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On Nietzsche's Concept of 'European Nihilism'

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In Nietzsche's view, the traditional scientists and philosophical moralists are ultimately unstoppably attracted to nihilism. That is why, in *The Gay Science*, Nietzsche associates himself with the affirmative, self-loving, joyous, fearless, and sharp-eyed eagle which embraces the future courageously and creatively and which he opposes to the 'hootootoot' of the owl which sadly and powerlessly laments the lost past: the 'it was'.¹ Consequently, his new post-nihilistic self, the free spirit, wants to become as uninfluenced as possible by the sterile 'virtuous monsters and scarecrows' whose bodies are sick and whose spirit has become weak by the unchecked pursuit of their 'will to truth'.²

In section 125 of *The Gay Science*, Nietzsche tells us for the first time his famous parable of the madman who announces man's murder of god with the words 'god is dead. God remains dead. And we have killed him'.³ The madman/'der tolle Mensch'

(whom Nietzsche identifies in a note with Zarathustra) evaluates god's death as the greatest deed ever because it is the precondition for 'a higher history than all history hitherto'.⁴ However, according to Nietzsche, to get out of the 'shadow' of god and to develop a faith and an ethics which is not connected with or justified by god requires a long and troublesome process.⁵ Yet due to the inherent self-destructiveness of Christian beliefs, the Christians themselves ironically contribute to this process.

Since, as Nietzsche puts it, there is no 'eternal spider or spider web of reason', that is, no god and no metaphysical reality, his philosophical 'heterodoxy' radically revolutionizes and transforms how we think of existence and the self.⁶ His *Gay Science* explores an earthly philosophy that uncompromisingly demands we pay heed to the *physis* and its interrelation with the psyche. Since, for Nietzsche, a human spirit without a body which is incessantly becoming is unthinkable, he starts to replace metaphysics, which is concerned with the first and last things, with '*historical philosophizing*' which makes use of the methods of the natural sciences, especially psychology, physics, and physiology.⁷ The death of the Christian god challenges men to cope fully with an unordered universe and it also exposes them to the threat of theoretical and practical nihilism. In order to overcome nihilism in science Nietzsche suggests drawing on philosophy for the creation of values and drawing on art in order to create beautiful surfaces which are based on these values.

The creative character of Nietzschean philosophy for dealing with the agony, the misery, the suffering in a godless world is about determining, and legislating systems of values and making and creating conceptual frameworks. In his *Nietzsche* (1983), Richard Schacht also points out the 'value-creating function of philosophy' in Nietzsche.⁸ Nietzschean philosophers of the future engage in 'active interpretation

and not merely conceptual translation'.⁹ For Nietzsche, living is about experimenting playfully with new categories.¹⁰ These new categories are consequential and effective because, for Nietzsche, thinking is doing which turns eventually into flesh. *The Gay Science* states that the Nietzschean free spirit engages in on-going ‘self-transformation’.¹¹ Virtues are required in order to see the death of God as an opportunity for the revaluation of all values which can be subsequently incorporated. The virtues which Nietzsche endorses are: honesty, (moral) courage, self-discipline, generosity, politeness, intellectual integrity and cheerfulness.

In a note Nietzsche says that the cause of European nihilism is the ‘the devaluation of the previous values’.¹² In *Nietzsche: The Man and his Philosophy* (1965), the Nietzsche translator R. J. Hollingdale writes that Nietzsche characterized his own time as being ‘nihilistic’: ‘values and meaning had ceased to make sense, and philosophy was faced with an unexplained universe in a way that had not been so since before Plato’.¹³ With other words, as Hollingdale puts it: the Nietzschean ‘self-overcoming’ of the supernaturally sanctioned Christian morality is just ‘this recognition that what has been called moral is, by its own standards, not moral at all’.¹⁴ Nietzsche holds that man needs a new self-justification since the nihilism of his day consists of humankind being ‘weary of *man*’.¹⁵ He understands himself as a ‘physician’ of the sick and decadent culture.¹⁶ He maintains that ‘all the values in which mankind now sums up its supreme desiderata are *decadence-values*’.¹⁷ He explains that life itself is to his mind ‘the instinct for growth, for durability, for an accumulation of forces, for *power*: where the will to power is lacking there is decline’.¹⁸ And he adds that ‘*nihilistic values*’ are symptomatic of decline.

