

Nietzsche's views on women



**ASSIGN
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An important point to take into account when reading Nietzsche on women is also the role of Ariadne and Dionysos, as well as his concept of the Eternal Feminine and of amor fati. Derrida has also shown that Nietzsche distinguished between various types of women, old women, young, etc. This categorization is not applied only to "real" women: thus, he qualified Henrik Ibsen as an "old woman" - Amor fati is a Latin phrase that loosely translates to "love of fate" or "love of one's fate". It is used to describe an attitude in which one sees everything that happens in one's life, including suffering and loss, as good.

That is, one feels that everything that happens is destiny's way of reaching its ultimate purpose, and so should be considered good. Moreover, it is characterized by an acceptance of the events that occur in one's life. -

Nietzsche believes that women are naturally weaker than men -- they have always been, and that is one of the great truths of the ages. Women are "mediocre" and they aren't naturally inclined to learn or to understand abstract concepts. To Nietzsche, women are naturally second class to men, and they have an instinct for a secondary role.

Women represent the masses to Nietzsche. They tend to be religious, and therefore also represent the slave morality. They are concerned mostly with self-preservation and are petty. They are not trying to overcome nature, be autonomous, creative or innovative: "How much "slave" is still residual in woman, for example!" Therefore, Nietzsche is greatly concerned that women are seeking equality in opportunity with men. He believes that women's modern cry for equality will be detrimental to Europe, because it will elevate the position of the weaker to that of an equal.

After all, women are lower types by nature, and if they begin to have power, the conflict between the high types and the low types will cease to exist because they are on equal footing. After all, Nietzsche strongly advocates that the idea of the good should not come from the masses, the lower types, and women. The idea of the good should come from the high types, the conquerors, the men. Treating women like equals will be harmful to society because it will end the conflict that is necessary for human excellence to persevere. Woman wants to become self-reliant -- and for that reason she is beginning to enlighten men about " woman as such: this is one of the worst developments of the general uglification of Europe. For what must these clumsy attempts of women at scientific self-exposure bring to light! Woman has much reason for shame; so much pedantry, superficiality, schoolmarmishness, petty presumption, petty licentiousness and immodesty lies concealed in woman -- one only need to study her behavior with children! -- and so far all this was at bottom best repressed and kept under control by fear of man. Woe when " the eternally boring in woman" -- she is rich in that! -- is permitted to venture forth! When she begins to unlearn thoroughly and on principle her prudence and art -- of grace, of lay, of chasing away worries, or lightening burdens and taking things lightly -- and her subtle aptitude for agreeable desires! ... Unless a woman seeks a new adornment for herself that way -- I do think adorning herself is part of the Eternal-Feminine? -- she surely want to inspire fear of herself-- perhaps she seeks mastery.

But she does not want truth: what is truth to woman? From the beginning, nothing has been more alien, repugnant, and hostile to woman than truth --

her great art is the lie, her highest concern is mere appearance of beauty. Let us men confess it: we honor and love precisely this art and this instinct in women -- we who have a hard time and for our relief like to associate with beings under whose hands, eyes, and tender follies our seriousness, our gravity and profundity almost appear to us like folly. .. We men wish that woman should not go on compromising herself through enlightenment -- just as it was wasn't thoughtfulness and consideration for woman that found expression in the church decree