

Nietzsche GM I (class 2)
PHIL 449, Spring 2014

Things from small group discussion last time that you'd like to raise for the larger class

-- or other questions/concerns about Treatise I you'd like to bring up for discussion:

- * Discuss what the self is, for Nietzsche: rejects the idea of a doer behind the doing
 - we just act first, and then later understand what we are doing, like running from a bear and then feeling fear
 - like Aristotle's virtue ethics: it is necessary to a thing being what it is that it acts a certain way, comes out of its character
 - maybe like AR, need to act in certain ways first to start to think and feel differently
 - question: but doesn't doer behind deed allow for reevaluation of values? So isn't there something useful about it? Doesn't it make us "interesting"?
 - isn't the use of animals as an image problematic, because it suggests we don't have the capacity for morality or a choice to change what we value?

- * Does N suggest that the lambs and birds of prey should just recognize and stick with what they are, rather than trying to be different?
 - seems to be saying problematic to lie about strength and weakness and pretend you could be something else
 - but also emphasizes self-overcoming (Treatise III), and talks about how we're all subject to the will to power, which seems to value overcoming obstacles including yourself
 - the lambs aren't making a conscious decision to overthrow the birds of prey, it just comes out of their affects, their situation

- * More about N's view of the self
 - need to pay attention to physiology, how the body participates in our moral evaluations
 - the need for the self to overcome itself; how can we combine that with the idea of the self as socially created? Do we overcome other people?

- * Is N's project picking up where Marx left off?
 - Section 6 of Treatise I—starts off by talking about how moral evaluation comes from class distinctions, as Marx also thinks
 - Also, life is not determined by consciousness, but the other way around (Marx, *German Ideology*)
 - N sees morality as place to overcome, rather than class distinctions

- * Is one of the problems with slave morality that it stops the nobles from being able to fully actualize their will to power? Whereas the slaves can actualize theirs as lambs because the nobles don't need to hamper the WTP of slaves?

Nietzsche's rhetoric in Treatise I (Owen pp. 86-89, Janaway chapter)

1. N needs to appeal to readers' affects for them to engage in reevaluation of their values (Janaway)—why?

-- moral values begin from our affects; later we rationalize these with reasons (Nietzsche, *Daybreak* Sect. 34)

-- need to bring these affects up in the reader themselves—why would this be necessary?

2. Janaway's story of how N appeals to our affects in Treatise I, based on N's own description of GM in *Ecce Homo*

a. "cool, scientific" beginning "*calculated* to mislead" (Janaway, quoting from *Ecce Homo* on GM)

-- why would starting off in this "misleading" way be useful rhetorically?

b. growing unrest: begin to see positives and negatives with "slave" values (which we recognize as our own) and "noble" ones

-- Janaway: N wants to elicit mixed feelings in audience—why would this be useful?

c. "gruesome detonations": problems with slave values begins to really sink in

-- Janaway: specifically, slave values more problematic than noble ones in that those who hold the former deny the desire for domination, power, superiority that really lie behind the values

-- Janaway: this mostly occurs in section 14 of GM I

d. "a new truth becomes visible among thick clouds" (Janaway, quoting from *Ecce Homo*)

-- new truth: problematic nature of slave values, need to question them (?)

-- among thick clouds: because it's hard to square this, so far, with the readers' other beliefs and values (Janaway)

Rhetoric in sections 9 and 14 of GM I

Section 9: the response of the "free spirit"

Owen (87): this is the response of someone who accepts the death of God but still holds to Christian moral values.

-- perhaps a representation of what he thinks some of his readers may be thinking at this point

Note placement of this section in the Treatise, what comes before and after it

-- what can this tell you about what rhetorical effect N may hope it to have?

Why does N have "much to be silent about" (end of section 9)?

Section 14: Mr. Wanton-Curiosity and Daredevil

Owen (88-89): This is how N hopes the readers should be reacting to what he's saying

-- So is N here guiding readers' affects with a heavy hand, telling them how to react?

Janaway: N uses the "disquiet" the readers feel towards the noble values and their desire for power, superiority (elicited earlier in the text) to turn it against the slave values that express the same thing.

Why the emphasis on hearing and smelling in this section, especially over seeing?