In the preface ‘Attempt at a Self-Criticism’ (1886) to *The Birth of Tragedy* (1872), Nietzsche maintains that ‘Christianity was from the beginning, essentially and fundamentally, life’s nausea and disgust with life, merely concealed behind, masked by, dressed up as, faith in “another” or “better” life. Hatred of “the world”, condemnations of the passions, fear of beauty and sensuality, a beyond invented to better slander this life, at bottom a craving for the nothing, for the end’.¹⁹ In a mature note Nietzsche understands nihilism in terms of a ‘demise of a total valuation / (namely the moral one), the new interpretive powers are lacking’.²⁰ This moral nihilism is accompanied by cultural and epistemic nihilism. Christian morality provided value/’Werth’, knowledge/’Erkenntnis’ and meaning. Nietzsche regards the utter lack of sense/’Sinn’ also as a typical trait of European nihilism and, in fact, as ‘the danger of dangers’.²¹ He states that ‘morality was the great *antidote* to practical and theoretical *nihilism*’.²² In *The Gay Science* (1882), Nietzsche suggests that the Europeans are in a dilemma situation since our question mark consists in a ‘terrifying Either/Or: “Either abolish your references or—*yourselves!*!” The latter would be nihilism; but would not the former also be—nihilism?’.²³

The greatest danger of Christian morality is that it brings about profound nausea and great pity. Nietzsche says: ‘suppose these two were one day to unite, they would inevitably beget one of the uncanniest monsters: the “last will” of man, his will to nothingness, nihilism’.²⁴ In his book *The Antichrist* (1888) Nietzsche claims that ‘pity is the *practice* of nihilism’.²⁵ He sees pity as ‘a prime instrument of the advancement of decadence: pity persuades men to *nothingness!* Of course, one does not say “nothingness” but “beyond” or “God”, or “true life”, or Nirvana, salvation, blessedness’.²⁶ Instead of sharing suffering when pitying others Nietzsche advocates sharing joy and all ‘the tonic emotions which heighten our vitality’.²⁷ Nietzsche

criticises Schopenhauer's 'nihilistic' philosophy for making life-negating pity the basis and the source of all virtues.²⁸ He regards Schopenhauer also as the philosopher of the nihilists because Schopenhauer rejects the will and the desires.²⁹ Nietzsche opposes Schopenhauer's 'Buddhism for Europeans', his 'nihilism', with his teaching of the 'will to power' and of the related perspectivism of the affects.³⁰ He calls Christianity, Buddhism and Brahmanism 'nihilistic religions' because they glorify the contradistinction to life, namely, nothingness, as goal, as the highest good and value.³¹ Nietzsche wants us to get beyond the 'nihilistic withdrawal' from existence and 'the desire for nothingness' and to live a worthwhile, guilt-free life full of joy and exuberance.³² The Nietzschean 'man of the future' is an 'Antichrist and antinihilist' who gained victory over God and the will to nothingness.³³

Nietzsche regards nihilism not as an end state, but, rather, only as an intermediate state, an in-between state/‘Zwischenzustand’.³⁴ This in-between period/‘Zwischenperiode’ of nihilism follows the destruction of the world of being and will be followed by the serene acceptance of the world of incessant becoming as the only world existing.³⁵ Nietzschean artist-philosophers transfigure the state of nihilism by using the actively creative will to power for actions that affirm life and enhance the future.

Nihilism is 'the radical repudiation of value, meaning, and desirability'.³⁶ Nietzsche rejects the nihilistic 'rebound from "God is truth" to the fanatical faith "All is false" [...] [and] "Everything lacks meaning"'.³⁷ Instead, he argues that all forms of human knowledge are perspectival. In *Beyond Good and Evil* (1886), Nietzsche says in defence of perspectivism that some philosophers 'prefer even a certain nothing to an uncertain something to lie down on—and die. But this is nihilism and the sign of a

despairing, mortally weary soul'.³⁸ He claims that the ‘will to truth’ roots in the powerlessness or impotence of the will to create.³⁹ For him, the positing or willing of values is the cardinal task of the philosopher who is confronted with profound existential insecurity that is brought about by the crisis of reason and morality and the related threat of nihilism. In Nietzsche’s view, the merit of Kant’s theoretical philosophy with its irresolvable antinomies is that it contributed to the self-consciousness of nihilism.⁴⁰

