



P-ISSN : 2074-9554 | E-ISSN: 2663-811

Journal of Al-Farahidi's Arts

available online at : jfa.tu.edu.iq/index.php/jfa



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Beyond the Übermensch: Nietzsche's Critique of
Transhumanism and the Future of Humanity

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Keywords:

Übermensch, technology, identity, agency,
individuality, existence

Article history:

Received 25/8/2025
Received in revised form 18/9/2025
Accepted 19/10/2025
Available online 9/12/2025

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ABSTRACT

This research paper offer a critical examination of transhumanism philosophical approaches through Nietzsche's concept of Übermensch or Overman. While technological improvements promoted by transhumanists as a single trajectory to human progress, Nietzsche's approach become a foundation to mark the individual struggle, self-reliance, and value making as one of the main pivotal marks of human evolution. The study examine multiple elements including ethical, existential and socio-cultural connotations that transhumanists target, warning against the outcomes of collective technological enhancements on individual banishing the unique human experience. This study aims to examine the variations of Nietzsche with contemporary transhumanist literature by applying qualitative, interpretive approach grounded in philosophical analysis and critical theory. The paper basically revolves around concepts, its goal is to discover the ideological and ethical point of interest through examining works of thinkers such as Nick Bostrom, Max More, and Stefan Sorgner. The philosophical divergence highlighted through contrasting and comparing evolution, individuality, and the impact of technology in human condition. In conclusion we clearly visualized that any integration of technological innovation or solutions must take in consideration the preservation of unique human qualities of individuality, cultural depth and ethics .

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ما وراء الإنسان الخارق: نقد نيتشه للتطور البشري ومستقبل البشرية

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المستخلص:

تقدّم هذه الورقة البحثية دراسةً نقديةً للمناهج الفلسفية لما بعد الإنسانية من خلال مفهوم نيتشه عن الإنسان المتفوق. في حين روج أتباع ما بعد الإنسانية للتحسينات التكنولوجية كمسارٍ وحيدٍ للتقدم البشري، فقد أصبح نهج نيتشه أساساً لتمييز النضال الفردي والاعتماد على الذات وصنع القيمة كأحد أهم السمات المحورية للتطور البشري. يدرس البحث عناصر متعددة، بما في ذلك الدلالات الأخلاقية والوجودية والاجتماعية والثقافية التي يستهدفها أتباع ما بعد الإنسانية، مُحذرةً من عواقب التحسينات التكنولوجية الجماعية على الفرد، من خلال نبذ التجربة الإنسانية الفريدة. يهدف هذه البحث إلى دراسة اختلافات نيتشه مع أدب ما بعد الإنسانية المعاصر من خلال تطبيق منهج نوعي تفسيري قائم على التحليل الفلسفي والنظرية النقدية. تدور الورقة بشكلٍ أساسي حول المفاهيم، وهدفها هو اكتشاف النقطة الأيديولوجية والأخلاقية محل الاهتمام من خلال دراسة أعمال مفكرين مثل نيك بوستروم وماكس مور وستيفان سورجنر. تم تسليط الضوء على التباين الفلسفي من خلال مقارنة التطور والفردية وتأثير التكنولوجيا على الحالة الإنسانية. وفي الختام، تصوّرنا بوضوح أن أي دمج للابتكارات أو الحلول التكنولوجية يجب أن يأخذ في الاعتبار الحفاظ على السمات الإنسانية الفريدة المتمثلة في الفردية والعمق الثقافي والأخلاق

الكلمات المفتاحية : الإنسان الخارق، التكنولوجيا، الهوية، الفاعلية، الفردية، الوجود

Many consider that the thoughts from the works of Friedrich Nietzsche are the reference point or foundation upon which many of the modern contemporary ideologies and movements such as the recent, powerful transhumanism movement (which advocates that the human ability could evolve by the means of science and genetic modification) have been built. Nietzschean in some sense central question what where he stands meet opposed premises evolution individualism technology making transhumanist's discourse. And indeed, the transhumanist subject can not only be hypothetical or a subject of debate, because this would be the future of human generations to come, and all the implications it encompasses, which is deeper and more complex than films have the ability of showing. at the primary principles of Nietzsche's criticism is a very intricate explication of evolution. Evolution for him is not necessarily a spectacle in Darwinian mechanics but it is rather philosophical and fundamental approach. Übermensch or as what Nietzsche calls it the Overman is the future of humanity, a new being with extensive capacity for growth, highlighting the importance and transcendence of ongoing human limitations. Transhumanists misinterpret evolution by adopting technological enhancements which become their main goal regardless of other elements. They dismiss many of Nietzsche's principles which at the core of his philosophy including suffering, creativity and the set of human values. Transhumanist technological approach becomes a major concern since it set aside one of main principles of evolution the authentic self-creation which is likely to jeopardies self-development.

