hermes’ has just been published by Rubedo Press 2019.

The Übermensch, Transhumanism, and Environmental Ethics: Navigating the Tensions and Possibilities

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Abstract: This paper explores the complex relationship between Friedrich Nietzsche's concept of the Übermensch, classical and euro-transhumanist thought, and environmental ethics. While Nietzsche's vision of human excellence and self-transcendence has influenced transhumanist ideas, it is ultimately in tension with environmental ethics principles.

Classical transhumanism, primarily concerned with individual enhancement, often ignores the ecological context and poses potential harm to the environment. In contrast, euro-transhumanism offers a more promising avenue for reconciling Nietzsche's insights with environmental ethics by decentering the human and acknowledging the interdependence of all life. Euro-transhumanism advocates for a more embodied and embedded understanding of human existence, recognizing the ways human agency and identity are shaped by interactions with non-human entities. This perspective aligns with the ecocentric worldview of environmental ethics, emphasizing the need for humans to live in harmony with the natural world.

The key challenge is to develop a symbiotic relationship with nature, shifting away from anthropocentric values and towards a more ecocentric understanding of human flourishing. As we confront the challenges of the Anthropocene, the euro-transhumanist perspective provides a framework for reimagining human excellence compatible with environmental sustainability and social justice, guiding our actions and aspirations towards a more just and sustainable future.

Keywords: Übermensch, Transhumanism, environmental ethics, Euro-transhumanism, ecocentrism.

Author Bio: Andrei Nuțaș is a research fellow with the Institute for Advanced Environmental Studies at the West University of Timisoara, Romania. He holds a PhD in AI Ethics from the same university. His interests lay at the intersection of Ethics, Technology and the Environment. In his papers, he most often takes and defends a euro-transhumanist perspective.

‘Nietzschean Hyperagents’

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Abstract: As Stefan Sorgner has argued (2009) there is a convergence between the ethics of transhumanist enhancement and Nietzsche’s goal of creating an Overhuman able to give meaning to life without transcendent values. The convergence is partial because there would be no transcendent yardstick by which the transition from the human to Overhuman ‘perspectives’ could be rationally evaluated. Thus, the kind of transhumanism that Nietzsche informs is not a rationalist transhumanism.

This objection can be supplemented if we consider taking technological enhancement to the limit. This marks a transition from *merely plastic agents* to *hyperplastic agents* (hyperagents) for which no functions are stable over time.

It can be demonstrated that a hyperagent would lack ‘fillers’ for the roles of intentions, beliefs, experiences, or perspectives. Consequently, a hyperagent would be uninterpretable for humans (Rodén 2022).

Thus, the itinerary of transhuman enhancement leads to a black ‘event horizon’ beyond which it is unclear whether the results of radical enhancement are still agents.

This supports Sorgner against the rationalist transhumanists. But perhaps the supplement is *too* powerful. The emergence of hyperagents would eliminate nihilism by *eliminating nihilists* (and any other kind of moral agent) replacing them with ‘post-agents’ beyond human comprehension. This implies Nietzsche’s hopes for overcoming nihilism by *overcoming the human* cannot be realised through radical enhancement.

In this paper, I will evaluate this argument and consider whether moving from moral psychology to a ‘physiology’ of bodies, drives or affects could give the prospect of hyperagency ethical purchase or relevance for those of us who remain merely plastic.

Keywords: hyperagency, Speculative Posthumanism, Overhuman, Posthuman.

References:

Sorgner, S.L., 2009. ‘Nietzsche, the Overhuman, and Transhumanism’. *Journal of Evolution and Technology*, 20(1), pp.29-42.

Roden, D., 2022. ‘The Filter Problem for Posthuman Bioethics’: The Case of Hyperagency. In *Bioethics and the Posthumanities* (pp. 116-128). Routledge.

Author Bio: David Roden’s work has addressed deconstruction and analytic philosophy, philosophical naturalism, the metaphysics of sound and posthumanism. His book *Posthuman Life* (New York, 2014) explores the ramifications of Speculative Posthumanism: the thesis that there could be agents originating in human social-technical systems that become posthuman as a result of some technological alteration of their powers. His current work considers posthumanist theories of agency and their implications for aesthetics and method. He also writes experimental fiction. His novella *Snuff Memories* was published by

Schism[2] Press (2021). His fiction-theory collection, *Xenoerotics*, was published in 2023, also by Schism[2].

