

Table of Contents

Acknowledgements	v
Nietzsche's works and abbreviations	vii
Introductory Chapter	1
I. The Research setting and question(s).....	1
II. The objectives of the research.....	4
III. Pertinent terminologies and usage	5
IV. The Systematic presentation of the dissertation.....	9
 Part I: The Conditions for Individual <i>Autopoiesis</i>	
Chapter 1: Nietzsche's Singular Individual and the Type <i>Übermensch</i>	17
Introduction	17
1.1 <i>Schopenhauer as Educator</i> : Nietzsche's Scheme	18
1.1.1 Singularity in <i>Schopenhauer as Educator</i>	24
1.1.2 Elements of Schopenhauer's Singular individuality	28
1.1.3 Failure to Emerge from Animality	36
1.1.4 The Individual and Singular Individuality	40
1.1.5 Affirmation of life: Justification for Singular Individuality....	41
1.2 The <i>Übermensch</i> and the Singular Individual	47
1.2.1 The <i>Übermensch</i> in Nietzsche's Published Works	49
1.2.2 The <i>Last Human Being</i> : Nietzsche's Despicable Type	51
1.2.3 The <i>Übermenschen</i> : Nietzsche's Best Type	60
1.2.4 The Type <i>Übermensch</i> and Singular Individuality	63
Conclusion.....	69
Chapter 2: Psychology of the Type <i>Übermensch</i>	71
Introduction	71
2.1 Nietzsche: Psychology and the Will to Power	72
2.1.1 The Will to Power: The Psychology of the Type	79

2.1.2	Will: ‘Affect of Command’	85
2.2	The Type <i>Übermensch</i> and Giving Style	115
2.2.1	The Strong and Weak wills	123
	Conclusion.....	125
	Chapter 3: The Extra-Moral Life of the Type <i>Übermensch</i>	127
	Introduction.....	127
3.1	Brief Historical Note on Eternal Recurrence	128
3.1.1	The Eternal Recurrence in Heraclitus.....	128
3.1.2	The Eternal Recurrence and the Stoics.....	131
3.2	Scholarly Approaches to Nietzsche’s Doctrine of the Eternal Recurrence.....	137
3.3	Eternal Recurrence in Nietzsche’s Corpus.....	142
3.3.1	Eternal Recurrence: Nietzsche’s 1881 Sketches	142
3.3.2	Eternal Recurrence: <i>The Gay Science</i> , 1882	146
3.3.3	The Doctrine of the Eternal Recurrence in <i>Thus Spoke Zarathustra</i> 1883–1885.....	147
3.3.4	Eternal Recurrence: in <i>Beyond Good and Evil</i> , 1886.....	168
3.4	The Eternal Recurrence: The Formula of Affirmation	174
3.4.1	Eternal Recurrence: Orientation on Time and the Will.....	179
3.5	The Ethical stance of the Type <i>Übermensch</i> : Extra-Moral Life	192
3.6	Morality of Custom	197
	Conclusion.....	200
	Part II: Dialogue with Ethno-philosophy and <i>Cosmopoiesis</i>	
	Chapter 4: The Ethno-philosophy of <i>Shienyu Ni Shienyu</i>	203
	Introduction.....	203
4.1	Ethno-philosophy and the Communal.....	204
4.1.1	The <i>Abaluyia</i> Ethnogenesis.	206
4.2	<i>Shienyu Ni Shienyu</i> as Ethno-philosophy.....	217
4.2.1	Makumba on the Ontology of <i>Shienyu Ni Shienyu</i>	219
4.3	Evolution of the African Philosophy of Sociality	232

4.3.1	Senghor on Négritude	237
4.3.2	<i>Ujamaa</i> : Nyerere's Model of African Socialism	244
4.3.3	Brief Critique of Nyerere's <i>Ujamaa</i>	256
	Conclusion.....	258
	Chapter 5: From <i>Autopoiesis</i> to <i>Cosmopoiesis</i>	261
	Introduction	261
5.1	The Nature of Individual <i>Autopoiesis</i> in Nietzsche	262
5.2	Nietzsche on the Perfection of the Social World of Humanity ..	271
5.2.1	The In-Depth Knowledge of History: A Prelude to Social Involvement.....	273
5.2.2	Nietzsche on Failure of the Reformation.....	280
5.3	<i>Cosmopoiesis</i> and the Type <i>Übermensch</i>	291
5.4	Beyond African Philosophy of Sociality	297
5.4.1	Aimé Césaire and Frantz Fanon: Towards African Existential Philosophy	297
5.4.2	<i>Shienyu Ni Shibala</i> : Appropriating the Sense of Tragedy	302
	Conclusion.....	306
	General Conclusion	309
	Bibliography.....	319