The present critical studies thus produce a genealogy of the contemporary post-humanist scenario of the end of man and places it within the context of theoretical and philosophical development and way of thinking within modernity.

It interrogates the relationship between humans and technology, suggesting a future where the lines between humans and machines are blurred. This project will examine how recent critical studies embodies post humanist ideas through disregarding human experience, who often navigate complex technologically infused realities.

The central theme of Nietzsche are the principles called as take on transhumanist, is non-other than individualism. To him culture is necessary to personal perfection, and each person's distinguishing trait is his power to determine his own course.

For transhumanists technology is the heart of the matter – they aspire to a tincture of human surmounted by techie. This removes the meaning of being human – the essence which is neither mechanics nor enhanced physicality – but a process that evolves through influence and real presence. Any human experience has to develop according to Nietzsche through a form of struggle and challenge, whose outcome is that we either make or foster creativity, this contradicts the politics of Transhumanists who prefer humans as nothing more than a shell for technology.

According to Nietzsche, technology is not necessarily at the center of progress and advancement, so his ideas need to be examined and understood clearly. He foretells the predicament of technology and its impact on shaping human experience. Transhumanists' main interest is technological progress, and they often announce it as their main achievements, disregarding the ethical problem and its complications. Nietzsche's precariousness to technological progress invites a wise inquiry in this regard, stimulating the path and the possibility of alienation not to mention the absence of the link that can reinforce divergent technological unification in our lives. The need to realization become very critical since its related to humanity and its future, the assumption and adoption in this subject require a profound reconsideration as it treats the core of human existence and its values

The false ideas generated or promoted regarding different subjects related to evolution, individualism and the treatment of technological developments are driven through Nietzsche's criticism which are seen by many critics as path for humanity future. By shedding light on personal progress supported by self-awareness, Nietzsche drew the question that interrogate transhumanist narrative illustrating humans boundaries and capacities. In doing so, it lays down the question wither its morally acceptable in relation to what it means to be human and the consequences of increased technological progress in complex publicized world. Nietzsche's approach leaves no space to expose and criticize

individualism, which opposes transhumanists belief in collective enhancement and technological solutions. Nietzsche's self-creation is one of his fundamental thoughts, a concept that enables humans to test their ability and challenge the limitations to ascend a new being with values. The true person's characteristics are not dedicated by evolutionary events, ready-made recipes or social construction, alternatively to be authentic is to make his way by embracing the challenge to be identified as an individual who stood against compliance and inferiority. This approach does not adhere to transhumanists concepts, instead they normally involve technological advancements as an instrument for enhancement and sublimity, recommending and advocating collective advances over the existential path of the person.

One of the aspects that transhumanists hypothesize is technology ability to ascend one being, advocating the notion that human beings must overcome their limitations by implementing and intervening in genetic code engineering, neurological efficiency and A.I.

Meantime, Nietzsche's approach calls the emphasize on the collective is highly questionable, disregarding the critical importance of agency and individual capacity to challenge his limitations to reach meaning. This inconsistency puts a question mark on the outcome of these improvements and its results. If the subject under discussion laydown by Transhumanism leads to the creation of improved being, Nietzsche's approach warns against its implications that will lead to suppression and limitations of the main creative forces for true human being flowers.

For Nietzsche, the process of value creation has to go through process and personal experience, which requires an internal will and strength to achieve this level and not call for foreign interventions or technological means. His best example is *übermensch* or over human, who stands out as a single entity that's finds the path and emerged form chaotic life, mold through it shaping his own value and identity.

