

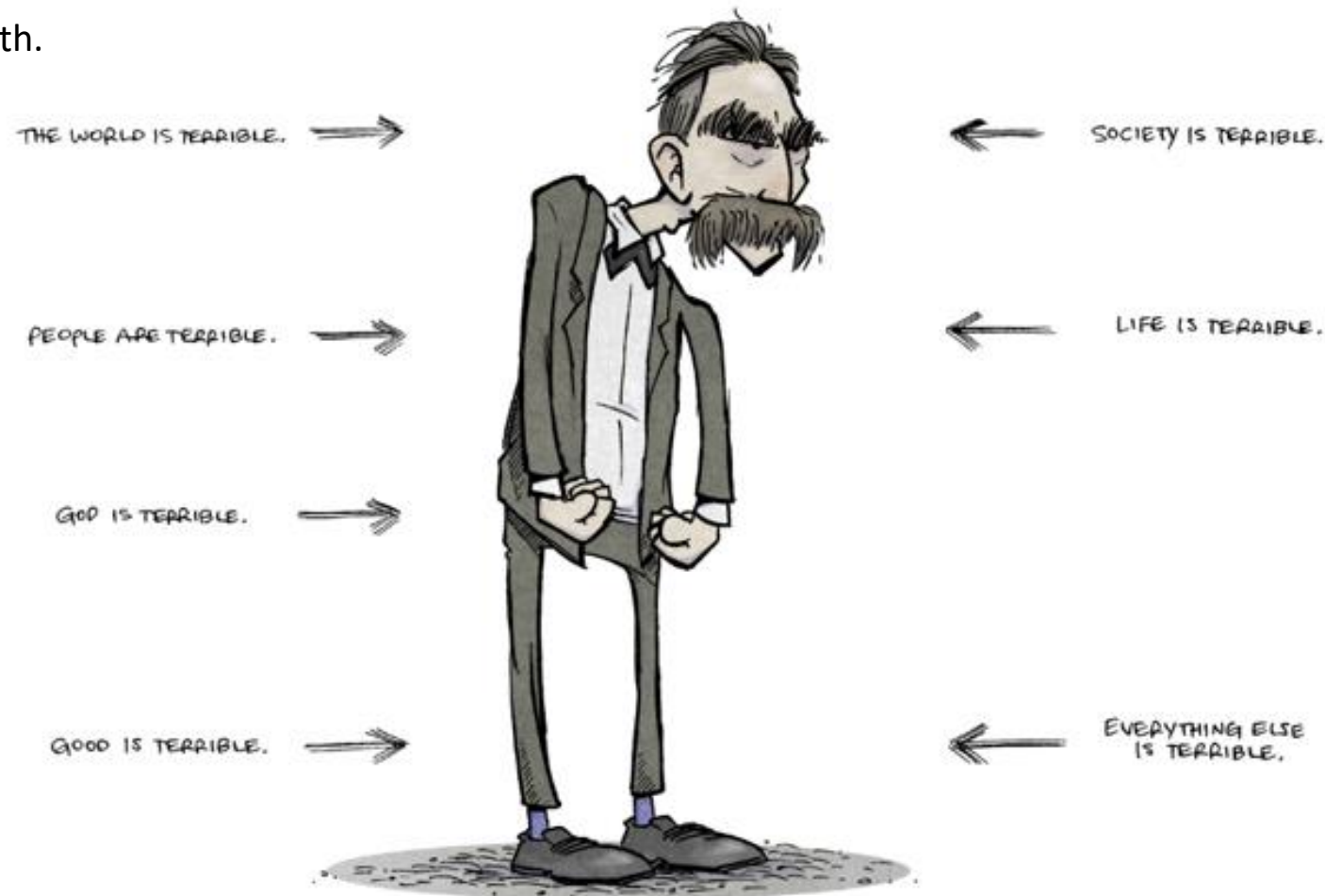
FRIEDRICH NIETZSCHE

One of the most influential of all modern thinkers.

Much of his work revolves around Nihilism and the basis for good and evil.

