

# Nietzsche's principles: apt morality or delusional reality? essay

[Literature](#), [Russian Literature](#)



Abstract            In the late 19<sup>th</sup> century, the very foundation of conventional morality and Christianity were put on a test and was challenged by the German philosopher named Friedrich Nietzsche. He imposed his nihilistic principles in a world that was enamored by Christianity at that time. Implying that life and the realities of the world is the apt world to be believe in, instead of the ideal and favorable world that is beyond our control. The core principle of Nietzsche was the notion of " life-affirmation", which is a deliberate questioning of all religious doctrines that hampers life's energies, yet prevalent in terms of social perspectives.

He was considered one of the pioneer proponents of existentialism, and has influenced an eclectic group of notable figures, which includes psychologists, poets, social revolutionaries, and other philosophers as well (Babich, 1994).

Nietzsche's Principles: Apt Morality or Delusional Reality?            In his aphoristic work entitled *The Gay Science*, Nietzsche proposed existential ideas which either became famous or notorious, most notably, the proclamation that " God is dead" as told in the doctrine of eternal recurrence. In this doctrine, it tells how individuals of various levels of health are prone to react to the notion of an " eternal return", which the title suggests, one is sporadically reborn and relive one's life in each pleasurable and painful aspect. Nietzsche's atheism is shown in his account of " God's murder" in which the conception of a single ultimate and judgmental authority who is privy to everyone's hidden and embarrassing secrets. It is used to avert people's attention to their inherent and innate freedom,, the modern- day existing world, and away from escapist, pain-relieving, celestial worlds.

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The doctrine also aims to draw attention away from all worlds besides the one we live in and suggests that the “ eternal return” is the only way of emancipation from the present world. Nietzsche believed that this doctrine was the far most difficult perspective for the world to accept. It was a pseudo-gauge for judging an individual's holistic psychological strength and mental capacity (Kaufmann, 1974). Master morality is labelled by Nietzsche as the morality of the adamant and strong-willed. Such morality is blunt and deliberate. Obviously, this morality is manifested by capitalists which perceive God as the central figure for their religion, yet their money is their personal god.

For these strong-willed individuals, they consider their standard of “ good” as noble and powerful, whereas the “ bad” is the weak and petty. Which brings us to the notion that the very essence of such morality is nobility per se. The nobility of a person undergoes an ascertaining of values, yet it does not an affirmation and is “ value-creating”. Nietzsche declared that its not a moral phenomena, but only the moral interpretation of a phenomena (Nietzsche, 1973). On the other hand, slave morality is the anti-thesis of master morality, which is a direct reaction to oppression.

This is best manifested in employee-employer relations. slave morality makes villains out of capitalists. Employee freedom is directed by the employer, which makes employee freedom not freedom at all. An employee's freedom is preceded and determined by their responsibilities.

This is evident since ancient times, which makes this world a “ godless world”, because any person can be someone’s personal god due to this type of morality. The notion of “ faith” will always be associated with religion, but not always with God himself. Faith can exist in Nietzsche’s so-called “ godless” world, yet faith can thrive even in the emotional beings of atheists. The notion of a “ God” is vague, that is why each individual whether he might be a believer or an atheist has a “ personal god”, which he has put his faith upon. References Babich, B. (1994). Nietzsche Biography.

*Nietzsche's Philosophy of Science* . Albany: State University of New York Press. Kaufmann, W . *The Gay Science, with a Prelude of Rhymes and an Appendix of Songs* . New York: Random House, 1974. Nietzsche, F. (1973). *Beyond Good and Evil*. London: Penguin Books