On the other hand, transhumanist ideology risks reducing the individual to mere components of a larger system, framing value creation as a claim of technological progress rather than a deeply personal and often exuberant journey. Furthermore, transhumanists concepts challenged the social structure, reducing the human being to a single undistinguished

replaceable being if less risking the creation of values to technological progress instead of rooted personal experience.

Transhumanists collective focal point has its own ramifications because it advocates for nihilism, the alternative could lead the person to abandon the owner of self-creation at the expense of passive excessive consumption of technology. Nietzsche's ideas stand against Nihilism, he defends genuineness and confront the insanity of recent ways of existence, calling for humans to hold and learn the value of struggle as a way of extinguished existence. In this way, transhumanists view of an improved version of humanity will develop an individual like an empty shell, losing the fundamental aspects of being evolved through personal experience, struggle and creativity.

Obviously, Nietzsche's concepts stand against what transhumanists advocate for, and according to him these quintessence's need to be looked at discussed, highlighting the importance of human qualities and character refinements over technological enhancements. Nietzsche's deep rooted believe in personal autonomy, he foregrounds the bases for these concepts that support autonomy and individuality on collective effort and technological determinism.

Therefore, the insinuation shaped by Nietzsche for humanity's future and transhumanists agenda, relay on the balance between personal self-improvement and possible elimination of human agency and reason as the result of collective improvement. This methodology stabilizes and narrow the gaps between technology and human authenticity and makes sure that no side improves at the expense of the other. According to transhumanists ideas, which adopt technological improvements to enrich human capabilities and the tension with Nietzsche's ideas, especially in regard to the embodiment of individualism. His take on, on the system of conventional values and him being in the frontline to stand for individual ethical values which is essential to comprehend the contention to transhumanism. While their aim is to improve human biological limitations which at the same time undermines the possibility of advocating for different hybrid versions of an improved being that jeopardize the unique human experience, a principle that Nietzsche marks as crucial for individual and social growing (Campa, 2019).

At the heart of Nietzsche's thoughts is the concept of every single human experience does matter in the process of remaking or rebirth, denying the idea of passive product of evolution and society roles in the favor of active human who can overcome the obstacles. Nietzsche's concept "will to power" is central in his philosophy, an encouragement to state that every person distinctness is essential for human existence. Nonetheless, transhumanism aims to organize the way humans are improved by using technological tools, which will strip humanity of its distinguished tapestry an attribute that makes life diverse and deep. The cause transhumanists try to genetically improve human capacities by implementing, AI, cybernetics may advocate for collectiveness over individual experience, stands against the same concept of the übermensch, an agent that encompass the personalization and authentication of one.

Adding to that, transhumanists rely on technology to make improvements, which is often use a way of narration drawing an imaginary future based on collectivity, which can drive the person towards alienation and strip down their unique experience. Implementing this methodology of shared vision under the title of improvement might endanger a singular standard of improved humanity, consequently, creates unwanted standard that the person will find difficulty to integrate. Nietzsche contempt against those who are fooled by the collective mentality becomes evident, since it would see the impact of transhumanists approach to collectivism as a betrayal to individual spirit. Philosophically, this indication to explore the improvements without critical self-reflection can succumb to a form of nihilism, sacrificing the uniqueness of human experience by giving up to technological defined ideal.

Compa (2019) explains in depth in this philosophy the dispute is that transhumanists goal is to improve human condition through technology may unintentionally encourage the same social norms that depreciate human personality and differentiation.

In a world filled with technological solutions and formed by it, success has different interpretations, capacity and value might also lose its meaning by following a single path to quantifiable improvements, disregarding the qualities of life that define the individual. Nietzsche's

idea of thriving marks a pivotal point where investing in personal values and the relationship with nature become essential. As a result, if the transhumanists do not follow the formation of individual existence, they will sacrifice the essence of existence by creating a new form of life that threatens what it means to be human.

