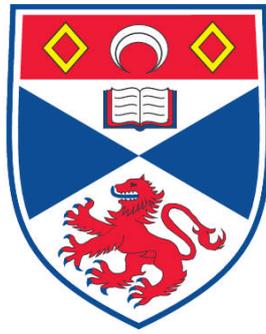


**A COMPARATIVE STUDY OF KANT AND NIETZSCHE
CONCERNING THE ROLE OF SCIENCE IN POLITICAL THEORY**

Somayeh Abedinzadeh

**A Thesis Submitted for the Degree of MPhil
at the
University of St. Andrews**



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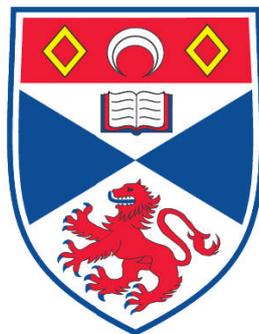
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**A Comparative study of Kant and Nietzsche
concerning the role of science
in political theory**

Somayeh Abedinzadeh

**Thesis submitted for the degree of MPhil
School of International Relations University of St Andrews**

2009-04-29



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Abstract:

This thesis is concerned with the implications of natural science for moral philosophy and political theory, from the view point of Kant and Nietzsche. In identifying this association we argue that investigating the differences between these two philosophers' perspectives on natural science in relation to their moral philosophy offers two distinct conceptions of the self, individual sovereignty and free will. This could potentially help us establish a distinction between two different types of social structures that they appear to advocate. The first model represents the Kantian ideal of a republican society, while an alternative society may be characterised by Nietzsche's Dionysian notion of chaos. The main difference between these two types of societies stems from the role of the individual in their structures, which in turn brings us back to the discussion of moral philosophy and its correlation with our understanding of the natural world.

Thus, the thesis aims to point out the inevitability of considering the role of science in the moral philosophies of Kant and Nietzsche, as they sought a revolutionary outlook beyond organised religion and strove to empower human society to rise above millennia of conflict. It transpires through these investigations that Kant's transcendental philosophy remains deeply rooted in metaphysics; while Nietzsche truly strived for a naturalistic approach beyond all *a priori* metaphysical assumptions. Through this comparison it is hoped to bring to light not only some of the profoundest differences between Kant and Nietzsche in their natural, moral and political philosophy, but also to contribute to a revival of the trend of natural philosophy that, arguably, declined in 20th century. This objective is pursued through an interpretation of Nietzsche's thoughts based on a conception of knowledge outside the boundaries of traditional epistemology.

In addition, while we note that Kant and Nietzsche's moral and political philosophy are inherently rooted in their interpretation of natural science, to truly appreciate their divergence one ought to take into account the distinction between classical and non-classical science. The reason for this is that traditional epistemology is generally grounded in a dualistic amalgamation of classical science and metaphysics, while Nietzsche's reading of science can be viewed with a non-classical outlook. Failure to observe this point may lead to misinterpretation of Nietzsche in a metaphysical vein.

It has to be noted that science, in its classical sense, signifies the study of the clockwork nature of macroscopic phenomena. This trend, known as the “modern scientific approach”, began in the 16th century with Galileo Galilei, was later reinforced by Newton and Descartes, and influenced the views of many philosophers from Hobbes and Hume to Kant. While its establishment greatly contributed to the expansion of humanity's empirical knowledge of the natural world, the markedly “rationalistic” aspects of this method gave way to the foundation of dualism. The reason for this is the observation that classical science remains futile in dealing with many fundamental questions of existence such as the nature of mental phenomena, the diversity and complexity of the natural world and the behaviour of natural phenomena on the very small scale. Those aspects of nature are what come under investigation in a non-classical world-view, to which Nietzsche’s philosophy corresponds more closely. Ultimately, the thesis argues that a Nietzschean outlook, as compared to Kant’s classical and metaphysical world-view, may potentially offer a new image of the individual and their place in the society and thereby transforming the dynamics of 21st century world politics in the face of globalisation.

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Introduction:

The thesis addresses the impact of science on the moral philosophies of Kant and Nietzsche, which, in turn, underlies their political thoughts. In dealing with this subject the first chapter revisits the notion of knowledge based on a classical understanding of science and metaphysics in Kant's writings. This approach has been based upon the contention that the classical conceptions of natural science, along with metaphysical conjectures concerning the nature of reality, shape the foundations of Kant's idealism. In view of the above observation, the second chapter reflects Nietzsche's enquiry regarding the value of morality based on metaphysics and classical science. This investigation contends that Nietzsche's ideas, in relation to the question of science and its underpinning role in moral philosophy, are indicative of his profound though naturalistic world-view which he reflects in an artistic expression.

Thus, the theme of the thesis revolves around the correlation between three key concepts: knowledge, moral judgement, and political thought, as reflected in the works of Kant and Nietzsche. The reason for this composition is that political thought relies on moral judgement for its justification, which is in turn shaped by humans' knowledge of themselves and others, and the conditions of existence. Hence, our present knowledge of the world reflects millennia of observation and evaluation of natural phenomena and interpretation of their social and philosophical implications.

