

Nietzsches Animal Philosophy Culture Politics And The Animality Of The Human Being Perspectives In Continental Philosophy

In *Animals and the Limits of Postmodernism*, Gary Steiner illuminates postmodernism's inability to produce viable ethical and political principles. Ethics requires notions of self, agency, and value that are not available to postmodernists. Thus, much of what is published under the rubric of postmodernist theory lacks a proper basis for a systematic engagement with ethics. Steiner demonstrates this through a provocative critique of postmodernist approaches to the moral status of animals, set against the background of a broader indictment of postmodernism's failure to establish clear principles for action. He revisits the ideas of Derrida, Foucault, Nietzsche, and Heidegger, together with recent work by their American interpreters, and shows that the basic terms of postmodern thought are incompatible with definitive claims about the moral status of animals—as well as humans. Steiner also identifies the failures of liberal humanist thought in regards to this same moral dilemma, and he encourages a rethinking of humanist ideas in a way that avoids the

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anthropocentric limitations of traditional humanist thought. Drawing on the achievements of the Stoics and Kant, he builds on his earlier ideas of cosmic holism and non-anthropocentric cosmopolitanism to arrive at a more concrete foundation for animal rights.

This title calls for the opening of political thought toward a re-signification of terms - such as 'community, ' 'immunity, ' 'biopolitics, ' and 'the impersonal' - in ways that affirm rather than negate life.

At the end of the nineteenth and the beginning of the twentieth century, a large and varied group of the Russian intelligentsia became fascinated by Friedrich Nietzsche, whose provocative ideas inspired many of them to overcome obsolete traditions and to create new values. Paradoxically, the German philosopher, who vigorously challenged the established Christian worldview, invigorated the rich ferment of religious philosophy in the Russian Silver Age: his ideas served as a fruitful source of inspiration for the philosophers of the Russian religious renaissance, the so-called God-seekers, in their quest for a new religious consciousness. Especially Nietzsche's anthropology of the Übermensch was instrumental in their reformulation of Christianity. This book explores how three pivotal figures in the Russian religious reception of Nietzsche, i.e. Vladimir Solov'ëv, Dmitrii Merezhkovskii and Nikolai Berdiaev, engaged in a vacillating yet

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highly prolific debate with Nietzsche and how each of them appropriated his anthropology of the Übermensch in their religious philosophy. In order to explain Merezhkovskii's and Berdiaev's assessment of Nietzsche, the author highlights the significance of Dostoevskii: only by reading Nietzsche through the prism of Dostoevskii could both God-seekers pin down the religious ramifications of Nietzsche's thought. This book will be of interest to anyone fascinated by Nietzsche, Dostoevskii, Russian religious philosophy, Russian history of ideas and reception studies.

Attempts to elucidate the philosophy of Friedrich Nietzsche through the experience of his writings. After a chapter devoted to Nietzsche's style and the proper way to read the philosopher, chapters focus separately on his thoughts on knowledge and reality, morality and politics, and religion. Each chapter presents fairly lengthy selections from Nietzsche's works (in both German and English) and then proceeds to comment on the texts with the help of additional brief selections. Paper edition available (1-55753-157-9), \$24.95. Annotation copyrighted by Book News, Inc., Portland, OR.

Explores the evolution of Heidegger's thinking about nature and its relevance for environmental ethics. In *Naturalizing Heidegger*, David E. Storey proposes a new interpretation of Heidegger's importance for environmental philosophy, finding in

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the development of his thought from the early 1920s to his later work in the 1940s the groundwork for a naturalistic ontology of life. Primarily drawing on Heidegger's engagement with Nietzsche, but also on his readings of Aristotle and the biologist Jakob von Uexküll, Storey focuses on his critique of the nihilism at the heart of modernity, and his conception of the intentionality of organisms and their relation to their environments. From these ideas, a vision of nature emerges that recognizes the intrinsic value of all living things and their kinship with one another, and which anticipates later approaches in the philosophy of nature, such as Hans Jonas's phenomenology of life and Evan Thompson's contemporary attempt to naturalize phenomenology.