In *Friedrich Nietzsche’s Philosophie des Europäischen Nihilismus* (1992) Elisabeth Kuhn evidences that just as Nietzsche regards all of his ‘truths’ as being provisional and revisable, he also considers his exegesis of European nihilism as open to discussion.⁴¹ In *Nietzsche: Philosopher, Psychologist, Antichrist* (1950), Walter Kaufmann states that ‘Nietzsche believed that, to overcome nihilism, we must first of all recognize it’.⁴² Nietzsche regards the state of ‘absolute worthlessness’ in European nihilism as the necessary consequence of the ideals and valuations we have upheld hitherto.⁴³ He judges nihilism as a ‘necessary’ intellectual-historical development which is at once an utterly dangerous and a welcome ‘guest’.⁴⁴ This means that, according to him, we must pass through nihilism. He admits to having been hitherto ‘a thorough-going nihilist’.⁴⁵ Yet Nietzsche regards nihilism not as an end but as a transitory phase which functions as a means of selection of those who have the strength to posit a goal that allows pursuing ‘the great passion’.⁴⁶ In *Human, All Too Human*, the early Nietzsche already points out ‘the ultimate goallessness of man’.⁴⁷ A new self with a new goal is needed. Nietzschean overmen are good ‘Good Europeans’.⁴⁸ Nietzsche calls himself in a letter an ‘incorrigible European and antiantisemit’.⁴⁹ Post-nihilistic Nietzschean selves have the will to learn to live joyously with uncertainty, ambiguity and multiplicity.

There are remarks about nihilism dispersed throughout Nietzsche's published books. A more concentrated treatment of nihilism we find in his late unpublished notes from 1886 onwards. In 1873 the early Nietzsche read Turgenev's *Fathers and Sons* (1862). This novel is the main source of his concept of nihilism. Nietzsche argues that the Christian-moral exegesis of the world caused nihilism.⁵⁰ Nihilism means that '*the highest values devalue themselves*'.⁵¹ The demise of morality also generates nihilistic disorientation in the natural sciences, the humanities, in politics and economics.⁵² Tracy Strong correctly states 'and if, as Nietzsche contends, the modern will is nihilistic, then modern politics (by which any world is established and maintained), is itself all the more nihilistic'.⁵³ Nietzsche does not want to 'sacrifice God for the nothing'.⁵⁴ Rather, in his opinion, art needs to take over the role which formerly God had, namely, to generate active energetic creations.

Nietzsche mostly uses the French term 'décadence' when he is depicting decadence. Claiming that nihilism is the 'logic of decadence' and *not* its cause, he understands *décadence* as a physiological-psychological process of corruption, decline and decay which is marked by the inability to create a whole.⁵⁵ The 'will to power' of decadent individuals is weakened. This results in a failure to integrate their instincts with the outside stimuli and in this way to bring about a whole. The loss of absolute truth gave rise to Schopenhauer's pessimist philosophy. Nietzsche understands pessimism as 'a preliminary form' of nihilism.⁵⁶ There is theoretical and practical nihilism since it is possible to not only negate in thought, but also to do deeds of negation.⁵⁷ Nietzsche discerns six forms of nihilism: incomplete, complete, passive, active, radical and extreme nihilism. Active nihilism is 'a sign of enhanced *spiritual power*' and it is the opposite of passive nihilism. Whilst in the case of active nihilists

nihilism provides them with an opportunity to posit a new faith and to create new existential conditions which are fostering an improved future, in the case of passive nihilists nihilism makes them weak and suicidal because they lack in strength to establish new valuations and new goals and to live according to them.⁵⁸ The active nihilist destroys in order to replace the destroyed with something new and better. Unlike the passive nihilist who harbours resentments against the strong, he is never destructive for the sake of being destructive.⁵⁹ In Nietzsche's view Buddhism is perfected passive nihilism because it is neither constructive nor destructive.

