

NIETZSCHE PHILOSOPHER
OF MULTIPLICITY AND THE MASK

PART ONE

NIETZSCHE AND SOCRATES

- 1.1. Nietzsche's polemic versus the traditional literary and philosophical interpretation of Socrates
- 1.2. The reading by Nietzsche's interpreters of the Nietzschean interpretation of Socrates
2. The "Socrates" problem
- 2.1. Nietzsche's first readings of Socrates, and the predicament to which they lead
- 2.2. The masks qua multiplicity as a means of overcoming the predicament resulting from Nietzsche's readings
- 2.3. Atopia: the problem of the reduction of multiplicity in Socrates
- 2.4. Atopia as the search of authenticity

PART TWO

THE AESTHETIC AS A CONSTITUENT ELEMENT
OF THE PHILOSOPHISING SUBJECT

- 2.1. The artist philosopher
- 2.1.1. Socrates practicing music: The discourse about the artist and the beautiful body, and its translation into the discourse about the orchesis
- 2.1.2. Art and philosophy as orchesis: Metaphoric discourse about the imaginary as art and philosophy
- 2.1.3. The philosopher in Nietzsche as orchoumenos (mainly impersonator)

- 2.2. The interpretation of the "homo natura" text: dreaming and art, art and philosophy
 - 2.2.1. The discourse about dreaming as analogical discourse about the "physics" of art
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- 2.3. The logos of philosophy and the logos of the body in the philosophizing subject of Plato and Nietzsche
 - 2.3.1. —of Plato
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PART THREE

MULTIPLICITY AND THE DISCOURSE OF SUSPICION

- 3. The reduction of multiplicity to the will to power
 - 3.1. The movement in the thought of the philosophizing subject as "topography" of the mask
 - 3.1.1. Example of "topography" I: the philosophical "topos" of the free spirit; the problem of the philosophical discourse as the will to truth
 - 3.1.2. Example of "topography" II: the philosophical "topos" of the tragic; the problem of the philosophical discourse as nihilism
 - 4. The overcoming of the reduction (see 3 above) by the discourse of suspicion
 - 4.1. The autonomy of the imaginary as wandering, atopia, metaxi (between)

- 4.2. Sample examination of the philosophical discourse of suspicion
 - 4.2.1. Discourse of suspicion and metaphor: the “forbidden metaphors” as an attempt to destroy the philosophical discourse
 - 4.2.1.1. The introduction of the discourse of suspicion in the metaphor of Oedipus the philosopher, searcher for the absolute as truth
 - 4.2.1.2. The ambiguous metaphor of the “veiled woman”: symptomatology of the discourse about the autonomous imaginary and the absolute as truth
- 4.3. A definitive interpretation: the dangerous discourse of suspicion ultimately harmless? Attempt to reduce it to an authentic expression of the will to power
- 4.4. Return to the discourse of suspicion: Self - reference; the predicament of the philosophical discourse as discourse about the will to power, and the overcoming of the predicament by the discourse of suspicion