Nietzsche: An Anti–Realist Attack on Morality
Called himself an "immoralist" => rejected standard conventional morality of same rules for all
Nietzsche: Foundation of morality

“Systems of Morals are only the sign language of the emotions.” (p.731)

=> who you are is determined by what drives you
Nietzsche: One size does not fit all!

- Not all people are equal.
  - In terms of capabilities
  - In passions
  - In will

- 2 kinds of people ⇒ 2 kinds of morality

  - **Herd/Slaves**: those whose value is defined “*only as a function*” of the community (p.730)

  - **Übermensch**: called “masters” or the “noble type of man” also, the superior man – those capable and willing to break from the herd in order to pursue truth
Slave Morality:

“Morality is the herd–instinct in the individual.” (p.730)
Slave Morality:

- Driven by **fear** of exile from the herd – of not fitting in.
- Values are determined socially & collectively, based on tradition, practice and consensus.
- Defined as the “*morality of utility*” – those values which are useful to maintaining order in the herd.
- Built around concepts of good and evil.
- Includes such values as:
  - Charity
  - Patience
  - Humility
Übermensch:

- Driven by their passionate pursuit of their own truths and excellence
- Indifferent to the opinion of the masses
- Powerful, feared, independent, “noble” but, viewed as despicable by herd (p.731)
Übermensch:
“Men of great creativity”

Johann Wolfgang von Goethe

Ludwig van Beethoven
Master Morality:

- Determined individually by each superior person for him/herself – the Übermensch is the “creator of values” (p. 731)

- Not constrained by static conventions of socially accepted moral rules – the Übermensch must move “beyond good and evil.” (p. 732)
Nietzsche questions what he calls Philosophy’s historical obsession with “will to truth.”
- “Suppose we want truth: why not rather untruth? and uncertainty? even ignorance? ...Why insist on the truth?” (Nietzsche, Beyond Good and Evil, section 1; section 16)

Truth in the moral sense is driven by one’s perspective, one’s values and those things that will contribute to one’s physical and spiritual strength.

Instead of seeking universal objective truth – Nietzsche encourages us to ask, “Will it make me stronger?” This then is the sense of truth that embeds authentic moral value for Nietzsche.
“The noble type of man regards himself as a determiner of values; he does not require to be approved of; he passes the judgment: ‘What is injurious to me is injurious in itself.’” (p.731)
Was Nietzsche a Realist or a Nihilist?

- There is good reason to argue that he was neither:

- He rejected the search for a universal God-like objective truth – instead claiming that
  
  "God is dead... and we have killed him." (Nietzsche, *The Gay Science*, section 125)
He also rejected the nihilist claim of no truth, no value…He argued that honesty is “‘our virtue, the last one left to us’ (BGE 227), and truthfulness is the measure of strength (BGE 39), or even of value as such…”


“Wotan placed a hard heart in my breast.”  
(p.732)

“The noble man honours in himself the powerful one, him also who has power over himself, and who knows how to speak and how to keep silence, who takes pleasure in subjecting himself to severity and hardness, and has reverence for all that is severe and hard.”  
(p.732)
“Was mich nicht umbringt macht mich stärker.”

(“What does not destroy me makes me stronger.”)

Will to Power:

- “Follow yourself, don’t follow me.” (p.729)
- “You should become who you are.” (p.730)
- Their “knowing” is creating, their creating is a law-giving, their will to truth is – Will to power” (p.734)