Extreme nihilism refers to the rejection of truth and of the thing-in-itself.⁶⁰ In a note he explains that 'the most extreme form of nihilism would be the view that *every* belief, every considering-something-true, is necessarily false because there simply is no *true world*. Thus: a *perspectival appearance* whose origin lies in us'.⁶¹ In *Twilight of the Idols* (1888) Nietzsche details 'how the "true world" finally became a fable': from Plato, to Christianity, to Kant, to Positivism the belief in absolute truth became increasingly unconvincing.⁶² Nietzsche does also away with the "apparent world" because it is a 'moral-optical illusion', a fiction invented in contradistinction to the metaphysical world.⁶³

The nihilistic phase will be superseded by the Dionysian 'tragic age' during which Nietzschean overmen create beautiful surfaces in order to cope with the terrible, nonsensical and chaotic nature of existence.⁶⁴ Nietzsche is replacing metaphysics and religion with art and his teaching of the 'eternal return' of the same. The latter has the function to be a means of 'breeding' and 'selection'.⁶⁵ Nietzschean 'breeding' relates neither to a version of Darwinism nor to biological race. Rather it denotes education, moral and spiritual formation, and mental discipline of the exceptional

individuals who will eventually embody the resulting new force structures.⁶⁶ ‘Breeding’ channels and transfigures the instinctual forces into the desired direction of *cultural* amelioration.

According to Keith Ansell-Pearson, the editor of *A Companion to Nietzsche* (2006), *On the Genealogy of Morals* (1887) is ‘one of the key texts of European intellectual modernity’.⁶⁷ In this polemic book Nietzsche criticises the adherents of the ascetic ideal such as Schopenhauer by arguing that the human will ‘will rather will *nothingness* than *not will*’.⁶⁸ This means that since to the ascetic’s will it is denied to desire life and creation it desires death and destruction. Nietzsche states ‘this hatred of the human, and even more of the animal, and more still of the material, this horror of the senses, of reason itself, this fear of happiness and beauty, this longing to get away from all appearance, change, becoming, death, wishing, from longing itself—all this means—let us dare to grasp it—*a will to nothingness*’.⁶⁹

Nihilism can be overcome by way of positing a goal for man. This creative positing of a purpose also makes human suffering meaningful again. Nietzsche writes on the meaning of the ascetic ideal ‘that something was *lacking*, that man was surrounded by a fearful *void*—he did not know how to justify, to account for, to affirm himself; he *suffered* from the problem of his meaning’.⁷⁰ Since, according to Nietzsche, for humans any meaning is better than none, nothingness itself becomes the provider of meaning. Without an interpretation man is, as Nietzsche puts it, ‘like a leaf in the wind, a plaything of nonsense—the “sense-less”’.⁷¹ Nietzsche judges nihilism to be ‘one of the greatest *crises*, a moment of the *deepest* self-reflection of humanity’.⁷² Yet as a philosopher of culture he wants us to see in the crisis of nihilism the potential for change and to build up the strength to put this insight into practice.⁷³ For

Nietzsche the measure of strength is ‘to be able to live under *inverse* valuations and to want them eternally again’.⁷⁴

In *Nihilism Now! Monsters of Energy* from 2000, various philosophers explore how to live in nihilistic times joyfully and productively in a Nietzschean manner. Their contributions have as their point of departure Nietzsche’s idea that this world is a ‘monster of energy, without beginning or end’.⁷⁵ This is complemented by the view that the Nietzschean philosopher of the future is a ‘monster of energy’.⁷⁶ Yet as much sympathies I have for Nietzsche’s philosophy I find it alienating that the Nietzschean overman is gendered: he is a male man.⁷⁷ This problematic privileging of masculinity shows in Nietzsche, for instance, when he asks rhetorically in a note: ‘do I want to create lamb souls and enthusiastic little virgins? I want lions and monsters of power and love’.⁷⁸ Further evidence for Nietzsche’s androcentrism we find in a late note, in which he states that, in contrast to (higher) men, women strengthen and co-operate with moribund decadent forces.⁷⁹

On 10 June 1887 in Lenzer Heide in Switzerland, Nietzsche wrote in his notebook a section entitled ‘The European Nihilism’.⁸⁰ There he explains that morality is self-destructive; it generated truthfulness/‘Wahrhaftigkeit’ which revealed morality’s teleological character and its all-too-human motivations in its genealogy.⁸¹ This is what brought about the dissolution process of nihilism. In *On the Genealogy of Morals* Nietzsche says that truthfulness questions its own will to truth: ‘after Christian truthfulness has drawn one inference after another, it must end by drawing its *most striking inference*, its inference *against* itself; this will happen, however, when it poses the question “*what is the meaning of all will to truth?*”’.⁸²