As transhumanists become known to the world, their ideas might create some contention, since there are some people with enough resources to acquire these improvements unlike others who cannot which as a result will fuel the class struggle, another element that will shake the socio-economic status. This has its own impact as it infuriates the injustices, and also will turn the humans into mere pawns stripped out from their qualities competing for the elitist dictated by technological access. Nietzsche's philosophy warns against following the path of defining humans through technology, risking what marks the human experience, reducing these qualities to a product of technology without free will instead of confirmation of human diversity. Nietzsche's philosophical ideas often deal with innate uncertainty to technological progress methodology, making his criticism relevant to transhumanists ideas, especially in regard to contemporary discourse in humanity future. In the same way transhumanism suggests that technological advancement might be the only way to remap human capacities, which makes Nietzsche's doubts to assimilate a utopian goal to technology. These pessimistic doubts towards the impact of technological progress come from fundamental concern regarding the insinuation of this progress to humanity and its essence.

Nietzsche concept (will to power) considers humans as beings who are driven by an innate desire in order to apply it and create value. This stands against what transhumanists see as technological enhancements are the only way to improve the nature of human beings. For them they see technology as one way that leads to progress, however Nietzsche thinks otherwise, contesting their core idea supported by technology which often disregards and ignores the diversity and multiplicity of human experience. His writings in this regard highlight the level of struggle, suffering and making of individual character. He would challenge and warn against unmeasured approaches towards technology that can lead to

submission, eventually this process will decrease the authentic expression of central individualism for his philosophy.

One of Nietzsche's basic criticism lies in the wrong concept that development or any type of enhancement is the only way of improvement. Transhumanists believe that there is only one way to evolution that can pave the way to a state of being perfect. Nonetheless, His genealogical approach puts forward possibilities that underlie historical developments. He insists that since culture permeates value including the one that is shaped by technology are not looked carefully and examined, an arbitrary formation and not globally superior. The risk that comes with implementing technology on a wide scale might energize mediocrity, where values are diminished and risk of fading distinguished individual achievements.

Nietzsche's critique rings true for its diagnosis of the modern state. He came to know that technology, so far from fostering individuality, may make it impossible for human beings even to survive if they lose the meaning of life in the mechanised mode of existence, in which they are raiser or functionaries. To reconcile these tensions, enhancements by transhumanists which are reliant on technological interventions ought to account for Nietzsche's skepticism about the a priori significance of such activities. Are these advancements in technology truly lifting human condition in general, or are they a mere convenient excuse that leaves out the existential battles characteristic to humanity? This is fact of the matter indeed, if it truly helps in bringing man out his own levels or inspires common subjugation will be rethought by Nietzsche to its propaganda and significance.

Lipowicz (2023) representing this ambiguous, disputed for Nietzsche is a position which he suspects here, of the influence of technology versus its series supposedly promotion human condition. A philosopher, demanding, begging to be answered no matter how tedious the years; a question echoing loud and bold in the freethinking discourse of transhumanism: Is it possible to technologically enhance yourself in a way that doesn't push your experience into the land of the utter unrecognizable, traversing doubt to identity in the form of sincerity, not contingency? When the technocratic reality that surrounds us has become a very palpable whiff of life that all societies are so used to that their life

itself exemplifies and represents a life style, where all sorts of answers are given exquisitely, all kinds of existential meanings are provided and all imaginable problems have reached their expected solutions, the kind of sophisticated solutions that fill a daily scene with multiple meaning spaces needlessly but aesthetically, Günderosa Nietzsche calls for to hesitate and critically think about this constellated relationship that we presume or look at between the technological world in which we live and grow up, a world that needs our consideration as humans by nature and by nurture that deserve privacy and protection. Transhumanists gushed over the technology as light on the horizon, Nietzsche on the other hand questions both the means and continue effects that are contingent on things turning up aces — if we are positive here then the trust in technology is the likely means to assist us reason our identity and where we go as humanoids. The Nietzschean spirit of philosophy is nevertheless the kind of lens we want available for examining ethical implications on transhumanism — notions concerning human dignity and moral responsibility about the prospect of technological progress.

From a Nietzschean perspective, in other words, to take seriously the transhumanist challenge is to open ourselves up to investigation of the ethical kernel inherent in the dispensability of humans. He did honor what *übermensch* stands for, a symbol that embodies regular ethical standards and essential validations of human life. This hybrid is what transhumanists are generally demanding: the best of both the increasingly efficient and intelligent evolutionary machine and the biocompatible improvement trends outlined so far that are presumably becoming aligned under collective tight-selection. This, then, may be the search which brings about that decaying unity for which Nietzsche contends. The ethical embodiment here is unique: It is up to the people to adapt to the new way of life as the standard mode of existence, which is designed by technological capabilities, compromising the essence of individual dignity.