Throughout his writing career Nietzsche advocated the affirmation of earthly life as a way to counteract nihilism and asceticism. This volume takes stock of the complexities and wide-ranging perspectives that Nietzsche brings to bear on the problem of life's becoming on Earth by engaging various interpretative paradigms reaching from existentialist to Darwinist readings of Nietzsche. In an age in which the biological sciences claim to have unlocked the deepest secrets and codes of life, the essays in this volume propose a more skeptical view. Life is both what is closest and what is furthest from us, because life experiments through us as much as we experiment with it, because life keeps our thinking and

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our habits always moving, in a state of recurring nomadism. Nietzsche's philosophy is perhaps the clearest expression of the antinomy contained in the idea of "studying" life and in the Socratic ideal of an "examined" life and remains a deep source of wisdom about living.

This work introduces a much needed vision of Nietzschean thought and the relevance of interdisciplinary studies that combine philosophy with literary studies and psychology with religious and visual/media studies to our present circumstance, where a dangerous visual culture, through its support of the limitlessness of money, is harming our relationship with nature and with one another.

Nietzsche's Animal Philosophy Culture, Politics, and the Animality of the Human Being
Fordham Univ Press

"The Christian concept of a god-the god as the patron of the sick, the god as a spinner of cobwebs, the god as a spirit-is one of the most corrupt concepts that has ever been set up in the world... In him nothingness is deified, and the will to nothingness is made holy." See Sharp Press; Tuscon, AZ -from The Anti-Christ. He's one of the most debated thinkers of the 19th century: Nietzsche and his works have been by turns vilified, lauded, and subjected to numerous contradictory interpretations, and yet he remains a figure of profound import, and his works a necessary component of a well-rounded education. The Anti-Christ, first published in German in 1895, is absolutely vital to any meaningful understanding of Nietzsche the man and

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Nietzsche the philosopher. An insightful and entertaining indictment of Christianity, it has enraged and inspired generations of readers, and this 1920 translation, by H. L. Mencken, considered the best available, is almost as controversial as the work itself, highlighting the darkest side of Mencken's cynicism. Also available from Cosimo Classics: Nietzsche's *The Use and Abuse of History*.

Nietzsche's impact on the world of culture, philosophy, and the arts is uncontested, but his political thought remains mired in controversy. By placing Nietzsche back in his late-nineteenth-century German context, Nietzsche's *Great Politics* moves away from the disputes surrounding Nietzsche's appropriation by the Nazis and challenges the use of the philosopher in postmodern democratic thought. Rather than starting with contemporary democratic theory or continental philosophy, Hugo Drochon argues that Nietzsche's political ideas must first be understood in light of Bismarck's policies, in particular his "Great Politics," which transformed the international politics of the late nineteenth century. Nietzsche's *Great Politics* shows how Nietzsche made Bismarck's notion his own, enabling him to offer a vision of a unified European political order that was to serve as a counterbalance to both Britain and Russia. This order was to be led by a "good European" cultural elite whose goal would be to encourage the rebirth of Greek high culture. In relocating Nietzsche's politics to their own time, the book offers not only a novel reading of the philosopher but also a more accurate picture of why his political thought remains so relevant today.

"A stimulating book about combating despair and complacency with searching reflection."

--Heller McAlpin, NPR.org Named a Best Book of 2018 by NPR. One of Lit Hub's 15 Books You Should Read in September and one of Outside's Best Books of Fall A revelatory Alpine

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journey in the spirit of the great Romantic thinker Friedrich Nietzsche *Hiking with Nietzsche: Becoming Who You Are* is a tale of two philosophical journeys—one made by John Kaag as an introspective young man of nineteen, the other seventeen years later, in radically different circumstances: he is now a husband and father, and his wife and small child are in tow. Kaag sets off for the Swiss peaks above Sils Maria where Nietzsche wrote his landmark work *Thus Spoke Zarathustra*. Both of Kaag's journeys are made in search of the wisdom at the core of Nietzsche's philosophy, yet they deliver him to radically different interpretations and, more crucially, revelations about the human condition. Just as Kaag's acclaimed debut, *American Philosophy: A Love Story*, seamlessly wove together his philosophical discoveries with his search for meaning, *Hiking with Nietzsche* is a fascinating exploration not only of Nietzsche's ideals but of how his experience of living relates to us as individuals in the twenty-first century. Bold, intimate, and rich with insight, *Hiking with Nietzsche* is about defeating complacency, balancing sanity and madness, and coming to grips with the unobtainable. As Kaag hikes, alone or with his family, but always with Nietzsche, he recognizes that even slipping can be instructive. It is in the process of climbing, and through the inevitable missteps, that one has the chance, in Nietzsche's words, to "become who you are."