Alongside empirical knowledge, however, remain many unanswered questions that philosophers and religious thinkers have often attempted to resolve from a metaphysical standpoint. One may note that the greatest shortcoming of metaphysical conjectures is the fact that, unlike scientific theories, they are not falsifiable. In spite of this, metaphysics has for centuries played a key role as the foundation of moral philosophy. However, in a new era of human scientific endeavour, the decline of metaphysics as a reliable source of drawing moral judgement seems inevitable, to a degree that the very conception of morality requires redefinition. To this end one may not overlook the significance of scientific awareness in moral and political philosophy, as we seek an alternative perspective in understanding the natural world in general, and the status of humans and their relationship to that world in particular. The necessity of such an undertaking becomes more tangible in light of a gap that has occurred between the trends of political theory and natural science in the recent decades. One may, therefore, contend that as the findings of modern science unfold and challenge many of our long held metaphysical assumptions, natural science deserves to be given a new place in political theory and in studying the dynamics of human relationship.

A retrospective view of the history of moral philosophy reveals that ever since humans have found themselves in interaction with each other they have utilised moral judgements to justify their actions. However, the principles and assumptions upon which these moral judgements are based have not always been systematically examined. Rather, the limits of humans' knowledge of themselves and the conditions of existence resulted in the formulation of moral laws based on inferences made from incomplete observations. In studying the thoughts of two of the most important philosophers of the modern era, we

hope to utilise their perspective in developing new means towards a more harmonious global society. Both Kant and Nietzsche have looked into natural science at the most fundamental level as they investigated the grounds of humans' moral judgement. From these investigations it transpires that modern political thought over the past few centuries has been greatly influenced by a classical notion of science, indebted to Newtonian physics, which has shaped our outlook on fundamental concepts such as the idea of the sovereign self, and free will.

Nevertheless, findings of science, in the centuries and decades following the Newtonian paradigm shift, have undergone transformations that would inevitably affect our previous conceptions of the *self*, and free will. In light of the argument for a correlation between science and philosophy, it seems imperative that one ought to be prepared to reform and restructure one's hypothetical interpretations as humans' understanding of the natural world expands. However, openness to revision of one's beliefs and contentions with regards to the nature of reality has not always proven easy. Thus thanks to the inadequacy of scientific and empirical knowledge, some of the most influential thinkers of modern western philosophy, such as Kant, have taken a metaphysical root in conjecturing responses to their unanswered existential enquiries. This claim is revisited and expanded upon in the course of the thesis, whilst criticising and exposing the foundations of moral judgement as amalgamation of empirical and intuitive knowledge. Furthermore, while the thesis refutes the value of such conjectures, it also warns against taking for granted the unreliability of classical science as a complete view of the natural world; and points out the necessity of considering a non-classical and perspectival world-view. This does not mean that the findings of science are not to be

trusted but that they are increasingly complex and at times contradictory, hence the need to broadening one's view of its various aspects. An attempt has been made, therefore, to offer an approach that while being based on scientific knowledge draws attention to the rapidly evolving nature of science itself. Hence one notes the need for social science to keep pace with paradigm shifts in the realm of natural science, if we hope to create more harmonious social structures and avoid another era of human conflict.

Nevertheless one's initial inclination may be to refute the relevance of science to political theory, which perhaps accounts for lack of consensus among social scientists on the consequences of *science* for political thought. However, there is certainly agreement among social scientists on the significance of moral philosophy in understanding the evolution of social structures. It is this realisation that invariably brings us back to the position of science; since a link between political science and moral philosophy transpires, in light of the observation that our knowledge of the natural world shapes our moral judgement. Nevertheless difficulties arise from the fact that our world-view – our mental model of reality – may not necessarily be an accurate representation of nature, and this may lead to the establishment of erroneous criteria of moral judgement. Consequently, it is important to refine and revisit one's understanding of the natural world, as we maintain an awareness of the association between moral philosophy and political theory with scientific hypotheses regarding the nature of reality. The interrelation between natural science and social science has been implicitly and explicitly explored by philosophers and scientists of “both cultures” throughout centuries to a point that, perhaps, the separation of science and philosophy would have seemed unreasonable. Although this inclination displayed signs of regression in the past decades, a number of

influential social thinkers have continued to point out the significance of the link between the two spheres of human knowledge. For example, “the political status of science” is a term that Foucault coins in an interview on truth and power, pointing out “the ideological functions it could convey”¹. Indeed there could be no better way of putting it as Foucault does, in revealing how the entire notion can be summed up in two words: “knowledge” and “power”. Foucault raises the question: if the relationship between science as in physics and chemistry can be investigated in the field of psychiatry, which deals directly with the human behaviour, why should posing the question in politics be so much of a problem? Is it not true, after all, that political thought is also concerned with human behaviour, both on the state level and with respect to the individual. The inherent association of science with the formation of social structures in human history is therefore a subject matter that cannot be forsaken when one tries to grasp the complicated dynamics of international politics on a more theoretical level. Foucault notes that no matter how some have tried to make it seem like “a problem without political importance and without epistemological nobility”², the question stares us in the face and is one that needs to be investigated.

