Nietzsche

1 Against Reason

Open criticism of enlightenment and associated christian civilisation

1.1 *Reason not regarded as basis for harmonious existence*

harmony not reachable or desirable

1.1.1 undermines ability to achieve noble life

1.2 *humans to struggle and overcome own limitation of existance*

1.2.1 rejection of higher order / transcendental foundations

1.3 *acceptance of life in the here and now*

1.3.1 e.g. pain / suffering as permanent part of life

1.4 *iconoclastic views*

1.4.1 philosophizing with a hammer

1.5 *"being untimely"*

1.5.1 'ecco homo'

1.5.2 not responding to needs of his time

1.6 *religion as nihilistic - leading to a meaningless existence*

neither religion / reason can grasp 'basic elements' 'first principles' because there are not any! - constant flux

1.6.1 god is dead - no further belief in existential deity

1.6.2 'beyond good and evil'

1.7 *premises for this argument*

1.7.1 disputed claims to truth of religion and philosophy

idea of 'real world' beyond our reach disputed.

tendency to deposit two worlds
what is the truth of the world as we experience it? anyway... it can't be found
so don't spend too much time on it
denigration of experience / world
'Two Worlds'
a misunderstanding, a denial,
cold calculation of reason a tyrant. abolishes experience to tell us that they are not real.
truth is invented by humans
language and grammar: a system of signs that refer to a separate independent world
bound up with language, culture, perspective
different representations to ourselves
attribution of causes to people / events in order to explain them
metaphysics of language
language brings us to a false (re)discover of what is out there when it is already there....
truth through the tools to look at the world
'god is dead'
because religion can no longer reveal to us truths of the world
e.g. Darwin, science etc; not made in image; narrative fiction rather than a worldly truth
as Moderns we are aware of multiple truths?
blind faith is no answer

1.7.2 criticism of morality

what is good and bad?
moral claims are misleading
not inherent
there is no incontestable basis of morality
assertions of...
good and bad refer to things (originally) to preserve ourselves
'human, all too human'
the origins of values forgotten in the desire of self-preservation
modern morality is self-empowerment through morality; a slight and ineffectual morality
'trans-valuation of morals'
what was good and what is bad has been confused.
good morals from the positively defined dominate people; bad morals from the negatively defined subordinate
the above inverted gave us slave morality.
Nobel values of the strong are now regarded as despicable
abandon idea of real world, the apparent world is no longer as superficial as it seems
beyond simple classification of good/bad morality

2 The Will to Power and the Superman

'...a YES to life...'

2.1 humanity to overcome themselves

2.1.1 against the levelling and moral sameness ideas of Marx etc

2.1.2 reject the herd instinct

2.2 meritocratic elitist view of empowerment

2.3 The Will to Power

2.3.1 humanity not reducible (id/ego, subject etc)

2.3.2 empowerment not evolutionary principle; an urge to overcome and renew

2.3.3 not FOR power

2.3.4 vital principle of life

2.4 The Superman

übermench: the personification of a cultural trait? a more noble way of living.

2.4.1 overcome ordinary human limitations

future world in which humans have escaped conventional morality
not related to self-interested ego-centric

2.4.2 there will still be the herd; cud-chewing

2.4.3 noble; beyond conventional morality

2.4.4 a standard of judgement; how to judge ourselves

3 Nietzsche and Politics

3.1 an irrational? dumping reason for exultation of power

3.1.1 incorporation into Nazism

3.1.2 Though he himself was opposed to nationalism and its self-referentiality; was also not an anti-Semitic

3.2 influential to Foucault

3.2.1 rejection of metaphysics

3.2.2 forbearer of post-modernism?

democracy and rejection of hierarchy's of the past

3.3 feminists...

3.3.1 politics of liberation

3.3.2 i.e. there are no received ideas, conventions are imposed on us

3.4 Derrida

3.4.1 language is not a mirror on the world

3.5 libertarian?

3.5.1 although interested in the liberation of the strong

3.6 abandonment of universal reason

3.6.1 positive conclusion?

3.6.2 negative conclusion?