In a late note Nietzsche writes that: ‘a nihilist is a man who judges the world as it is that it ought *not* be, and of the world as it ought to be that it does not exist. According to this view, our existence (acting, suffering, willing, feeling) has no meaning: the pathos of the ‘in vain’ is the nihilists’ pathos’.⁸³ However, Nietzsche is not thinking that everything is in vain after the Christian moral interpretation has become untenable. Quite to the contrary, he wants us to embark onto new ‘seas’ of knowledge and to create new ‘suns’ of valuations.⁸⁴ It seems to me that Nietzsche offers a feasible way out of nihilism by creating the conditions for new possibilities to emerge for the interpretation or ‘exegesis’ of us and the world. Gillespie and Strong also write that Nietzsche ‘not merely proclaims the advent of nihilism but presents us with a new way of thinking that he believes opens up a new, unexplored space for life beyond nihilism’.⁸⁵

Nietzschean philosophers desire ‘the eternal joy of creating’ in order to prevail over nihilistic propensities and in order to think of new possibilities of (moral) interpretations of the world.⁸⁶ For these interpretations new concepts are needed. One such concept is ‘the word “overman” as the designation of a type of supreme achievement, as opposed to “modern” men, to “good” men, to Christians and other nihilists’.⁸⁷ Nietzsche also expresses his Dionysian, life-affirming moods in his writing style; in his works he uses passionate language for creating new concepts, feelings, and experiences.⁸⁸ He emphasizes the constitutive role of performative speech in conceptual creativity. I agree with Allison that apart from Nietzsche it is very difficult to find another Western thinker ‘whose distinctive style of expression so forcefully reflects the content of his concerns’.⁸⁹ Nietzsche intends to advance the beautification of life both on the stylistic and on the contents’ level. Burch argues

that Nietzsche considers them to be inseparable. For her, for instance, the cheerful tone is an intrinsic part of his philosophy.⁹⁰

1. See Friedrich Nietzsche, *The Gay Science* (Trans. Walter Kaufmann. Vintage: New York, 1974), 63, 275. See Friedrich Nietzsche, *Thus Spoke Zarathustra: A Book for All and None* (Trans. Walter Kaufmann. *The Portable Nietzsche* Harmondsworth: Penguin Books, 1954), 400.
2. Nietzsche, *The Gay Science*, 164. See Nietzsche, *Zarathustra*, 232.
3. Nietzsche, *The Gay Science*, 181.
4. *Ibid.*, 181. Keith Ansell-Pearson and Duncan Large ed. *The Nietzsche Reader* (Oxford: Blackwell, 2006), 249.
5. Nietzsche, *The Gay Science*, 167-9.
6. Nietzsche, *Zarathustra*, 278. Friedrich Nietzsche, *Unpublished Notes / Nachgelassene Fragmente* (Giorgio Colli and Mazzino Montinari ed. *Kritische Studienausgabe in 15 Bänden: Sämtliche Werke*, Berlin: De Gruyter, 1967, vol.1, 7-13), 13/377.
7. Friedrich Nietzsche, *Human, All Too Human: A Book for Free Spirits* (Trans. R. J. Hollingdale. Cambridge: Cambridge University Press, 1996), 13.
8. Richard Schacht, *Nietzsche* (London: Routledge, 1983), 18.
9. Friedrich Nietzsche, *The Will to Power* (Notes written 1883–1888, Trans. Walter Kaufmann and R. J. Hollingdale. New York: Vintage, 1967), 327.
10. Nietzsche, *Zarathustra*, 278. Nietzsche, *The Gay Science*, 347.
11. Nietzsche, *The Gay Science*, 238, emphasis added.
12. Nietzsche, *Unpublished Notes*, 12/131.