1 Michel Foucault. *Power, Truth, Strategy*, ed. Meaghan Morris and Paul Patto (Sydney Feral, 1979), p. 29

2 *Ibid*, p. 30

In the first chapter we seek to shed light on Kant's conception of the natural world and the way in which it transpires through his moral and political philosophy. Kant is a key figure in modern western philosophy, and the most suitable candidate for the purpose of a thesis which aims to explore the relationship between modern science and political theory. The main reasons for incorporating Kant's philosophy in this study is his role in laying the foundations of cosmopolitan ideals based on his transcendental philosophy. Kant's transcendental philosophy is in turn influenced by his natural philosophy and his scientific understanding of the world based on the predominant paradigm of modern science in his time, Newtonian physics.

In the vein of some other philosophers, such as Hobbes, Kant believed that man was inclined to stray from moral principles. Therefore he supposed that humans had to be *bound* by moral law and a sense of duty in order to co-exist peacefully. This notion of morality, for Kant, was not enforced by higher powers or gods, and as such his philosophy diverged from the doctrines of organised religions. However, this is not to say that his ideas were not based on metaphysics. On the contrary: Kant hoped to revive Metaphysics as an answer to that portion of humans' enquiry into nature that could not be answered by means of empirical investigation. He believed that moral feelings in humans could be awakened by their observation of the physical world and through intellectual appreciation of aesthetics in nature. Kant supposed that even the sense of drawing aesthetic pleasure from the beauties of nature had to be developed from a sense of moral "duty". For Kant, "the beautiful" seemed intrinsically in accordance with "the good"; thus to learn to appreciate the beauties of nature would contribute to the cultivation of moral feelings in oneself.

One may argue that although his transcendental philosophy was a further step away from organised religion, Kant's classical world-view sought to instigate peace in human society in a mechanistic fashion. His mechanistic understanding of the world inclined him to make a distinction between the subject and the object and the cause and the effect, hence creating a gap in humans' understanding of themselves as the "object" of creation of an unintelligible transcendental being. It would seem that Kant assumed two aspects to human life – the physical and the moral; whereby the former is intelligible to us empirically, and the latter is permissible as *a priori* knowledge only. He therefore notes in his *Critique of Pure Reason* that "we can know no objects, either within us or as lying outside of us, except in so far as we insert in ourselves the *actus* of cognition according to certain laws"³; yet he does not specify how we can gain knowledge of ourselves. In critiquing this notion, Eckart Forster writes, in his book, *Kant's Final Synthesis*, "but what are these 'certain laws'? Where do they come from, and how do I come to know them? What kind of forces, what '*actus* of cognition,' do we have to 'insert into ourselves' – prior to any distinction between 'inner' and 'outer' a distinction itself dependent on these acts of cognition?"⁴ Forster notes that even Kant himself realises the insufficiency of these separations of the *inner* and *outer* self and superficial implementation of such concepts as *freedom*, *duty*, *right*, etc. Kant therefore uses the concept of reason as theoretical and practical, to form and make possible the interpretation of such notions as "god" and "the world". This is where pure reason comes into play, which in his last work, the *Opus Postumum*, he notes: it precedes understanding

3 Immanuel Kant. *Critique of Pure Reason*, (Cambridge University press, 1997) p. 255

4 Eckart Forster. *Kant's final synthesis*, (Cambridge University Press, 1995) p. 161

giving rise to the possibility of transcendental philosophy, “as a system, by which a coherent whole could be established as rational knowledge for reason.”⁵ Nevertheless, the concern of this thesis is Kant’s ultimate resolution of this predicament, which had significance beyond the moral behaviour of the individuals. Rather it was a stepping stone in introducing his idea of “perpetual peace” between nations, and his impression of the cosmopolitan ideal, as he realised that “the people of the earth have...entered in varying degrees into a universal community, and it has developed to the point where a violation of laws in *one* part of the world is felt everywhere”⁶. Kant hoped for the materialisation of such a state of global peace in a society operating on reason and universal moral laws.