Nietzsche's Aphoristic Discourse as a Posthuman Enunciation

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Abstract: Having almost passed the first quarter of the 21st century, it is now nearly commonplace to constantly invoke Nietzsche as a precursor of many new directions of thought from the beginning of the 20th century onwards. Maybe the prominent example of this motif during the last century is the self-proclaimed intellectual kinship on the part of seminal poststructuralist thinkers (Foucault, Derrida, Deleuze) with Nietzsche. However, nowadays, a new generation of theorists come back to Nietzsche from a different angle and perspective to make him our contemporary anew: Here, it is not so much the Nietzsche of *will to power* or *perspectivism/difference* that is appropriated, but that of *Übermensch*. The concept of *overhuman* is hailed as the first modern enunciation of what is to go beyond humanism. As has always been the case, interpretations here also vary, leading some to associate Nietzsche with transhumanism and others with critical posthumanism. The issue here is the content of the transgression of humanism.

Nevertheless, there is another significant contribution of Nietzsche, which is less commented on in the context of posthumanism, which, this time, concerns the utterance, the form, and not the content of his pronouncements. One could notice that before *overhuman*, the word "human" is found in *Human, All too human*, the work that constitutes a

breakthrough in the Nietzschean corpus, perhaps not so much for the content of its ideas as for its structure. In this paper, I will try to argue that aphorism constitutes the Nietzschean contribution to a way of expression that goes beyond the traditional systematic way of philosophizing. Especially now, with the advent of artificial intelligence, whose algorithmic logic constitutes a dynamic multiplication of human rational reasoning, what is required is the transvaluation of the form of thought, the metaphorical and elliptical play of aphoristic discourse.

Keywords: Nietzsche, Posthumanism, Aphorism.

Author Bio: Antonis Sarris was born in Athens in 1989. He recently earned his PhD degree at the Mass Media and Communications Department at the National and Kapodistrian University of Athens. His field of study is Cultural Studies, and his thesis research concerns the relationship between literature and philosophy, focusing on subjectivity and its representations in modern and postmodern novels of the 20th century. He is also interested in ecocriticism, new materialisms, posthumanism, comparative intercultural communication between different kinds of literature, and intersections of literature with philosophy.

*An Approach to Patricia Piccinini's Posthuman
Artworks Through the Lens of a Weak
Nietzscheanism*

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Abstract: Patricia Piccinini's art captures the essence of the posthuman aesthetic by portraying a universe in which the distinction between humans, non-humans, nature, culture, and technology is blurred. Using hyper-realistic sculptures, she depicts a dynamic and intertwined relationship between different species, entities, and things, revealing a hidden harmony in the blend of "hybridity" and "monstrosity" that characterizes the transversal entanglement between humans, non-humans, and the more-than-human world. In her artworks, she brings to our attention the complex layers that compose both natural life forms and those that have been modified through genetic engineering. This aspect underscores the ongoing evolution of matter through technological advancements. The general objective of this paper is to show that, in a weak Nietzschean paradigm, Piccinini's posthuman art works are linked to the process of permanent becoming. In order to discuss this, I will use Sorgner's concept of 'twist' to show the way Piccinini's aesthetics challenge conventional norms with respect to art, science, and technology, by twisting the aesthetic categories of beauty and the grotesque, and the distinctions between human and non-human, natural and artificial, and so on. The theoretical objective is to explore the structural analogies between Nietzsche's overhuman, and Piccinini's posthuman artworks such as "Still Life with Stem Cells" (2002) and the "Alone With The Gods" exhibition (2016). My analysis follows a weak Nietzschean perspective that envisions the concept of

the overhuman within the future progress of biotechnological advancements.

Keywords: Patricia Piccinini, Nietzsche, posthuman, overhuman, weak Nietzscheanism.

