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Autore	Miyasaki Donovan
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of Domination -- 2 From Animal to Human Life: Internal Domination as a New Criterion of Health -- 3 A Moral Ideal Without Moral Content: Agency as the Criterion of Human Health -- 4 An Immoralist Answer to the Problem of Moral Conflict -- References -- Part II: Politics After Morality: A Reconstruction -- Chapter 6: Politics After the Prejudice of Morality -- 1 How to Persuade to an Immoralist Ideal: Shaw and the Problem of Legitimacy -- 2 How to Motivate an Immoralist Ideal: Drochon and the Problem of Nobility -- 3 Genealogy as Immoralism: Non-normative Description of Moral Practice. References -- Chapter 7: Nietzsche's Moral Philosophy as Disguised Political Philosophy -- 1 Educating the Educators: Moral Philosophy as Moral Psychology? -- 2 Beyond Moral Psychology: Genealogy as Historical Materialism -- 3 Against Moral Philosophy: Political Philosophy as First Philosophy -- References -- Chapter 8: Conclusion: Immoralist Metapolitics and the Possibility of a Nietzschean Left -- 1 Immoralism as Historical Materialist Politics -- 2 Immoralism as Metapolitics -- 3 Nous Autres, Utopian Socialists: Immoralism as the Foundation of Left Politics -- References -- References -- Index.

Sommario/riassunto

Nietzsche's Immoralism begins a two-volume critical reconstruction of a socialist, democratic, and non-liberal Nietzschean politics. Nietzsche's ideal of amor fati (love of fate) cannot be individually adopted because it is incompatible with deep freedom of agency. However, we can create its social conditions thanks to an underappreciated aspect of his will-to-power psychology. We are driven not toward domination and conquest but toward resistance, contest, and play—a heightened feeling of power provoked by equal challenges that enables the non-instrumental affirmation of suffering. This incompatibilist, anti-teleological psychology leads to Nietzsche's distinctive immoralism: the abandonment of cultural means of human improvement for a historical materialist politics of breeding that produces future higher types through changes to our political order's material conditions. Politics becomes first philosophy: it is not grounded in moral values but is instead the very source of their legitimacy. Moreover, despite Nietzsche's professed aristocratism, his immoralism offers a stronger foundation for a renewed left, attacking conservative politics at its very root: the belief in moral order, authority, and responsibility.