In this study Daniel Conway shows how Nietzsche's political thinking bears a closer resemblance to the conservative republicanism of his predecessors than to the progressive liberalism of his contemporaries. The key contemporary figures such as Habermas, Foucault, McIntyre, Rorty and Rawls are also examined in the light of Nietzsche's political legacy. *Nietzsche and the Political* also draws out important implications for contemporary liberalism and feminist thought, above all showing Nietzsche's continuing relevance to the shape of

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political thinking today.

“[Lemm] consolidates her reputation as one of Nietzsche’s most original, attentive, and lively readers.” —The Journal of Nietzsche Studies This book explores the significance of human animality in the philosophy of Friedrich Nietzsche, and provides the first systematic treatment of the animal theme in Nietzsche’s body of work. Vanessa Lemm argues that the animal is neither a random theme nor a metaphorical device in Nietzsche’s thought. Instead, it stands at the center of his renewal of the practice and meaning of philosophy itself. Lemm provides an original contribution to ongoing debates on the essence of humanism and its future. At the center of this new interpretation stands Nietzsche’s thesis that animal life and its potential for truth, history, and morality depends on a continuous antagonism between forgetfulness (animality) and memory (humanity). This relationship accounts for the emergence of humanity out of animality as a function of the antagonism between civilization and culture. By taking the antagonism of culture and civilization to be fundamental for Nietzsche’s conception of humanity and its becoming, Lemm gives a new entry point into the political significance of Nietzsche’s thought. The opposition between civilization and culture allows for the possibility that politics is more than a set of civilizational techniques that seek to manipulate, dominate, and exclude the animality of the human animal. By seeing the deep-seated connections of politics with culture, Nietzsche orients politics beyond the domination over life and, instead, offers the animality of the human being a positive, creative role in the organization of life. This book will appeal not only to those interested in Nietzsche, but to anyone interested in the theme of the animal in philosophy, literature, cultural studies, and the arts, as well as those interested in the relation between biological life and politics.

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Foucault's late work on biopolitics and governmentality has established him as the fundamental thinker of contemporary continental political thought and as a privileged source for our current understanding of neoliberalism and its technologies of power. In this volume, an international and interdisciplinary group of Foucault scholars examines his ideas of biopower and biopolitics and their relation to his project of a history of governmentality and to a theory of the subject found in his last courses at the College de France. Many of the chapters engage critically with the Italian theoretical reception of Foucault. At the same time, the originality of this collection consists in the variety of perspectives and traditions of reception brought to bear upon the problematic connections between biopolitics and governmentality established by Foucault's last works.

Friedrich Nietzsche (1844-1900) is widely acknowledged as one of the greatest thinkers of the nineteenth century. His work continues to have a significant influence on philosophy, cultural criticism and modern intellectual history. The Nietzschean Mind seeks to provide a comprehensive survey of his work, not only placing it in its historical context but also exploring its contemporary significance. Comprising twenty-eight chapters by a team of international contributors, the volume is divided into seven parts: • Major works • Philosophical psychology and agency • The self • Value • Culture, society and politics • Metaphysics and epistemology • The affirmation of life This handbook includes coverage of all major aspects of Nietzsche's thought, including his discussions of value, culture, society, the self, agency, action, philosophical psychology, epistemology and metaphysics; explorations of the philosophical and scientific influences upon Nietzsche's thought; and discussion of Nietzsche's major works. Essential reading for students and researchers in philosophy, Nietzsche's work is central to

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ethics, moral psychology and political philosophy.