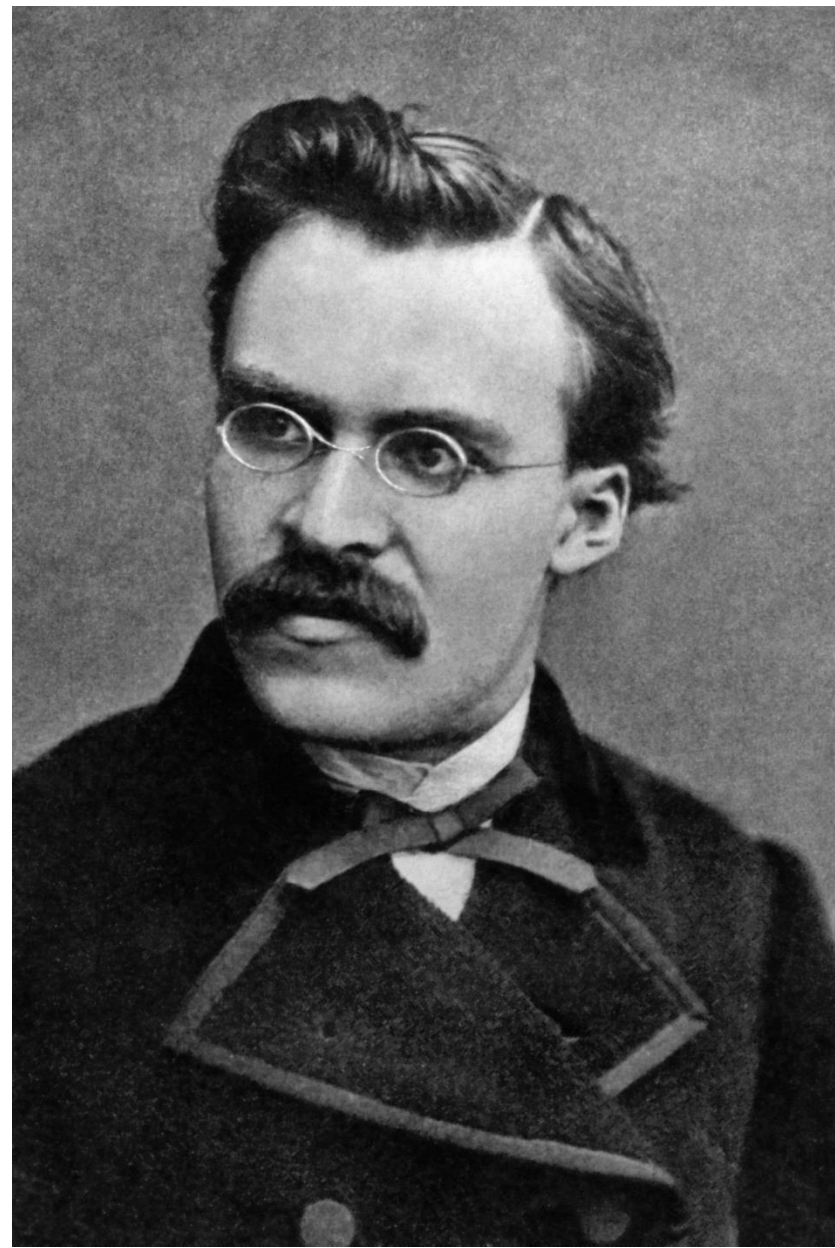
He argued that the development of science and emergence of a secular world were leading to the death of faith.

ANATOMY OF FRIEDRICH NIETZSCHE



FRIEDRICH NIETZSCHE

Biography



Philosophy (major ideas)

God is dead

- ↳ Nietzsche believes that European society has been stagnant since the time of Socrates
 - ↳ A rebirth was needed, but not through God. He felt German music would revitalize society
 - ↳ He argued that the development of science and emergence of a secular world were leading to the death of Christianity.

Nietzsche claimed that the principal of “life” is of more pressing and higher concern than that of “knowledge”, and that the quest for knowledge should serve the interest of daily life

For Nietzsche, the meaning of life is to live authentically and powerfully, creating one's own goals and values

Nietzsche writes disapprovingly of some people (Darwin, Rousseau, Carlyle, Dante), saying they serve to decay culture. He then applauds the likes of Caesar, Napoleon, Goethe and Dostoevsky

Nihilism

- ↳ the rejection of all religious and moral principles, in the belief that life is meaningless.
- ↳ extreme skepticism maintaining that nothing in the world has a real existence
 - ↳ Nietzsche notes that there was an eternity before human beings came into existence, and believes that after humanity eventually dies out, nothing significant will have changed in the great scheme of things.

Nietzsche believed that the need/will for Power was the only real motivator and explanation for people's actions.

He denies that there is a universal morality applicable indiscriminately to all human's beings, and instead designates a series of moralities in an order of ranking ranging from noble to the lower class – some morals are more appropriate for dominating and leading social roles; some are more suitable for subordinate roles.

↳ So what counts as a preferable and legitimate action depends upon the kind of person one is.

He discusses how punishment – conceived as the infliction of pain upon someone in proportion to their offence – is likely to have been grounded in the contractual relationship between creditor and debtor.

Feelings of guilt – or the “bad conscience” – arise merely as a consequence of an unhealthy Christian morality which turns an “evil eye” toward our natural inclinations

He maintains that the traditional ideals set forth as Holy and morally good within Christian morality are products of self-deception, since they were forged in the bad air of revenge, resentment, hatred, and cowardice.

He challenges the deeply-entrenched moral idea that exploitation, domination, injury to the weak, destruction and appropriation are universally objectionable behaviors.

Nietzsche believes that noble Roman society was corrupted by the rise of Christianity.

↳ He argues Christianity is a religion for weak and unhealthy people whose general historical effect has been to undermine the healthy qualities of more noble cultures

↳ Why “...weak and unhealthy people...?” Modern Christian morality is the outcome of a ‘slave revolt’ which resulted in an inversion of the dominant noble values. Also, the revolt was by Jews (hint of antisemitism here)

Nietzsche offers a scathing critique of the priesthood. He asserts that priests are allegedly a group of weak people who shepherd even weaker people as a way to experience power for themselves

Essence, atoms, laws...all are products of the drive of human reason to place an ever-changing world into conceptual straightjackets

Nietzsche offers “Perspectivism” – the idea that there is no absolute, “god’s eye” standpoint from which one can survey everything that is.

The senses reveal things only as they appear, but there is nothing more to things than their appearance.

↳ since all appearances takes place from a certain perspective, there is nothing to distinguish one perspective as superior to any other.

Nietzsche endorsed Leibniz’s claim that “Consciousness does not imply self-consciousness: one can think, feel, and will without mirroring these activities in one’s own mind.”