Notwithstanding his endeavour to establish the grounds of human morality and in a quest to ensure the prevalence of a state of perpetual peace, Kant veiled his dissatisfaction with man’s condition as part of the physical world. He recognised that human life was subject to constant change, causing their displeasure, at any moment, relative to an impending future that they would progress into. As such, it seemed that human progression itself would impair their “true contentment”. Based on Kant’s portrayal of *change* as a catalyst of human discontent, it would seem meaningless to attempt to define a conception of human fulfilment and contentment in the face of this intrinsic property their life. In spite of this observation, Kant was adamant in remarking that to live one’s life in accordance with moral principles would lead to human fulfilment. Consequently, one may note that the ambiguity in Kant’s world-view casts a shadow on

⁵ *Ibid* Kant. *Critique of Pure Reason*, p. 256

⁶ James Bohman and Mathias Lutz-Bachman. *Perpetual Peace: Essays of Kant’s Cosmopolitan Ideal* (Massachusetts Institute Of Technology, 1997) p. 25

his moral philosophy. On the one hand he advocates the notion that living a moral life leads to human fulfilment, while his view of the very concept of “fulfilment” remains unclear. The reason why this is of great significance to understanding Kant’s political thought is that his conception of “change” is the essence of his cosmopolitan ideal and his notion of perpetual peace. Given his observation of humans’ subjection to a constant state of change, Kant’s cosmopolitan ideal suggests the implementation of contractual interrelation between nations, such that one’s status would have substantial bearing for the other. In this manner, while with respect to the intrinsic condition of their lives, human subjects continually undergo change with respect to one another, and they maintain a kind of constancy. In so doing Kant hoped to assure a sustainable state of order and peace among nations. However, in this picture Kant does not *really* leave room for the role of individuals as building blocks of the nation states, among whom he seeks to achieve an outwardly condition of peace. Thus the Kantian model despite being an improvement over the previous modes of humans’ social structure is as yet far from allowing for the realisation of the true extent of human potential.

In the second chapter we seek an alternative to Kant’s dualistic world-view outlook, from a Nietzschean perspective. For once, rather than suggesting a new, ever more refined moral system, Nietzsche posed the important question of the “value” of *morality* in the first place. Nietzsche systematically embarked on exposing the presumption of moral philosophy, and questioned why we need morality at all; its failure in resolving the human conflict, after all, has been proven to us for centuries. He recognised that no ideological systems, be it in the name of religion or philosophy, had succeeded in creating an all encompassing moral system. He therefore concluded that

there was *no* value in the concept of morality; other than as a set of rules for containment of human behaviour. In confronting the traditional conception of morality, he realised that an inquiry into the nature of the existence was inevitable. He therefore revisited the fundamental questions of science and philosophy such as the notions of causality, and the mind body relation, which in turn led to the question of God and human autonomy and free will.

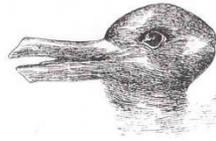
Indeed, one may contend that Nietzsche's investigations led to unique hypotheses that went far beyond the Kantian transcendental idealism. His distinctive ideas, however, have at times been considered so indigestible that he has not found his deserved place in the mainstream of political theory, whereas Kant seems to have obtained a steady position as a political thinker whose thoughts seem more relevant to everyday politics. In fact for some scholars the battle between the Kantian and the Nietzschean approach to politics is more about the Nietzschean thinkers' tradition of looking back to the ancient Greeks as an alternative to the of "political life based on reason".⁷ However we hope to illustrate that Nietzsche's objections to Kant were more profound than a revival of the , which he utilises more metaphorically.

Nietzsche, prior to all else, appealed to revaluation of moral values and the presupposition of God that supposedly gave meaning to moral life. Yet, in the first instance, one notes Nietzsche's decisive rejection of God as creator, and his dismissal of the traditional understanding of free will and morality. Nor does he entertain the notion of human equality; *while* he also rejects the conventional wisdom of hierarchy that is justified in the religious sense, linking itself to a higher power. Between hierarchy and

⁷ *Ibid*

equality Nietzsche gives us a new picture, which celebrates the competition of unequal forces; it leads to their finding common interests and joining to form a new, more empowered body. His redefinition of the concept of inequality and hierarchy indicates that one finds meaning as part of a whole – a key concept for Nietzsche with the ultimate goal to become “power that no longer needs proving”. Of course, Nietzsche asserts the will to power and the ongoing struggle of power quanta to be the driving force of all being. Therefore the expression of “power that no longer needs proving” may seem contradictory. Yet more careful observation of nature unfolds this perception as one realises that natural systems, such as the bodies of living beings, are capable of acting in harmony, despite the ongoing struggle between their internal elements that leads to the prevalence of some over others. As such, this is the very essence of evolution of all natural phenomena and may in fact lead us to the counter intuitive conclusion that there is a value in conflict. An analogy may shed light on this, as we realise that even our brain patterns are constantly in competition with each other, and consequently they lead to the hardwiring of particular patterns that win over and over again. A simple illustration of an optical illusion may help clarify this.

When we view the below of image, known as the “duck-rabbit” optical illusion the image sometimes presents itself as the image of a duck and sometimes as the image of a rabbit.



Every time an observer glances at the image the neurons in their brain fire trying to convince them of a different interpretation of the image as a duck or as a rabbit. When a group of neurons win over the others, a different perception prevails in the observer’s mind.