If you were looking for a philosopher likely to appeal to Americans, Friedrich Nietzsche would be far from your first choice. After all, in his blazing career, Nietzsche took aim at nearly all the foundations of modern American life: Christian morality, the Enlightenment faith in reason, and the idea of human equality. Despite that, for more than a century Nietzsche has been a hugely popular—and surprisingly influential—figure in American thought and culture. In *American Nietzsche*, Jennifer Ratner-Rosenhagen delves deeply into Nietzsche's philosophy, and America's reception of it, to tell the story of his curious appeal. Beginning her account with Ralph Waldo Emerson, whom the seventeen-year-old Nietzsche read fervently, she shows how Nietzsche's ideas first burst on American shores at the turn of the twentieth century, and how they continued alternately to invigorate and to shock Americans for the century to come. She also delineates the broader intellectual and cultural contexts within which a wide array of commentators—academic and armchair philosophers, theologians and atheists, romantic poets and hard-nosed empiricists, and political ideologues and apostates from the Left and the Right—drew insight and inspiration from Nietzsche's claims for the death of God, his challenge to universal truth, and his insistence on the interpretive nature of all human thought and beliefs. At the same time, she explores how his image as an iconoclastic immoralist was put to work in American popular culture, making Nietzsche an unlikely posthumous celebrity capable of inspiring both teenagers and scholars alike. A penetrating examination of a powerful but little-explored undercurrent of twentieth-century American thought and culture, *American Nietzsche* dramatically recasts our understanding of American intellectual life—and puts Nietzsche squarely at its heart.

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A provocative investigation into animals, hands, and human identity in Western philosophy

Political theorists have long been frustrated by Nietzsche's work. Although he develops profound critiques of morality, culture, and religion, it is very difficult to spell out the precise political implications of his insights. He himself never did so in any systematic way. In this book, Tamsin Shaw claims that there is a reason for this: Nietzsche's insights entail a distinctive form of political skepticism. Shaw argues that the modern political predicament, for Nietzsche, is shaped by two important historical phenomena. The first is secularization, or the erosion of religious belief, and the fragmentation of moral life that it entails. The second is the unparalleled ideological power of the modern state. The promotion of Nietzsche's own values, Shaw insists, requires resistance to state ideology. But Nietzsche cannot envisage how these values might themselves provide a stable basis for political authority; this is because secular societies, lacking recognized normative expertise, also lack a reliable mechanism for making moral insight politically effective. In grappling with this predicament, Shaw claims, Nietzsche raises profound questions about political legitimacy and political authority in the modern world.

Nietzsche, the philosopher seemingly opposed to everyone, has met with remarkably little opposition himself. He remains what he wanted to be— the limit-philosopher of a modernity that never ends. In this provocative, sometimes disturbing book, Bull argues

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that merely to reject Nietzsche is not to escape his lure. He seduces by appealing to our desire for victory, our creativity, our humanity. Only by 'reading like a loser' and failing to live up to his ideals can we move beyond Nietzsche to a still more radical reevaluation of all values—a subhumanism that expands the boundaries of society until we are left with less than nothing in common. Anti-Nietzsche is a subtle and subversive engagement with Nietzsche and his twentieth-century interpreters—Heidegger, Vattimo, Nancy, and Agamben. Written with economy and clarity, it shows how a politics of failure might change what it means to be human.

'Enigmatic, vatic, emphatic, passionate . . . Nietzsche's works together make a unique statement in the literature of European ideas' A. C. Grayling Nietzsche was one of the most revolutionary thinkers in Western philosophy, and Thus Spoke Zarathustra remains his most influential work. It describes how the ancient Persian prophet Zarathustra descends from his solitude in the mountains to tell the world that God is dead and that the Superman, the human embodiment of divinity, is his successor. With blazing intensity, Nietzsche argues that the meaning of existence is not to be found in religious pieties or meek submission, but in an all-powerful life force: passionate, chaotic and free. Translated with an introduction by R. J. HOLLINGDALE

Nietzsche's use of metaphor has been widely noted but rarely focused to explore specific images in great detail. A Nietzschean Bestiary gathers essays devoted to the most notorious and celebrated beasts in Nietzsche's work. The essays illustrate

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Nietzsche's ample use of animal imagery, and link it to the dual philosophical purposes of recovering and revivifying human animality, which plays a significant role in his call for de-deifying nature. Visit our website for sample chapters!