Additionally, Nietzsche's emphasis on the significance of human qualities embodies by struggle and suffering to reach excellence, demanding an investigation into moral responsibilities of those who wish to adopt technological solutions. Nietzsche's works always emphasize the notion of challenging and defeating obstacles to improve strength,

character and sense of existence. Transhumanists concepts focus on relieving humanity from suffering and struggle which might unintentionally contribute to minimizing people ability to personal growth and virtuous qualities. Consequently, the argument wither these improvements is to serve the improvement of human condition or become a factor to eliminate essential human experiences which is responsible for forming moral and existential frames.

One of the facts that Nietzsche discuss is directly related to the connotations of the power dynamics which are fundamental in transhumanist practices. Will to power, as Nietzsche argues, is a genuine drive that inspire people to practice their influence and develop their abilities, marking ethics as the governing concept. Regarding transhumanists, it is likely possible that technological improvements unequally managed and distributed throughout the socio-economic lines, which eventually inflame the existing injustices. The ethical challenge raises significant concern: If these technological improvements are controlled by few it will induce a new kind of subjugation, which violates Nietzsche's concept of improving human individuality. The vast majority of people are perceived as sub-human, either excluded from this technological saviour of a lesser state through direct means, a lack of access, or indirect means, taxation of what creates value, potentially diminishing the dignity-deprived in the process, sparking the resentment that Nietzsche described.

This is not merely a fabrication of theoretical abstractions for Nietzsche; it is also a cautionary tale regarding what has become the most perilous characteristic of modernity, the connection between technology and ethical obligation. Morality seems to be disintegrating as we sink deeper into the tenets of transhumanists. He possesses a future of Withdrawal that vanishes and nurtures, its own, self-impossibility and life. To offer a sacrifice carrying an ethical weight to transhumanism requires an awareness for what is lost in our decisions of technology and how we will be held responsible as nation-builders of humanity's trajectory.

Nietzsche initiated his concepts to probe ethical implications regarding transhumanism establishing an interplay of the individual, power and the moral responsibilities that follow. Setting human dignity as the focal point of this analysis, it proceeds to state that any scheme to ameliorate

the human condition through technological fixes will have to confront these ethics if it is to advocate the veneration of humanity in the pursuit of the progress of modern society. And his idea of the Overhuman, certainly has less to do with the transhumanists conception of upgrading the future of humanity, which is a clear upgrade by incorporating more advanced and modern technology. As should be clear both approaches the ideas of a more evolved form of human being but they are very different on philosophical grounds, and in many ways have a lot to do with social organization and cultural values.

Nietzsche's foreground individualism, investing in self-creativity, adapting self-signals and revaluation of values as the center of human progress. On the other side transhumanism emphasizes priority to collective progress by embracing technological solutions, often placing technological enhancements as the only path elevating human condition.

At the heart of Nietzsche's transhumanism critique is a miscomprehension of evolution and the errant belief that it represents a linear ascent or progress toward some predetermined archetype. Here Nietzsche puts that evolution is not 'progress'/'morality leads to improvement', but rather a meandering, ridiculous journey in which chance (or non-chance) often determines if the strong vanquishes the weak. Counter to this, transhumanist views might regard a teleological view that humans (and other forms of life) are being purposively transformed toward some improvement as one day achievable via technologies such as genetic and cybernetic engineering or artificial intelligence; even if challenges arise whether also can be still technically called human, in terms of our characteristics, colors and body/mind/brain structure. And that raises urgent questions about social structures. Democratizing empowering technologies could also engineer a type of society in which possible discrepancies in the opportunity to amplify stimulate a new, précis species of inequality — one where a class of augmented humans exist as a select class above the new minority still-enhanced? The upside of what has been called Nietzsche's critique is that it draws our attention to the posited danger that any exaltation of moral or existential superiority unavoidably risks being tied to an exaltation of a superior state of physical and/or technological development.