13. R. J. Hollingdale, *Nietzsche: The Man and his Philosophy* (Cambridge: Cambridge University Press, 1999), 74.
14. *Ibid.*, 140.
15. Friedrich Nietzsche, *On the Genealogy of Morals: A Polemic* (Trans. Walter Kaufmann. New York: Vintage, 1967, 13-163), 44.
16. See, for instance, Friedrich Nietzsche, *The Antichrist*, (Trans. Walter Kaufmann. *The Portable Nietzsche*, Harmondsworth: Penguin Books, 1954, 565-656), 574.
17. Nietzsche, *The Antichrist*, 572.
18. *Ibid.*, 572.
19. Friedrich Nietzsche, *The Birth of Tragedy. Or: Hellenism and Pessimism* (Trans. Walter Kaufmann. New York: Vintage, 1967, 15-144), 23.
20. Nietzsche, *Unpublished Notes*, 12/210.
21. Nietzsche, *Unpublished Notes*, 12/110. See Nietzsche, *Unpublished Notes*, 13/214.
22. Friedrich Nietzsche, *Writings from the Late Notebooks, 1885-88*, (Rüdiger Bittner ed. and Kate Sturge trans.. Cambridge: Cambridge University Press, 2003), 116. Nietzsche, *Unpublished Notes*, 12/211.
23. Nietzsche, *The Gay Science*, 287. See Nietzsche, *Unpublished Notes*, 12/129.
24. Nietzsche, *On the Genealogy of Morals*, 122.
25. Nietzsche, *The Antichrist*, 573.
26. *Ibid.*, 573.
27. Nietzsche, *The Antichrist*, 572. See Nietzsche, *Human, All Too Human*, 180. Friedrich Nietzsche, *Daybreak: Thoughts on the Prejudices of Morality* (Trans. R. J. Hollingdale. Cambridge: Cambridge University Press, 1997), 177. See Ruth Burch, *Is Donna Haraway's 'Situated Knowledge' Nietzschean 'Gay Science'?* (Unpublished PhD thesis, The University of Warwick, 2009), 212-2.

28. See Nietzsche, *The Antichrist*, 573.
29. Nietzsche, *Unpublished Notes*, 9/125.
30. See Nietzsche, *On the Genealogy of Morals*, 19. Friedrich Nietzsche, *Beyond Good and Evil: Prelude to a Philosophy of the Future* (Trans. Walter Kaufmann. New York: Vintage, 1966), 116-17. Nietzsche, *Unpublished Notes*, 13/214.
31. Nietzsche, *Unpublished Notes*, 13/229-30.
32. Nietzsche, *On the Genealogy of Morals*, 92.
33. *Ibid.*, 96.
34. See Nietzsche, *Unpublished Notes*, 12/351. Nietzsche, *Unpublished Notes*, 13/210.
35. Nietzsche, *Unpublished Notes*, 12/365.
36. Nietzsche, *The Will to Power*, 7. Nietzsche, *Unpublished Notes*, 12/125.
37. Nietzsche, *The Will to Power*, 7. Nietzsche, *Unpublished Notes*, 12/126.
38. Nietzsche, *Beyond Good and Evil*, 16.
39. See Nietzsche, *Unpublished Notes*, 12/365.
40. Elisabeth Kuhn, *Friedrich Nietzsches Philosophie des Europäischen Nihilismus* (Berlin: De Gruyter, 1992), 122-25.
41. *Ibid.*, 71-79, 99, 115-17.
42. Walter Kaufmann, *Nietzsche: Philosopher, Psychologist, Antichrist* (Princeton: Princeton University Press, 1950), 110.
43. Nietzsche, *Unpublished Notes*, 12/339, 109-10.
44. Nietzsche, *The Will to Power*, 4. Nietzsche, *Unpublished Notes*, 12/125, 109.
45. Nietzsche, *The Will to Power*, 18.
46. *Ibid.*, 19.
47. Nietzsche, *Human, All Too Human*, 29.
48. Nietzsche, *The Gay Science*, 340.