An excellent piece of work offering a wealth of new insights. The author makes sense of more of the significant internal contradictions in the Nietzschean text than any previous commentator has done.

Nietzsche's legacy for political thought is a highly contested area of research today. With papers representing a broad range of positions, this collection takes stock of the central controversies (Nietzsche as political / anti-political thinker? Nietzsche and / contra democracy? Arendt and / contra Nietzsche?), as well as new research on key concepts (power, the agon, aristocracy, friendship i.a.), on historical, contemporary and futural aspects of Nietzsche's political thought. International contributors include well-known names (Conway, Ansell-Pearson, Hatab, Taureck, Patton, Connolly, Villa, van Tongeren) and young emerging scholars from various disciplines.

Those nonhuman beings called "animals" pose philosophical and ethical questions that go to the root not just of what we think but of who we are. Their presence asks: what happens when "the other" can no longer safely be assumed to be human? This collection offers a set of incitements and coordinates for exploring how these issues have been represented in contemporary culture and theory, from Jurassic Park and the "horse whisperer" Monty Roberts, to the work of artists such as Joseph Beuys and

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William Wegman; from foundational texts on the animal in the works of Heidegger and Freud, to the postmodern rethinking of ethics and animals in figures such as Singer, Deleuze, Lyotard, and Levinas; from the New York Times investigation of a North Carolina slaughterhouse, to the first appearance in any language of Jacques Derrida's recent detailed critique of Lacan's rendering of the human/animal divide.

Nietzsche and Jewish Political Theology is the first book to explore the impact of Friedrich Nietzsche's work on the formation of Jewish political theology during the first half of the twentieth century. It maps the many ways in which early Jewish thinkers grappled with Nietzsche's powerful ideas about politics, morality, and religion in the process of forging a new and modern Jewish culture. The book explores the stories of some of the most important Jewish thinkers who utilized Nietzsche's writings in crafting the intellectual foundations of Jewish modern political theology. These figures' political convictions ranged from orthodox conservatism to pacifist anarchism, and their attitude towards Nietzsche's ideas varied from enthusiastic embrace to ambivalence and outright rejection. By bringing these diverse figures together, the book makes a convincing argument about Nietzsche's importance for key figures of early Zionism and modern Jewish political thought. The present study offers a new interpretation of a particular theological position which is called "heretical religiosity." Only with modernity and, paradoxically, with rapid secularization, did one find "heretical religiosity" at full strength. Nietzsche enabled intellectual Jews to transform the foundation of their political existence. It provides a new perspective on the adaptation of Nietzsche's philosophy in the age of Jewish national politics, and at the same time is a case study in the intellectual history

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of the modern Jewry. This new reading on Nietzsche's work is a valuable resource for students and researchers interested in philosophy, Jewish history and political theology. This book is the first comprehensive interpretation of Nietzsche's Untimely Meditations. It argues that the four Meditations—which Nietzsche said “deserve the greatest attention for my development”—are not separate pieces, but instead form a unified philosophic narrative that constitutes his first attempt to diagnose and cure the spiritual ailments whose causes he traced to modern culture and science. Taking Nietzsche's commentary on the four essays in his autobiographical work *Ecce Homo* as its interpretive guide, this book also shows that the Untimely Meditations contain early expositions of concepts like the last man, the overman, the new philosopher, the creation of values, and the malleability of nature—all staples of his later philosophy.

In his first book, *The Birth of Tragedy*, Nietzsche observes that Greek tragedy gathered people together as a community in the sight of their gods, and argues that modernity can be rescued from 'nihilism' only through the revival of such a festival. This is commonly thought to be a view which did not survive the termination of Nietzsche's early Wagnerianism, but Julian Young argues, on the basis of an examination of all of Nietzsche's published works, that his religious communitarianism in fact persists through all his writings. What follows, it is argued, is that the mature Nietzsche is neither an 'atheist', an 'individualist', nor an 'immoralist': he is a German philosopher belonging to a German tradition of conservative communitarianism - though to claim him as a proto-Nazi is radically mistaken. This important reassessment will be of interest to all Nietzsche scholars and to a wide range of readers in German philosophy.

