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Edited by
Daniel T. O'Hara

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Why Nietzsche Now

N Colangelo



Why Nietzsche Now:

Why Nietzsche Now? Daniel T. O'Hara, 1985 **Why Nietzsche Now?** Daniel T. O'Hara, 1985 **Why Nietzsche Still?** Alan D. Schrift, 2000-03-08 These essays suggest a number of answers to the question Why Nietzsche still They show that Nietzsche still has a great deal to say to those who read him with an eye toward developing critical responses to the present and the future that will follow **Nietzsche's Last Laugh** Nicholas D. More, 2014-03-27 Nietzsche's *Ecce Homo* was published posthumously in 1908 eight years after his death and has been variously described ever since as useless mad or merely inscrutable Against this backdrop Nicholas D More provides the first complete and compelling analysis of the work and argues that this so called autobiography is instead a satire This form enables Nietzsche to belittle bad philosophy by comic means attempt reconciliation with his painful past review and unify his disparate works insulate himself with humor from the danger of looking into abysses and establish wisdom as a special kind of good taste After showing how to read this much maligned book More argues that *Ecce Homo* presents the best example of Nietzsche making sense of his own intellectual life and that its unique and complex parody of traditional philosophy makes a powerful case for reading Nietzsche as a philosophical satirist across his corpus **American Nietzsche** Jennifer Ratner-Rosenhagen, 2012 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 **Why Nietzsche Now**, *Nietzsche's "Ecce Homo"* Nicholas Martin, Duncan Large, 2020-12-16 Friedrich Nietzsche's intellectual autobiography *Ecce Homo* has always been a controversial book Nietzsche prepared it for publication

just before he became incurably insane in early 1889 but it was held back until after his death and finally appeared only in 1908 For much of the first century of its reception *Ecce Homo* met with a sceptical response and was viewed as merely a testament to its author's incipient madness This was hardly surprising since he is deliberately outrageous with the megalomaniacal self advertisement of his chapter titles and brazenly claims I am not a man I am dynamite as he attempts to explode one preconception after another in the Western philosophical tradition In recent decades there has been increased interest in the work especially in the English speaking world but the present volume is the first collection of essays in any language devoted to the work Most of the essays are selected from the proceedings of an international conference held in London to mark the centenary of the first publication of *Ecce Homo* in 2008 They are supplemented by a number of specially commissioned essays Contributors include established and emerging Nietzsche scholars from the UK and USA Germany and France Portugal Sweden and the Netherlands

The Sewanee Review, 1920 *The Saturday Review of Politics, Literature, Science and Art*, 1900 *The American Journal of Religious Psychology and Education* Granville Stanley Hall, 1911 **The Princeton Theological Review**, 1908 **Why Nietzsche Now?** Daniel T. O'Hara, 1981 **Justifying Judgment** Vincent Joseph Samar, 1998 Samar philosophy Loyola U seeks to develop a metatheory of law that judges could use to decide very hard cases in which the law offers no firm precedents or it is not clear whether the applicable law is just He discusses theories of political philosophy that set a foundation for the duty to obey law presents a natural law justification for a legal system containing morally just laws uses his metatheory to resolve five historically significant constitutional cases and offers suggestions for legal education Annotation copyrighted by Book News Inc Portland OR **Journal of Religious Psychology, Including Its Anthropological and Sociological Aspects**, 1910 Includes section Book reviews The American Journal of Religious Psychology and Education, 1911 *American Journal of Religious Psychology and Education* Granville Stanley Hall, Alexander Francis Chamberlain, 1909 Includes section Book reviews **The Collapse of Transcendence in Nietzsche's Middle Period** Carl Beck Sachs, 2005 In this dissertation I analyze the works of Nietzsche's Middle Period as he called it The Free Spirit Series as an attempt to overcome the opposition between naturalism and Kantianism by criticizing each from the perspective of the other By drawing on recent scholarship on Nietzsche's engagements with post-Kantian philosophy and on late nineteenth century science and philosophy of science I show how as Nietzsche works through these shifts in theoretical perspective he presents progressively more sophisticated attempts to work out the consequences of his conviction that autonomy must be naturalized and historicized I conceptualize Nietzsche's project in terms of the collapse of transcendence the rejection of all non-naturalistic sources of normativity The collapse of transcendence is first broached in the criticisms of morality in *Human, All too Human* and culminates in the announcement of the death of God in *The Gay Science* Nietzsche analyzes the collapse of transcendence in both psychological and historical terms Psychologically the collapse of transcendence is a withdrawal of affective investment in other worldly sources of

normativity Historically the collapse of transcendence is caused by a conflict between the results and method of modern natural science and traditional i e foundationalist self understandings On my account Nietzsche shows how the collapse of transcendence is a condition of possibility for the emergence of free spirits who are able to acknowledge and affirm the collapse of transcendence they no longer desire unconditional absolute normativity In contrast to the Kantian question What are the formal conditions of any possible autonomy Nietzsche asks What are the material conditions of autonomy for us now Nietzsche must therefore develop an account of autonomy as self fashioning consistent with the rejection of the desire for the absolute In contrast to other interpretations I argue that Nietzsche at least in the Free Spirit series should be interpreted as an Enlightenment modernist whose apparently radical claims are undergirded by a naturalistic critique of Kant s critical philosophy

Nietzsche Now! Glenn Wallis, 2024-05-03 For readers both acquainted with and new to the writings of Friedrich Nietzsche Nietzsche NOW frames and explains Nietzsche s thinking on topics of immediate contemporary concern and relevance Wallis unpacks Nietzsche s complex philosophy with a deft empathetic and brilliantly subtle analysis of the views of the Great Immoralist on democracy identity civilization consciousness religion and other momentous topics Throughout Wallis includes ample extracts from Nietzsche himself Rather than skirting what is controversial or editing for easy consumption Wallis invites readers to exercise a courageous curiosity that yields a rich nuanced understanding of Nietzsche In Nietzsche NOW he takes readers on a sometimes counterintuitive always revelatory journey to grasp the relevance of Nietzsche for our contentious times Nietzsche NOW contains Wallis s original German translations of Nietzsche s writings from the critical edition along with insights drawn from a decades long close study of Nietzsche s works and their academic reception

The New Statesman ,1913 **The Athenaeum** ,1912

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