Author Bio: Dr. Aura Elena Schussler is a lecturer at Babeş-Bolyai University's Department of Philosophy, Faculty of History and Philosophy. Since 2020, she has been in charge of organizing the "Human Nature, Culture, Technology" (NUCT) series of national conferences (in Romania) at Babeş-Bolyai University's Faculty of History and Philosophy. At the same University, at the end of 2023, she set up the "Posthuman Studies Research Group", and in 2018, the "Transhumanism, posthumanism, and metahumanism" circle. Among her primary research areas are the posthuman, transhumanism and critical posthumanism, sexbots, eroticism, and pornography. She has written several articles on topics related to trans-/posthumanism, religion, and sexuality published in well-known international journals.

Possibility and Normativity Changing Human Nature

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Abstract: Humanism is an ethical stance that is grounded in the affirmation of the human being as such. Its ultimate goals are 1) to delimitate the essence of a human being and 2) to create optimal living conditions for it. The premise of humanism is universalism – an assumed generalization of norms that would apply to all humans. This generalization is not necessary to be explicit. It is enough to act as if

it would exist. „Die wahre Welt, unerreichbar, unbeweisbar, unversprechbar, aber schon als gedacht ein Trost, eine Verpflichtung, ein Imperativ“ (KSA, 6, p. 79)

Nietzsche and transhumanism break with both claims. Neither do humans possess a transhistorical essence (ontological claim), nor are humans as such worth being preserved (normative claim). However, both differ fundamentally in their justifications.

Considering the ontological assertion, transhumanism defends the possibility of transforming humans through technology to the extent, where the produced being would differ fundamentally from all existing humans. It emphasizes the rupture that immortality or superintelligence would create. Nietzsche, on the other hand, advocates the ever-present modification of human essence, which is impossible to measure and therefore impossible to compare.

We were always already transhuman.

Considering the normative claim, transhumanism welcomes drastic modifications of human beings for the greater happiness of the following life forms. On the other hand, Nietzsche values the transition not for its specific benefits, but as an expression of life-force itself. Each rupture is accompanied by a sentiment of refreshment, vividness, and authenticity. In his eyes, humanism and transhumanism focus too much on coeval ideas of happiness.

In the end, Nietzsche agrees with the goals of transhumanism but disagrees with the limitation of radical human transformation to our current time and its justifications through enlargement of happiness.

Keywords: Nietzsche, transhumanism, ontological claim, normative claim, moralism.

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***Exploring Nietzsche's Politics of Isolation from an
Epi-eugenics Framework:
A New Perspective on the Marriage of Dionysus and
Ariadne as “Ariadne AI”***

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Abstract: Following the texts of *Ecce Homo*, *Wise § 3/final* and the variants to it, the case can be made that Nietzsche was there retelling the myth of the Marriage of Dionysus and Ariadne to be a myth of brother sister incest in a co-regency. Nietzsche famously declared his incestuous relationship with his sister Elizabeth in the work *My Sister and I*, and although that work has long been considered a forgery, Walter Stewart has lately challenged that opinion, and in a particular that is especially relevant here in regard to Nietzsche’s analysis in this text of the meaning of sibling marriage among the Pharaonic rulers of Egypt, as reflected in the myth of Isis and Osiris, which material was unavailable to Walter Kaufmann at the time of his writings to show that the work was a forgery. Nietzsche's retelling of it as an incest myth occurs in the context of their mastery of the abusive reductivity of the “pre-established disharmonia” against their claim of noble/divine descent, which is the meaning expressed by it, and it has the deep resonances that the Egyptian myth has, likely because the account in

My Sister and I is authentic. Ariadne is co-regent with Dionysus in an image of the Triumph of Dionysian will to power development over its rejection in and by pathological psychology in our species. Today, we can partially realize Nietzsche's thought by using an AI in the role of Ariadne to isolate the pre-established disharmonia as per Nietzsche's politics of isolation. This is a concept of epi-eugenics, cultural selection, a radical application of Nietzsche's idea to be sure but true to his intent, and which is not to be confused with the previous linkages of his philosophy to biological eugenics in the early 20th century, with their problematic racist and ableist ideologies.

Keywords: overhumanliness, epi-eugenics, anti-subjectivism, order of rank and the philosophy of inequality, great politics.