Highlights the relevance of Nietzsche's thinking about human nature for contemporary debates

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in biopolitics and posthumanism Nietzsche coins the enigmatic term *homo natura* to capture his understanding of the human being as a creature of nature and tasks philosophy with the renaturalisation of humanity. Following Foucault's critique of the human sciences, Vanessa Lemm discusses the reception of Nietzsche's naturalism in philosophical anthropology, psychoanalysis and gender studies. Lemm offers an original reading of *homo natura* that brings back the ancient Greek idea of nature and sexuality as creative chaos and of the philosophical life as outspoken and embodied truth, perhaps best exemplified by the Cynics' embrace of social and cultural transformation.

In the spring of 1872 Friedrich Nietzsche gave a series of public lectures titled 'On the Future of our Educational Institution' to an audience in Basel, Switzerland. In the lectures he made clear his attitude about what was wrong with education and how it had negatively affected the culture of his day. More than one hundred years after the death of Nietzsche, his legacy remains one of the most pervasive in philosophical thought. While his influence on philosophical thought concerning culture is everywhere to be found, his influence on the philosophy of education has yet to find a place in mainstream thought on the subject, in spite of the inextricable connection between the two. This collection has been put together in an effort to redress this situation. *Nietzsche, Culture and Education* brings together a collection of specially commissioned essays on the theme of Nietzsche's cultural critique and its use in and effect on educational theory. The international character of the contributors gives this work a polyvalent perspective on these areas of Nietzsche's philosophy. This publication will be a valuable source book for both undergraduate and postgraduate students of philosophy, education and the social sciences as well as for Nietzsche specialists.

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A comprehensive interpretation of Nietzsche's thought, guided by the problem and task that Nietzsche himself identified as the heart of his own life's work: nihilism and the need to overcome it. Warspeak centers on a focused reading of Nietzsche's *On The Genealogy of Morality*, driven and ordered by the three major themes Nietzsche used to structure his attack on nihilism and to lay the foundation for his life-affirming counter-ideal: the moral-theological prejudice, the genealogical method, and utilitarianism. Van Boxel tracks the emergence of a new human type in Nietzsche's work, and explains how this represents a victory over nihilism and a more hopeful future for humanity. Provocatively, the book expresses a distinctly feminine conception of philosophy, as a necessary corrective to the excessively masculine form of earlier philosophy. Like Nietzsche's own writing, Warspeak defies traditional academic categories, dealing with poetry, literature, science, politics, and philosophy, in a style that is sometimes analytical and sometimes literary. Threaded through the book as a whole is a novel-like account of the evolution of the latest, most vital human life-form as Nietzsche understands it. Warspeak is the culmination of van Boxel's lifelong study of Nietzsche. A challenging book, by a singular thinker, that boldly confronts the central riddle of Nietzsche's thought. This book explores the significance of human animality in the philosophy of Friedrich Nietzsche and provides the first systematic treatment of the animal theme in Nietzsche's corpus as a whole. Lemm argues that the animal is neither a random theme nor a metaphorical device in Nietzsche's thought. Instead, it stands at the center of his renewal of the practice and meaning of philosophy itself. Lemm provides an original contribution to on-going debates on the essence of humanism and its future. At the center of this new interpretation stands Nietzsche's thesis that animal life and its potential for truth, history, and morality depends on a continuous

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antagonism between forgetfulness (animality) and memory (humanity). This relationship accounts for the emergence of humanity out of animality as a function of the antagonism between civilization and culture. By taking the antagonism of culture and civilization to be fundamental for Nietzsche's conception of humanity and its becoming, Lemm gives a new entry point into the political significance of Nietzsche's thought. The opposition between civilization and culture allows for the possibility that politics is more than a set of civilizational techniques that seek to manipulate, dominate, and exclude the animality of the human animal. By seeing the deep-seated connections of politics with culture, Nietzsche orients politics beyond the domination over life and, instead, offers the animality of the human being a positive, creative role in the organization of life. Lemm's book presents Nietzsche as the thinker of an emancipatory and affirmative biopolitics. This book will appeal not only to readers interested in Nietzsche, but also to anyone interested in the theme of the animal in philosophy, literature, cultural studies and the arts, as well as those interested in the relation between biological life and politics.

