

Beyond Humanisms

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Introduction

- Who are we at the beginning of the 21st century?
- Hominisation and humanisation
- Dwelling or *ethos* in a shared world
- Do we need a new kind of humanism?



A Short History of Western Humanisms

- Socratic Humanism:
 - Mythical messages
 - An incomprehensible being
 - *hermenés* = messengers of the gods
 - *angelos/angelía* = messenger / message
 - Bottom-up theocentrism



A Short History of Western Humanisms

- Christian humanism(s):
 - „good news“ (*euangélion*)
 - The Catholic Church and Martin Luther
 - Religious humanisms



A Short History of Western Humanisms

- Humanisms in Renaissance and Modernity:
 - Giovanni Pico della Mirandola (1463-1494): „De hominis dignitate“
 - René Descartes: „which kind of life shall I choose?“
 - „Spiritual Exercises“ (Ignatius of Loyola)
 - „Passions of the soul“
 - The mind and the body



A Short History of Western Humanisms

○ Immanuel Kant:

- „homo phaenomenon“ and „homo noumenon“
- „intellectual beings“
- „dignity“ („Würde“) and „price“ („Preis“)
- The „true self“
- The „moral law within me“
- Pragmatic Anthropology



Beyond Humanisms

- Donna Haraway and Katherine Hayles
- Human enhancement
- Nick Bostrom's „transhumanism“
- Bostrom & Savulescu: „are we good enough?“
- Synthetic biology
- What is posthumanism?



Beyond Humanisms

- Rosi Braidotti: *zoé* and *bíos*
- Bruno Latour: „we have never been modern“
- Martin Heidegger’s „Letter on Humanism“ (1946): „I wonder whether that is necessary“
- Humanisms and the *humanum*



Beyond Humanisms

- The anamorphic switch from ,is‘ to ,as‘
- Hans Holbein: The Ambassadors





Beyond Humanisms

- Decentering the anthropocentric attitude of humanisms
- An uncanny call
- On charlatans
- On -isms
- The ideology of digital metaphysics
- On blocking the dynamic of the ‚as‘



Beyond Humanisms

- Luhmann's „Mitteilung“
- Lacan's „object“ of human desire
- Heidegger's „hermeneutic circle“
- The „angeletic circle“
- Lacan's „crossed“ subject



Conclusion

- Message society
- Ecocide
- *a de iure* united and *de facto* divided humanity
- Humanity and humanities
- Beyond humanisms

Conclusion

Sei Shōnagon (清少納言) (ca. 966-1017)



The Pillow Book (枕草子 *Makura no sōshi*)



Conclusion

仏は、薬師。如意輪(によいりん)の人を渡しわづらひて、頬杖(つらづゑ)突きて嘆き給へる。いと哀れにかたじけなし。

Hotokeha Yakushi. Nyoirinn no hito wo watashi wazuraite tsurazueo tsukite nageki tamaheru, ito ahareni katajikenashi.



Conclusion

„Among the Buddhist gods, Bhaisajyaguru (the Healing Buddha) is the best. Nyoirin Kannon is the most impressive and gracious one too. Nyoirin Kannon holds the head with the hand, deeply immersed in the nature of the human soul and in the ways on how to save it.“ (Sei Shōnagon)
(transl. by RC and Makoto Nakada)



Conclusion

- ファイル:NYOIRIN KANSHINJI

Source:http://ja.wikipedia.org/wiki/%E3%83%95%E3%82%A1%E3%82%A4%E3%83%AB:NYOIRIN_KANSHINJI.JPG

如意輪観音像 大阪・観心寺 平安時代前期

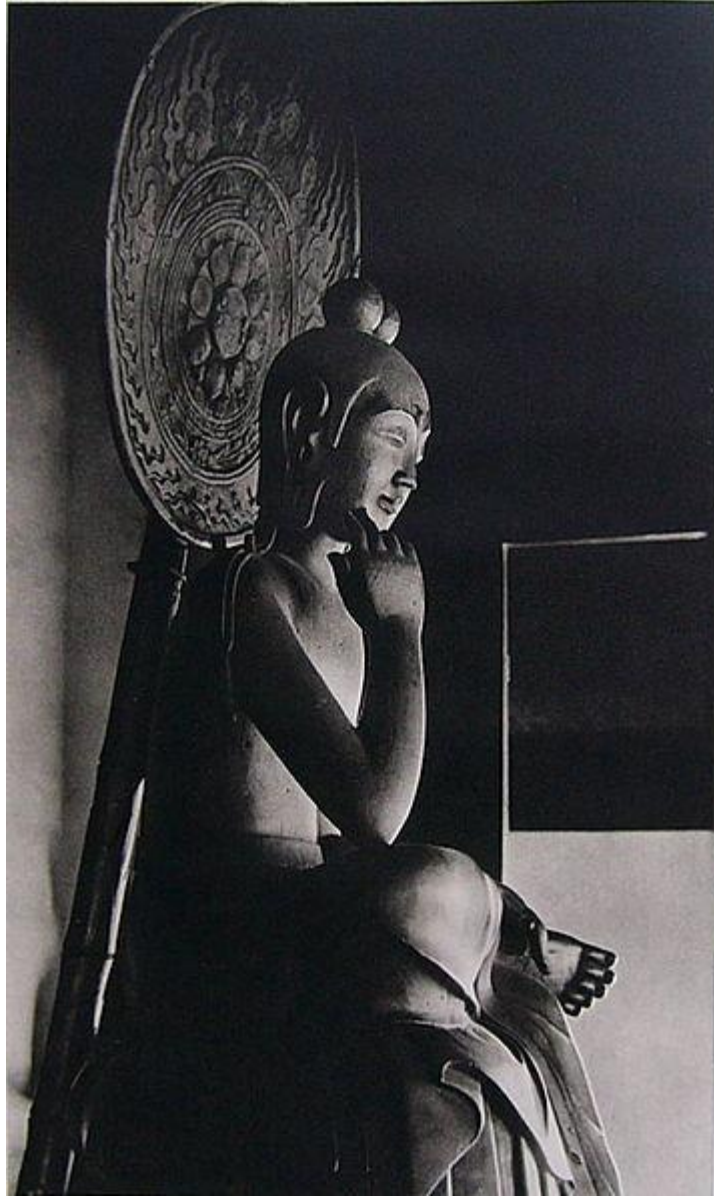




Conclusion

○ ファイル:Bodhisattva Chuguji

Source: <http://ja.wikipedia.org/wiki/%E4%B8%AD%E5%AE%AE%E5%AF%BA>





Conclusion

Illustration from Masami Iwata (1893-1988) In: Sei Shōnagon: Das Kopfkissenbuch einer Hofdame, Zürich 2004, p. 236.





Conclusion

The Buddha is thinking ABOUT the human – beyond metaphysical fixations. S/he is deeply immersed in this QUESTION. S/he does not have a definite humanistic answer also concerning the wishes, including ,transhuman‘ ones, of humans that s/he is supposed to fulfill.

So do I – being much less than the Buddha.