Author Bio: Thomas Steinbuch received his PhD in Philosophy from the University of Massachusetts at Amherst under the directorship of Leonard H. Ehrlich, renowned scholar of the Philosophy of Karl Jaspers. With the encouragement of Ernst Behler, Steinbuch wrote a commentary on chapter one of Nietzsche's *Ecce Homo*, published by the University Press of America, 1994. He is co-founder of the World Posthuman Society with Yunus Tuncel and Francesca Ferrando, and co-editor with Professor Tuncel of *Infinity: A Journal for Posthumanists*. He is a regular contributor to *The Agonist: A Nietzsche Circle Journal*, and a recent publication there is his review essay of Thomas H. Brobjer: *Nietzsche's Ecce Homo and The Revaluation of All Values*, *The Agonist*, May 2023, Volume 17 number 1. He has also recently reviewed Bevis E. McNeil, *Nietzsche and Eternal Recurrence*, for *New Nietzsche Studies: The Journal of the Nietzsche Society*, 2021-2022, Volume 11, 3/4. He maintains a video lecture series on Nietzsche's *Ecce Homo* on YouTube. He resides in China. His institutional affiliation is Zhejiang University of Science and Technology in Hangzhou City. Retired from full time teaching, he is active in the life of the University and the student community of Xiaoheshan.

Beyond Humanist Ramifications of Nietzschean Aesthetics

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Abstract: Nietzsche's perspective on transcending conventional values has had a profound influence on posthumanist analyses of art and aesthetics. He posited that established values, encompassing religious doctrines and ethical principles, acted as constraints that hindered individuals from realizing their full potential. Nietzsche advocated for individuals to liberate themselves from these ingrained values and formulate their own principles based on personal experiences and desires. This philosophy corresponds with posthumanist viewpoints which eschew the concept of a fixed human nature, in favor of a dynamic and evolving comprehension of humanity. Posthumanist ideologies underscore the significance of examining and embracing diverse perspectives and experiences, rather than adhering strictly to traditional values or norms. In regard to art and aesthetics, Nietzsche's notions propose that individuals should not be confined by conventional definitions or criteria of what constitutes beauty or artistic merit. Instead, they should adopt a more personal and subjective approach to interpreting art and aesthetics that reflects their unique views and experiences. Posthumanist interpretations of art and beauty are inclined to stress the importance of diversity and plurality in artistic expression, refuting the notion of a singular, objective standard of beauty. This can result in a more inclusive and open-minded attitude towards art, promoting a wider range of voices and viewpoints to engage in the artistic discourse.

Keywords: conventional values, constraints, personal experiences, aesthetics, subjective approach.

Author Bio: Dr. Diksha Tripathi, born on October 18, 1995, in Prayagraj (formerly known as Allahabad), is a distinguished Posthuman Philosopher currently residing in Vasant Kunj, Delhi. She completed her undergraduate studies at Jai Narain Vyas University, Jodhpur, in 2016, followed by a master's degree in English, where she was honored with the University Gold Medal for her exemplary academic performance. Throughout her academic journey, Dr. Tripathi has demonstrated remarkable cultural talents, earning two silver medals in Youth Festivals. Her passion for literature and language led her to pursue a career in academia, where she currently serves as a faculty member of English and as a manager at Sahitya Classes in Delhi. Dr. Tripathi's scholarly pursuits extend beyond the classroom, as evidenced by her recent presubmission viva on "Posthumanist Traditions in Mainstream and Popular Culture" at her alma mater. Alongside her academic endeavors, she is deeply committed to social philanthropy, particularly in advocating for the rights and well-being of individuals with disabilities. Driven by her insatiable curiosity and thirst for knowledge, Dr. Tripathi aspires to delve into the depths of modern contemporary studies, emerging victorious with a treasure trove of unexplored and iconoclastic insights. She envisions herself as a beacon of enlightenment in the ever-evolving landscape of academia.