These four essays are key documents for understanding the development of Nietzsche's thought.

This book aims to establish the bond between Friedrich Nietzsche and the anarchists, through the apparatus of "elective affinity", and to challenge the boundaries of several anarchist trends - especially "classical" and "post" anarchism - and "ideologies" like anarchism and libertarian Marxism. Moreover, it highlights the importance of reading Nietzsche politically, in a radical way, to understand his utility for the contemporary

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anarchist movement. The review of the literature concerning the Nietzsche-anarchy relationship shows the previously limited bibliography and stresses the possibility of exploring this connection, with the methodological help of Michael Löwy's concept of "elective affinity". The significance of this finding is that the relevant affinity may contribute to an alternative, to the dominant, perception of anarchism as an ideology. It may also designate its special features together with its weaknesses, meaning the objections of Nietzsche to certain aspects of the anarchist practices and worldview (violence, resentment, bad conscience), thus opening a whole new road of self-criticism for the anarchists of the twenty first century. In addition, the location and analysis of the elective affinity serves the debunking of the Nietzschean concepts used by conservative and right-wing readings in order to appropriate Nietzsche, and of the accusations that the German philosopher had unleashed against anarchists, which reveals his misunderstanding of anarchist politics. The final part of this book applies the whole analysis above on a Nietzschean reading of the December '08 revolt in Athens based on the "Of the Three Metamorphoses" discourse from Thus Spoke Zarathustra, offering an alternative view of the events that shook Greece and also had an important global impact.

In this new accessible philosophy of friendship, Mark Vernon links the resources of the philosophical tradition with numerous illustrations from modern culture to ask what friendship is, how it relates to sex, work, politics and spirituality. Unusually, he argues

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that Plato and Nietzsche, as much as Aristotle and Aelred, should be put centre stage. Their penetrating and occasionally tough insights are invaluable if friendship is to be a full, not merely sentimental, way of life for today.

AN NYRB Classics Original In 1869, at the age of twenty-four, the precociously brilliant Friedrich Nietzsche was appointed to a professorship of classical philology at the University of Basel. He seemed marked for a successful and conventional academic career. Then the philosophy of Schopenhauer and the music of Wagner transformed his ambitions. The genius of such thinkers and makers—the kind of genius that had emerged in ancient Greece—this alone was the touchstone for true understanding. But how was education to serve genius, especially in a modern society marked more and more by an unholy alliance between academic specialization, mass-market journalism, and the militarized state? Something more than sturdy scholarship was called for. A new way of teaching and questioning, a new philosophy . . . What that new way might be was the question Nietzsche broached in five vivid, popular public lectures in Basel in 1872. *Anti-Education* presents a provocative and timely reckoning with what remains one of the central challenges of the modern world.

The essays gathered together in this volume are the work of leading Nietzsche scholars and include reprints of seminal writings from all the major interpretive schools. Also included is a new translation of one of Nietzsche's most controversial writings, *The Greek State*, as well as a lengthy bibliography of writings on Nietzsche and politics.

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Friedrich Nietzsche occupies a contradictory position in the history of ideas: he came up with the concept of a master race, yet an eminent Jewish scholar like Martin Buber translated his Also sprach Zarathustra into Polish and remained in a lifelong intellectual dialogue with Nietzsche. Sigmund Freud admired his intellectual courage and was not at all reluctant to admit that Nietzsche had anticipated many of his basic ideas. This unique collection of essays explores the reciprocal relationship between Nietzsche and Jewish culture. It is organized in two parts: the first examines Nietzsche's attitudes towards Jews and Judaism; the second Nietzsche's influence on Jewish intellectuals as diverse and as famous as Franz Kafka, Martin Buber, Franz Rosenzweig and Sigmund Freud. Each carefully selected essay explores one aspect of Nietzsche's relation to Judaism and German intellectual history, from Heinrich Heine to Nazism.

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