49. Friedrich Nietzsche, *Kritische Studienausgabe in 8 Bänden: Sämtliche Briefe* (Ed. Giorgio Colli and Mazzino Montinari. Berlin: De Gruyter, 1975), 7/147.
50. See Nietzsche, *Unpublished Notes*, 12/125.
51. Nietzsche, *The Will to Power*, 9. Nietzsche, *Unpublished Notes*, 12/350-52.
52. Nietzsche, *The Will to Power*, 44-7. Nietzsche, *Unpublished Notes*, 12/129-31, 125-27.
53. Tracy Strong, “Nietzsche’s Political Misappropriation” (*The Cambridge Companion to Nietzsche*. Bernd Magnus and Kathleen Higgins ed., 1996), 123.
54. Nietzsche, *Beyond Good and Evil*, 67.
55. Nietzsche, *Unpublished Notes*, 13/265.
56. *The Will to Power*, 11. Nietzsche, *Unpublished Notes*, 12/125-26, 129.
57. Nietzsche, *Unpublished Notes*, 12/129.
58. Nietzsche, *Unpublished Notes*, 12/350.
59. Nietzsche, *Unpublished Notes*, 12/365.
60. See Nietzsche, *Unpublished Notes*, 12/351-52.
61. Nietzsche, *The Will to Power*, 14-5. Nietzsche, *Unpublished Notes*, 12/354.
62. Friedrich Nietzsche, *Twilight of the Idols, or, How One Philosophizes with a Hammer* (Trans. Walter Kaufmann. *The Portable Nietzsche*. 463-563), 485-86.
63. Nietzsche, *Twilight of the Idols*, 484.
64. Nietzsche, *Unpublished Notes*, 12/202. Nietzsche, *Twilight of the Idols*, 486.
65. Nietzsche, *Unpublished Notes*, 12/342-43.
66. See Nietzsche, *The Gay Science*, 130. See Nietzsche, *Unpublished Notes*, 12/339.
67. Keith Ansell-Pearson ed., *A Companion to Nietzsche* (Oxford: Blackwell, 2006), 16.
68. *On the Genealogy of Morals*, 97, 162.

69. *Ibid.*, 162.
70. *Ibid.*, 162.
71. *Ibid.*, 162.
72. Nietzsche, *Unpublished Notes*, 13/56.
73. ‘jede Art Pessimismus und Nihilismus [wird] in der Hand des Stärksten nur ein Hammer und Werkzeug mehr [...], mit dem man sich ein neues Paar Flügel zusetzt’ (Nietzsche, *Unpublished Notes*, 12/111). See Andreas Sommer, ‘Nihilism and Skepticism in Nietzsche’ (*A Companion to Nietzsche*, Keith Ansell-Pearson ed., Oxford: Blackwell, 2006. 250-270), 253.
74. Nietzsche, *Unpublished Notes*, 12/339.
75. Keith Ansell-Pearson and Diane Morgan, *Nihilism Now! Monsters of Energy* (London: Palgrave MacMillan, 2000), Nietzsche, *Unpublished Notes*, 11/610.
76. Nietzsche, *Unpublished Notes*, 11/260.
77. Burch, *Is Donna Haraway’s ‘Situated Knowledge’ Nietzschean ‘Gay Science’?*, 29.
78. Nietzsche, *Unpublished Notes*, 11/202.
79. Nietzsche, *The Will to Power*, 460. Nietzsche, *Unpublished Notes*, 13/366.
80. Nietzsche, *Unpublished Notes*, 12/211-17.
81. Nietzsche, *Writings from the Late Notebooks*, 116-17. Nietzsche, *Unpublished Notes*, 12/211.
82. Nietzsche, *On the Genealogy of Morals*, 161.
83. Nietzsche, *Unpublished Notes*, 12/366.
84. Michael Gillespie and Tracy Strong ed., *Nietzsche’s New Seas: Explorations in Philosophy, Aesthetics, and Politics* (Chicago: The University of Chicago Press, 1988).
85. *Ibid.*, 9.

86. Nietzsche, *Twilight of the Idols*, 562.
87. Friedrich Nietzsche, *Ecce Homo: How One Becomes What One Is* (Trans. Walter Kaufmann. New York: Vintage, 1967, 215-335), 261.
88. Nietzsche, *Unpublished Notes*, 11/486-87. Nietzsche, *Ecce Homo*, 261.
89. David Allison, *Reading the New Nietzsche* (Oxford: Rowman & Littlefield, 2001), 74-75.
90. Burch, *Is Donna Haraway's 'Situated Knowledge' Nietzschean 'Gay Science'?*, 321-2, 286, 204-5.