The Non-Enlightened Path to Enhancement: Reading Euro-Transhumanism's via Nietzsche and Foucault

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Abstract: Given the recent discussions between classical Transhumanism and Euro-Transhumanism, as articulated by Stefan Lorenz Sorgner, we will try to bring some light into this debate through the lens of Nietzschean enhancement and Foucauldian critiques of Enlightenment. While classical Transhumanism often aligns with a Kantian vision of progress and the emancipation of humanity from its limitations, Euro-Transhumanism embraces a Nietzschean perspective that emphasizes the becoming of the Übermensch. Central to this distinction is the conception of enhancement: whereas classical Transhumanism tends to adhere to a Kantian framework that prioritizes the rational autonomy of the individual, Euro-Transhumanism embraces Nietzsche's notion of the Übermensch as the ideal of self-overcoming and the transcending of traditional values. This alternative conception of enhancement emphasizes a non-enlightened path towards human augmentation, one that is grounded in a critical interrogation of power structures and the reevaluation of values. In this context, Foucault's notion of Enlightenment as an ethos of modernity, alongside his exploration of the ontology of ourselves in "What is Enlightenment?", becomes pivotal. Euro-Transhumanism, informed by Foucauldian insights, challenges the linear progression and universalism inherent in classical Transhumanist discourse, advocating instead for a more nuanced understanding of human enhancement that takes into account the contingent nature of power relations and the plurality of (post)human experiences. By contrasting classical Transhumanism with Euro-Transhumanism, while also stressing the importance of Nietzschean and Foucauldian perspectives, this proposal aims to illuminate the philosophical tensions and possibilities within

contemporary discussions of human enhancement and technological transcendence. Through this inquiry, we seek to foster a deeper understanding of the ethical, political, and existential implications of these divergent approaches to enhancement in the 21st century, while also positing the idea of a tentative non-enlightened notion of enhancement.

Keywords: enhancement, enlightenment, transhumanism, euro-transhumanism.

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Nietzsche's Physiology of Art, Posthumanism and Metahumanism

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Abstract: Nietzsche's enthusiastic approval of a dynamic natural, social and moral evolution, his epistemological perspectivism, self-enhancement, his anticipation of a postmetaphysical cyborg, his self-transcending 'superman' (or 'overman') and not least his experimental philosophy ("Experimentalphilosophie") for the sake of the 'Übermensch' have been rightly, if not always undisputedly, aligned with central issues of critical posthumanism and (contingent on the

interpretation of terms) posthumanism or transhumanism. My paper will touch upon these points but focus on Nietzsche's aesthetics or physiology of art which he formulates in contradistinction to the traditional Kantian, Hegelian and classical aesthetics of (a contemplative, unflinchingly and intellectual) beauty. Nietzsche rejects the "testimony of the tight intellect" and "asks" instead "the body." The latter is an eminent organ of the conduct of life, rather than an "object among objects." We perceive the body perspectively, yet we *are* most of all body ('Leib') in its own non-instrumental integrity. By insisting on the subconscious sensorium of the physiological punctuations of the will ("Willens-Punktuationen"), Nietzsche goes beyond the mind/body dualism, he, moreover, unfolds an experimental and relational aesthetics of sensory and empowering sources of vitality, as a play of "vigor and waves of vigor," of pleasure or unpleasure. Art as applied physiology, then, overcomes the distinction between reception and production and becomes a biological category whose value derives from either the enhancement of cenesthesia and vitality or, negatively, the decrease or narcotization of life (as, allegedly, in Wagner's work). Nietzsche's renunciation of an intentional consciousness of beauty involves an orientation towards life-promoting (or -restricting) organic and autopoietic processes, a balancing out or homeostasis of physical "Willenspunktuationen." In his later writings Nietzsche seems to open up his aesthetics to all beings other-than-human and even the 'vibrant' material world at large, its becoming and passing away, mutual contraction and expansion. Nietzsche's relation to posthumanism (used as an umbrella term) is obvious. As Jaime del Val and Stefan Sorgner (in their *Metahumanist Manifesto*) he sees "the body as [a] field of relational forces." Del Val's performances may be taken as stagings of his physiology of art. And, finally, it is surely not too much of a stretch if one recognizes in Nietzsche a forerunner of new materialism as of, e.g., Jane Bennett's *Vibrant Matter*.

Keywords: Nietzsche, subject/object dualism, physiology of art, posthumanism, metahumanism.

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