While this is a purposefully ambiguous design, it is an appropriate example of the competition between the internal elements of the brain. In this fashion, akin to the rest of nature, our senses have developed during millions of years of evolutionary processes. This notion is significant to our comparison of the Kantian and the Nietzschean view of moral judgement and their political philosophy based on their perception of science. While the Kantian perpetual peace advocates the development of politics based on reason and universal laws, his mechanistic understanding of nature does not take into account the need for humans to follow their instinctive inclination towards competition and struggle. Furthermore the observation of the fact that Kant would not have been aware of the Darwinian theory of evolution through natural selection may partly explain his insistence that the establishment of moral law through reason could induce a state of peace in human affairs. To act from moral duty may sound plausible in principal but it

does not account for the passions that drive human behaviour. A more careful observation of nature reveals how incongruent the idea of moral duty based on reason is. For example one does not observe in natural phenomena an internal system to suppress their inner struggles. Such system, had it existed, would act akin to moral laws aiming to contain the inner struggles. Indeed, the evolutionary image of existence would seem improbable in this portrayal.

Nietzsche, however, realised this fundamental shortcoming of the Kantian philosophy. For Nietzsche conflict and inequality of power quanta is an essential condition of life's evolution. He recognizes the profundity of this notion and celebrates its implications while also realising the dangers of the concept of morality as a static system of right and wrong. One may ask how could the destructive notion of conflict be celebrated by Nietzsche. Indeed, at times, Nietzsche's philosophy could seem to portray contradictory conceptions. That is until one realises that the "togetherness of paradoxes" and the notion of "chaos" are at the centre of Nietzschean philosophy. Despite the seemingly paradoxical nature of his philosophy, however, there are no hidden meanings in Nietzsche's words. If his thoughts seem too complex, it is due to the degree of his directness; to which *we* are foreign. Hence, as Tracy Strong notes, "Nietzsche is not, as so many commentators have said, 'obscure'; in fact, he generally means exactly what he says. If we find him obscure or mystical, this says something about us, for it is not until we are able to cast off the pictures that hold us prisoner to the traditional way of seeing moral, political, social and epistemological problems that we will be able to face directly, what Nietzsche says."⁸ Not surprisingly, such assertion does appeal to the human mind,

⁸ Tracy B Strong *Friedrich Nietzsche and the Politics of Transfiguration*, (University of California Press 1975) p.189

seeing that we are hardened to follow a path to which we are directed by the conditions of our lives rather than attempting to create new possibilities beyond the limitation that we perceive. The suppleness and chaotic nature a Nietzschean perspectival world-view, however, allows not only for the togetherness of paradoxes but for the prevalence new forms of human expression and ingenuity.

Unlike Kant, Nietzsche does not stress the value of consistency, because he realises the relative nature of all phenomena. This by no means indicates that there are no principle grounds whatsoever on which we develop our observations and evaluations. The very statement that *all* is “relative”, or that life is essentially “will to power”, is itself a principle, and can be viewed as the consistency of Nietzsche’s thoughts. These are the inherent conditions of human life; and the best we can do is to strive for the most paramount choice at any given time. This calls for accepting the nature of existence as being in a state of flux and probability and persevering in throwing dice in the direction of creation and overcoming our limits ever more. No other philosopher has stressed man’s aptitude for living a proactive and triumphant life as profoundly and with such intense passion as Nietzsche has. Nietzsche is a true optimist and celebrates life, with all its burdens and beauties. Of course, similar to Kant, Nietzsche also viewed human beings as machine-like creatures; a notion that would be understandable in view of human evolution as part of the bigger picture of evolution of animals and other living organisms on earth. Yet these machine-humans are very different, and are much more complex: their thoughts have evolved and given rise to unique capacities that are not shared by other living phenomena. Humans do not always need an outside force to change the pace of

their evolutionary motion, as their thoughts have evolved to give rise to a new, independent property, which can give rise to stimuli from inside; the so called intentionality. Hence Nietzsche's assertion: "I learned to walk; since then have I let myself run. I learned to fly; since then I do not need pushing in order to move from a spot. Now am I light, now do I fly; now do I see myself under myself. Now there dances a God in me."⁹ The realisation of one's capacity to stimulate one's own growth and self overcoming is what sets the Nietzschean overman apart from the animalistic man out of which a Dionysian character is yet to evolve. A future society of what we may one day describe as over-men or neo-humans will be indebted to Nietzsche for being an important stepping stone in its development.

Methodology and sources:

It has to be noted that the thesis does not follow a standard methodology; rather it is a text based analysis of the thoughts of Kant and Nietzsche in a comparative vein, aiming to present a better understanding of the role of science in the formation of knowledge. In so doing it sheds light on the way in which the two thinkers have utilised art and/or metaphysics as a means to make up for the inadequacies of the scientific approach based on the advancements of science during their life period. In a sense this study displays a transitioning from the long held tradition of metaphysics to a conception of morality free from metaphysical conjectures – a trend that Nietzsche strived for by incorporating a novel approach with an artistic expression of nature beyond the classical scope of reason.

