

Article: Nietzsche's Overcoming of Humanism - Kuldasi

Post by "Cassius" of September 14, 2021 at 8:51 AM

Given Nietzsche's antipathy to Stoicism and his somewhat embrace of at least some aspects of Epicurus, I expect this article to have relevant material on what separates Epicurus from humanism.

and the death of God (2.2). These discussions will enable us to see that humanism is rooted in nihilism in the sense that it shares the same life-denying perspective that has produced nihilistic values throughout the history of metaphysics. Then, I will elaborate humanism in the context of Nietzsche's notion of reactivity in order to enable us to see how humanism and nihilism reinforce each other, and will argue that it is possible to diagnose a latent humanism in nihilism (2.3). Next, I will investigate the series of replacements that have taken place on the level of values in the epoch of the death of God, replacements that lead to a transition from the God-instantiated version of the nihilistic paradigm to its human-instantiated version (2.4). In doing so, I will argue that the central organizing function of the idea of God in the nihilistic structure, and the ontological superiority granted to this idea, are assumed by a certain evaluation of human being, i.e., the subject. Nietzsche's critique of

nature with his thought of the will to power. Firstly, I will discuss the anthropomorphic (metaphysical) conceptions of nature which reinforce the false ontological superiority given to the human being vis-a-vis other natural beings (3.1). Secondly, I will present the significance of Nietzsche's Dionysian perspective and discuss his Dionysian worldview which shows itself as the will to power (3.2). This discussion will enable us to see that Nietzsche's thought operates outside both theological and anthropocentric instantiations of the nihilistic paradigm and provides us with an interpretation of nature which emphasizes the radical multiplicity of existence that is irreducible to human terms. Thirdly, I will investigate the perspectivism of the will to power and Nietzsche's emphasis on the impersonality of the phenomenon of interpretation, which, in my view, have significant implications concerning Nietzsche's dehumanization of the world through decentering the subject (3.3). Then, I will draw the conclusions of the Nietzschean notions of the will to power and perspectivism in an attempt to indicate how they destabilize traditional

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