Nietzsche and Freud
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Many of the things that Freud said were pre-empted by Nietzsche, for example the idea of the subconscious. Both Freud and Nietzsche were thinkers who were trying to understand what an honest intellectual response to the historical phenomenon of modernity could look like. Modernity is where

> *. . . the people have lost their ancient beliefs; the parson sits at home and unravels his vestments, one after another . . . (Franz Kafka, A Country Doctor, 141)*

Markers of Modernity

epistemological crisis "I was in great perplexity" (136)

the efficiency of aimlessness "you never know what you are going to find in your own house" (137)

the twinning of pathology and sex the boy's wound (141) Kafka's bisexuality? See Foucault's *History of Sexuality*

lack of agency first, the doctor cannot help because the boy is healthy; then he cannot help because the boy is past helping (141)

collapse of eschatology "it cannot be made good, not ever" (143)

Another parallel between Nietzsche and Freud is that both were trying to do to psychology what Darwin did with respect to life: explain by revealing its history. The important difference for Freud is that he used ontogenesis instead of phylogenesis for his explanation (25). Here are some key concepts in psycho-analysis.

drives	irrational drives determine human behaviour; rational explanations are epiphenomenal (confabulation)
neurosis	conflict between the unconscious and the conscious creates repression
subconscious	the wall between the unconscious and the conscious is porous, but information which passes through is encrypted in symbols (dreams, myths, jokes, Freudian slips)
psycho-analysis	therapy is bringing-to-consciousness and transference (32)

Oedipus Complex
: early childhood amnesia obscures the Oedipus complex

Id Ego Superego
: the rational identity is confronted with an animalic identity and with a repressive identity (double object selection, separated by latency, 37) (for "id" see the groom in "A Country Doctor" (137), for "superego" see the priest in "The Trial")

sex
: the explanatory power of sex (16), although sexual desire ultimately must be sublimated (19, 26) (and, sometimes, a cigar is just a cigar, 40)

Highlights of Infantile Sexuality

- primeval history and amnesia: "infantile amnesia turns the childhood of each individual into something like a prehistoric past" (37)
- the importance of latency
- sexual innocence and exaggerated sexual desire (16)
- notice how Freud struggles to define abnormality (19, see his dam analogy on page 26)

Psychological Dams

It is a well-known trope in psychotherapy that the water will eventually find its way downhill, but it is in some sense left to the will to bar or encourage its flow. Freud identifies three psychological dams:

- disgust
- feelings of shame
- aesthetic and moral ideals

One way in which Freud stands in contrast to Nietzsche is the way in which Freud encourages development into a "normal and encultured individual" (39). One of Freud's famous tools for this development is sublimation: "diversion of sexual driving forces from sexual aims and their direction to new ones" (39).

Both Freud and Nietzsche have their misogynist moments, but in quite different ways.

- "the preference for the hand already suggests the important contribution that the drive for mastery will later make toward masculine sexual activity" (48)

- "under ordinary conditions, she may remain normal sexually, but if led on by a skillful seducer, she will develop a taste for every sort of perversion" (50)

The holy grail of psychology:

- identify the principal explanatory tokens of behaviour
- provide a causal rather than a teleological explanation of behaviour

The phenomenology of an action is such that it appears to be caused by a volitional state, by a willing. This is a primeval delusion.

Inner Opacity

Riccardi's *Inner Opacity* view implies the following:

- it is false that we are directly aware of our mental states
- self-knowledge (privacy) is not privileged over other-knowledge (mind-reading)

The following play a crucial role in the Inner Opacity view:

folk psychology language and the phenomenology of conscious attitudes

consciousness consciousness is a surface and sign world, a world of generalities, "all becoming conscious involves a vast and thorough corruption, falsification, superficialization, and generalization" (Gay Science, 354)

drives homuncularist and dispositionalist interpretation (Riccardi's functionalist reading)

Some views from cognitive science that are informative with respect to Nietzsche's view:

Alvin Goldman mind-reading is primarily simulation

Alison Gopnik mind-reading is primarily theory

Peter Carruthers self-knowledge is primarily theory

According to the IO view, "the same set of cognitive capacities enables both introspective self-knowledge and outward-directed mind-reading" (226). James Sully's "obscure region of self-consciousness" (231).

Freedom: The Interpretive Riddle

Nietzsche appears to reject the following:

- freedom
- self
- will
- responsibility

John Richardson takes this wholesale rejection as an indication that there is another (superordinate) kind of freedom that Nietzsche endorses (127f). It important to note that the type of freedom that Nietzsche rejects is not only illusory and non-existent, but its pursuit is damaging and diminishing.

Richardson is on board with Leiter's project of naturalizing Nietzsche. Richardson claims that Nietzsche primarily wants to naturalize freedom

$$\begin{bmatrix} \text{animality} \\ \text{evolution} \\ \text{history} \end{bmatrix} \longleftrightarrow \text{freedom of metaphysical subject}$$

If the freedom of a metaphysical subject were a thing, it would have to be conceptually simple. The historically grown freedom of an animal, however, in all its contingencies is complex (compare the complexities of a natural language to the relative simplicity of an artificial language such as logic or python).

There is a characteristic Nietzschean critique of epistemology here: we tend to embrace metaphysical beliefs that are adapted to our epistemological apparatus. It is as if concepts were percepts and we hold true what is visible to us based on our perceptual equipment.

Freedom in the Nietzschean sense is the feeling of power while commanding another. Its opposite is the constraint to obey, which creates internal pressure that cannot be released freely.