⁹ Nietzsche, *Thus Spoke Zarathustra*, (Oxford University Press 2008) sec. Reading and Writing

While Nietzsche's method, ingeniously, refuted the value of metaphysics, it also diminished dangers of the void that sudden rejection of the notion of God and traditional morality could instigate. Once the difficult task that this great thinker took upon himself is appreciated, it leaves the reader with a new insight, namely: although Nietzsche's approach was amazingly powerful and ground-breaking, we are now in a position to begin to realise his dream of leaving metaphysics behind, while fully grasping the implications of his poetic expression of existence and forming an appreciation of the mathematical and scientific thinking behind them. With advancements in modern physics and cosmology, much of what once belonged to the realm of metaphysics and philosophical abstraction is increasingly becoming a rudimentary part of scientific enquiries. Up until the beginning of 20th century, Nietzsche was the first philosopher to cast doubts on the viability of metaphysics most decisively and critically. In so doing, through the use of artistic and poetic expressions, he opened the possibility of considering notions that were previously thought to belong to the realm of metaphysics. However Nietzsche also criticises basing one's world-view on the mechanistic conception of science that prevailed with the expansion of Newtonian Physics. He realised the negative effects of this trend on our conception of morality, since the inadequacy of classical science in explaining all aspects of existence potentially made room for metaphysical conjectures and ultimately for the concept of God. Yet, despite his clear rejection of all things supernatural, since Nietzsche's thoughts could not be understood within the sphere of classical physics, some philosophers such as Heidegger, and to some extent Walter Kaufmann, have felt inclined to regard him as a metaphysical thinker – a contention that this thesis refutes.

One may argue that Nietzsche's thoughts were grounded in a more scientific view of the world than they were understood to be. What is meant by the term scientific here is the procedure through which knowledge is formed in the course of physical and thought experiments, often accompanied by mathematical quantisation and abstraction, in an attempt at modeling the natural world. Although the kind of scientific mindset that appears to be aligned with Nietzsche's ideas was not yet established in any meaningful way during his lifetime, it is hard to overlook the resonance of his thoughts with certain concepts that came to light in modern physics, mathematics and biology in the decades following his death. In light of these observations, a number of citations from these fields have been included in the research. Although as yet there is a need for more investigation to shed light on the depth of this great thinker's mind, as well as, grasping the profound implications of modern physics and biology, the scientific and mathematical references in this thesis have been limited to ideas on Darwin's theory of evolution by natural selection, and certain ideas in modern physics and mathematics.

Nevertheless, since this is a vast area, the priority has been given to differentiating between classical notions of science based on Kant's philosophy versus a Nietzschean perspective. In analysing Nietzsche's views, it is inevitable to investigate the thoughts of Kant, whom he often criticises as a symbol of modern western philosophy. Although, Kant himself is in turn indebted to other philosophers preceding him, such as Descartes, Hobbes, Locke and Hume; due to limitations in length the primary focus here has been given to Kant and Nietzsche. Also key secondary literature on both philosophers has been cited from the works of Heidegger, Foucault, Deleuze, Paul Guyer, Walter Kaufmann, Jacques Derrida and other scholars.

Chapter I - Kant

Kant's inclination to reason and his logical command was second to none, which perhaps explains the strong synthesis of natural and social science in his philosophy. Yet his faith in the metaphysical concept of a higher power and the indisputable inadequacy of science, in giving a profound and convincing account of the nature of life placed him in a position to seek a solution to this paradigm. Kant was convinced of the certainty of modern physics, in what he observed in the works of such thinkers as Newton, Leibniz, and Galilei, and he saw himself faced with the question of human autonomy, as the necessary condition of moral law. He embarked on a long journey dedicating most of his life to explaining how, as humans, we could be free if we were merely machine like figures that modern science seemed to describe.

This was a dilemma that Kant tried to solve with a transcendental metaphysical approach that brought together the empirical and the *a priori* knowledge. As A. C. Ewing puts it, Kant "claimed to have proven all the *a priori* principles, which are essential to science by showing that they are involved in the conditions of all our 'experiences' or empirical knowledge, and it was this reference to the empirical which enabled them to give new knowledge (i.e. be 'synthetic' principles, as he called it)". Ewing points out that "for Kant all judgements giving new knowledge must involve an empirical element; but this is only half the truth, for his proof of the categories showed him likewise that they must involve an *a priori* element also".¹⁰

10 A. C. Ewing "The Message of Kant" *Journal of Philosophical Studies*, Cambridge University Press, Vol. 6, No. 21 (Jan., 1931) pp. 43-55