Transhumanism is traditionally more focused on collective rise than on individual ascendance, so the self-sufficient worldview that Nietzsche cultivated and embodied stands starkly apart from the transhuman ideal. It is the idea of the *übermensch* that this is not how humans are made, that we do not come from a mold, or from a collective benefit, but we bloom and realize ourselves as individuals. In contrast, the value of the transhumanism (especially along the most collectivist readings) implicitly threatens to reduce a human being into a kind of homogeneous product the style of inhuman beings that transforms the value of individuals into the values as *creation_of_the_arts* (Nietzsche). We could, in such a future society formed by the desires of transhumanism, under a story that we have stopped telling just about progress but about our becoming the collective, at least to some extent wear out this individualism and fall into a conformity or uniformity culture, a culture that strives to make more and more of itself, and at the expense of some fundamental pillars of identity to which Nietzsche gives the best score.

The path as the very determinism explicit had always struck me to one of transhumanism's muckrakers with a sewer in which they try to swim. Yet at the same time, Nietzsche suggests that we ought to be careful of simply perceiving technology as progress. He ranted We are not to be submitted, but to decide critically how technology is developed. The saddest thing is, we accepted wholesale. Here, he highlights the fact that technology does not have to mean growth; it can also lead to another form of alienation and dehumanization. The implications for human culture are grave: a society driven by technology may (inadvertently) create a climate empty of from authentic connection, emotional richness and in the complexities of what it means to be human. This is obviously a long way off from the Nietzscheian affirmation of a life illuminated by rich human relations, creative expression and the need to accept the chaos of existence.

For while much is made of the contrast offered by 'Nietzsche's *übermensch*' or other archetypal such figures to transhumanist imaginaries, too little speculation is recast according to the latter structural profile as indicative of what human beings to come may be. However the suggested consequences on social institutions and elevated cultural ideals via this evaluation not most effective polity forestalling but

even normative impulses approximately moral and existential integral of our current lives with generation. Contributions of Nietzsche (2017b) Summary Nietzschean philosophy is the support of, a reminder in the context of enhancement and advancement transcends at the cost of, the importance of individual distinctive authentic powers balanced with more emphasis on the negative and taking risks in post/ non-mediated technology ideal Nietzschean philosophical system concerning humanity is the narrative of antithesis, its penetrating against teeming optimism transhumanism demanded and eminently against representation points of notions of evolution, individualism and positive tech. Nietzsche's criticism serves as a compelling prompt to reassess several core presuppositions of transhumanist conversation, requiring an attentive and multidimensional humanist perspective broader than mere technological solutions and dialog with the socio-cultural and historical aspects of human beings themselves.

In the frequent attempt to extrapolate from the natural, transhumanism highlights the advantage of the nice-for humans which is fitness and advantageous life; and so forth. Nietzsche however provocatively interrogates the teleological assumptions inherent to such a perspective. That therefore placed the evolutionary fate of humankind as not a straight path from primitive to ideal transhuman, but rather mediated by drives and socialization and myriad other factors. Nietzsche observes that transhumanist design can easily be (mis)conceived as if returning us to an ideal human, namely by imposing obligations of natural authenticity without the meta-phenomenological recognition of the process as artifice and stripped of any conceit of nature in its formalisation. He pleads for "will to power" as a primordial formative force, which forces us to reconsider the evolution legend: perhaps it is not so much that humanity is destined for the sole fate of "tekno" and thus might not have a future, but that its possible futures depend upon its becoming man as a budget-holder of culture.

The aspect of Nietzsche that I will contrast with transhumanism is his idea of individualism—a vital counterpart of the transhumanist dream of collective betterment and sameness. An archetype that embodies the self, creativity and authenticity. This vision could not be further from the kind of improvement programs that transhumanists often promote, and which

so often are designed to produce docile human beings for the sake of a collective dream. By stressing the need for independent-mindedness, Nietzsche counters the transhumanist tendency to valorize the mass technological enhancement of humanity over the status of individual human beings. It therefore established that the flourishing of humanity is to be imagined plentiful in riches of human experiences and stories; hence the betterment of humanity called for the more thorough meditation on what it means to be human flowing beyond the simple augmentation of the human ontos through the advancement of technological wealth of the body or the mind.

Transhumanism runs afoul of Nietzsche's skepticism about the direction and potential destination of human technological progress. In an era when technology is often seen as the solution to human suffering and limitation, Nietzsche's critique of modernity serves as a caution against the sort of over-reliance on artificial overhauls that threatens further devaluation of life. According to him an "overcorrection" of our techno-solutionism "can alienate us from the human experience, risk obscuring human suffering and do more harm than good. Nietzsche wants to believe — and has every reason to believe — that all strength, fortitude and creativity is born from the facing of hardship, rather than an evasion of it by technological contrivance. But with this line of argument, Nietzsche challenges us to reconsider reliance upon technology and whether he has discredited the value of the human experience.

A correct reading of Nietzsche philosophical ideas must guide us to a more ethical sensitive understanding of humanity as mediating politics and sociology, but also dialectically sequencing the movement of the history of processes, the culture of processes and the determination of technological becoming with the life of man. Finally, the criticisms of Nietzsche transhumanism compel a rethinking of the societal manifestations of the notions of the future of human life by endorsing a much broader understanding of human capacities as ordered by a self-controlled orientation towards reality and as grounded in an existential engagement with life-concerns that we cannot and do not want to shed. In response, this counternarrative rejects the reductionist instinct of transhumanism and advocates for a wide expansion of humanity in a dynamic and evertechnologizing world., A close reading of Nietzsche's

critique of transhumanism unearths major misunderstandings of evolution, individualism and technologically sustained progress that continue to shape our contemporary understanding of humanity. The world that Nietzsche illustrates is one in which evolution doesn't simply transpire genetically and through the survival of the fittest (God bless) but also through one's existentialism where one must find purpose or be damned. This kind of perspective, then, implies the course of humanity can never be reduced to the sole determination of technological improvement or enhancement, as balloon transhumanism would have it. The Nietzschean emphasis that life is centered around a "yes saying" to existence, exercise of will and nurturing of personal morals that can be distilled down to a shot of high-tech and this straightforward interpretation of evolution.

If we are to read Nietzsche criticizing transhumanism, we would need a reminder of one of Nietzsche's critiques that is easier to adapt than others, and that is one of the pressing issues within transhumanist thought: that of individualism. There is a social project of human ability in the transhumanist rhetoric; one which may end up losing the plot on what it is for a person to be themselves. Nietzsche proposes a type of individualism that reveres and even venerates the unique productive force of the individual – which is the complete opposite to homogenizing technological morality. In other words, as long as the danger of transhumanism consists in subordinating individual fulfilment to the achievement of superior beings and goals, it risks generating a flat (ideal) humanity, devoid of moral and existential dimension.

In this sense, Nietzsche will offer the opportunity to critically assess the idea of progress that is partially behind the transhumanist discourse. Where transhumanism promises a technological straight line to a better humanity, Nietzsche's philosophy challenges progress as an unqualified good. Progress he suggests is not creating shiny objects or plucking technology off a tree it is adding layers to the very essence of our humanity, our creative minds and the existential angst that allows us to grow and learn about ourselves. It serves as a powerful alert that one of the standards of advancement for us as humans must include surveillance over ethics, retaining authentic personal and collective identification.

In the end, however, the outcomes of Nietzsche's critique are not abstract; they require some thinking about what the future should be like. Now, in the period after the accelerator, strung out on the problems of biotechnology and artificial intelligence, we need to be schooled in the thinking of the age to orient ourselves through our ethical shock in the face of transhumanism? It cannot be the case that the drive toward advancement trumps the most fundamental questions of existence, or that such a drive outweighs unique biological and psychological facts that carve our moral landscape. An enlarged notion of character with six components and its place in consideration of a new Renaissance By his address to technology, we are provoked to think about technology in modernity and its styles of pedagogy, against a suggestion about the forms of character we need to lead us into humanity's far excess from the collective past. This reflexivity is relevant if the meaning of 'the future we make' (meaning policy choices) and vis-à-vis the aesthetic literature regarding created life comes ever closer to aligning with a more nuanced account of what it is to be pleased as people or groups of people, and given humanity as an existential aspiration - with actual progress being made that respects us as such, rather than being nothing more than snuffed out where we have the hubris to think we should exist, in the name of technological utopia. An appropriation of Nietzsche, then, may help us critique and also assess transhumanist ideologies, thereby keeping humans at the root of their being in a world that can never stop-becoming.

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