Before moving on to explaining how Kant arrived at the conclusions that he did, throughout his philosophical enquires, one has to note Kant's position in a historical context. Kant's philosophy was in part a response to traditional metaphysics and the German enlightenment era. In that sense his approach was not unique in terms of the *critique*. Hume, Lock and Descartes had also criticised the traditional metaphysics. Kant, however, rejected the notions of *scepticism* and *empiricism*, since he saw them as endangering reason itself. Instead he went on to establish a mechanistic understanding of nature, a notion that also accounted for its seemingly unintelligible aspect that transcended the human experience, in order to leave room for *freedom* and the possibility of a moral life. In a combination of metaphysical and a mechanistic understanding of "natural science", Kant's philosophy sought reassurance in the presupposed principles of nature that could not be explained in the classical science of his time. Thus his philosophy left little room for the possibility of further scientific discoveries, many of which came about in the following decades. Paul Guyer and Allan Wood, also explain in their introduction to the *Critique of Pure Reason* that "Kant's bold attempt to resolve with one stroke two of the most pressing problems of modern philosophy has seldom been accepted by his successors without qualification. Some feel that Kant's identification of the basic principles of science with the fundamental principle of human understanding itself betrays too much confidence in the specifically Newtonian mechanistic physics that prevailed at his time, leaving too little room for subsequent scientific developments, such as the theory of general relativity and quantum mechanics."¹¹ This essential shortcoming in Kant's philosophy is further explored in his theory of knowledge.

11 Paul Guyer, and Allan Wood, Introduction to the *Critique of Pure Reason*, (Cambridge University Press 1998) p. 22.

Kant and pure knowledge

Kant embarked upon his unique *critique* by first setting metaphysics on a “firm foundation”. Kant’s concern in maintaining conviction in metaphysics was the significance of establishing *a priori* knowledge to serve moral judgement. The way he characterised the *a priori* concept was as “universal cognitions, which at the same time have the character of inner necessity, (and) must be clear and certain for themselves, independently of experience.” He opposed this to *aposteriori* knowledge that is “borrowed” from experience and cognized empirically. He even believed the empirical knowledge to partly derive from the *a priori* knowledge. Therefore, perhaps one could not exaggerate Kant’s trust in the validity of *a priori* knowledge in the absence of human experience and observation. For him Mathematics was a “splendid example of how far we can go with *a priori* knowledge independently of experience.”¹² The significance of this notion becomes tangible when one investigates his conception of cause and effect in explaining the difference between analytic and synthetic judgement.

Kant notes that the relation between subject and object is possible in two different ways. “Either the predicate B belongs to the subject A; or B lies entirely outside the concept A, though to be sure it stands in connection with it.” The first case he calls the Analytic judgements and the second Synthetic. Kant’s ultimate point in differentiating between kinds of cognition is so that he can lead the discussion to “scientifically” prove certain metaphysical notions in the realm of pure reason. For Kant “these unavoidable

12 Kant, *Critique of Pure Reason*, (Cambridge University press 1997) p. 129

problems of pure reason itself are God, freedom, and immortality”¹³. Now the way in which he reaches this conclusion is in his quest to explain the kind of cognition that is based purely on *a priori* knowledge, i.e. as that which is not mixed with anything foreign in it. Although he realises that we are not yet in a position to prove “a system of pure reason”, he suggests a science of “mere estimation” of pure reason, its sources and boundaries, not to be a doctrine but a critique of pure reason. The value of such a system is in purifying our reason and prohibiting the occurrence of errors. He refers to cognitions as transcendental because they are occupied with our *a priori* conception of objects. Kant is certain of the reliability of his transcendental philosophy, which he believes to be a scientific idea, and “for which the critique of pure reason is to outline the entire plan architectonically.”¹⁴ This is an abstract “speculative” realm of pure reason that does not include Kant’s “supreme principle of morality”. Although its fundamental concepts are *a priori* cognition, its origins are in empirical knowledge of pleasure, pain, desires and inclinations. He seeks the cognition of pure reason in the unknown sphere of sensibility and understanding.

For Kant the *a priori* analysis led to metaphysical speculations and assumptions. However such distinction also inclined him to critique the extension of those speculations to understanding the noumenal realm, while in fact he believed them to be capable merely of explaining phenomena as they appear. Hence he was inclined to conclude that the nature of the existing universe was as a mechanistic phenomenon, and explaining the subjectivity of human experience with the notion of the transcendental. In other words for

13 Kant. *Critique of Pure Reason*, (Cambridge University press 1997) p. 139

14 Ibid

Kant the human experience does not represent the things in themselves but is a mere *re-*presentation of the real thing. In this fashion he separates the cause and effect as distinct phenomena and notes “the constant form of receptivity that we call sensibility, as a necessary condition of all the relations within which objects can be intuited as outside of us, and if one abstracts from these objects, it is a pure intuition which bears the name of space. Since we cannot make the special conditions of sensibility into conditions of possibility of things, but only of their appearances, we can well say that space comprehends all things that may appear to us externally.”¹⁵ What Kant, here refers to as intuition is an empirical knowledge that allows us to grasp the causal laws of nature and, as we will find out in the next section, he uses the same knowledge as a means to explain the possibility of freedom. In other words he does not really solve the question of why there seems to be causal relations in the phenomenal realm. He suggests instead that we should accept it *a priori* as a condition of the possibility of experience, just as we should accept the possibility of freedom *a priori*.

Possibility of free will

Following his Critique of Pure Reason, Kant attempted to shed light on the possibility of human autonomy and freedom as the necessary ground of his supreme principle of morality. As we will see further, it was essential for him to explicate the grounds of human knowledge prior to refocusing on the issue of free will. As above said, he considered freedom to be a concept “known” to us *a priori*, as its nature is such that it

¹⁵ *Ibid.* Kant p. 160

occurs to us with cognition. Paul Guyer notes in his book, *Kant and the Experience of Freedom*, that for Kant, “purely rational cognition of the practical laws of freedom implies the actual existence of free will.”¹⁶ Kant held that freedom *had to be* a precondition to moral law, even though we cannot explain it.

Furthermore the idea of God and immortality were other presuppositions of humans’ moral life, for Kant, that one may not ignore. He laid the grounds of some of the most fundamental notions in his philosophy, on these *presuppositions*, hence to understand his defence of human autonomy one has to consider his view of such fundamentals, and the way in which these notions rely on one’s interpretation of knowledge for their legitimacy. This is imperative as with the knowledge of free will comes responsibility and a sense of duty. Kant explains, in the *Critique of Practical Reason*, how (the knowledge of) the idea of moral law, human autonomy and God are interrelated in that a need for pure practical reason “is based on a duty to make something (the highest good) the object of my will so as to promote it with all my strength. In doing so, I must presuppose its possibility and also its condition, which are God, freedom, and immortality; for these conditions I am not in a position to prove by my speculative reason, though I cannot disprove them either.”¹⁷ In fact, one may hold that Kant’s thesis in “proving” the concept of freedom, stipulating morality, stemmed from an essentially religious attitude. He viewed the nature of existence with a *demand* for a morally determined will which justified the notion of God itself. Thus for Kant it was not the presumption God’s existence which necessitated morality; conversely, he saw the

16 Paul Guyer, *Kant and the experience of freedom*, Cambridge University Press 1996 P. 29

17 Immanuel Kant. *Critique of Practical Reason*, The liberal arts press, New York, 1958 P.149

presence of moral feelings in humans as authentication of God. One could argue his approach to understanding the existential position of humans was perhaps comparable to the reaction to Darwin by Victorians; or that of the Vatican to Galileo. He did not wish humanity to be displaced by science, so he presumed *a priori* knowledge that would account for the possibility of freedom and the existence of God at the same time “the possibility of which, *can* and *must* be assumed in this practical context without our knowing or understanding them in a theoretical sense”.

Although, for Kant the idea of God did not dictate human morality, he did think that without God moral law would not justify human fulfilment. As such he attempted to bring together the practicality of moral judgement with the necessity of the notion of God “to serve their practical function” in so far as they did not contain “any internal impossibility (contradiction).”¹⁸

However, this very statement is a contradiction in terms. While, recognising that the notions of higher power and immortality are preconditions fabricated in one’s own mind, Kant expects them to “serve” a purpose to moral law. Indeed Kant realises the danger of his presuppositions being proven wrong, thus he writes: “Nothing worse could happen to all these labours, however, than that someone should make the unexpected discovery that there is and can be no *a priori* knowledge at all”. Nevertheless he persists that “but there is no danger of this. It would be like proving by reason that there is no such thing as reason.”¹⁹ To Kant this metaphysical *a priori* was essential in dealing with a potential problem that could surface thanks to his separation of the natural law and the

18 Immanuel Kant. *Critique of Practical Reason*, The liberal arts press, (New York, 1958) P. 4

19 *Ibid* P.12

practical law. While he attributed freedom to the realm of noumena, natural law for him was related to the realm of phenomena and was therefore a “deterministic” concept. Kant resorted to solve this problem through metaphysics: in this model he suggested that freedom in the noumenal realm was a complete force in itself and, as Guyer notes, freedom could control the “relevant events in the phenomenal realm”²⁰. Having pointed out the control of freedom over causation, Kant then suggested that, while the nature of physical phenomena was one of causation, “if need be, the entire history of the phenomenal realm could be taken to reflect the free choice of a rational agent in the noumenal realm”²¹. Yet the way he justified this was that the free will of the original agent did not interfere with the causal relationship between phenomena and at the same time “within” the phenomenal realm the agents also have their own free will.

In this fashion Kant assumed that he had already elucidated the mechanistic disposition of the world of phenomena and their separable nature. He assumed that this was a quandary in the way of his moral philosophy based on the *a priori* presumption of free will, because as he points out in *Critique of judgement* “the concept of freedom determines nothing in respect of the theoretical cognition of nature; and the concept of nature likewise (determined) nothing in respect of the practical laws of freedom.”²² The way Paul Guyer sees it the gulf that needed to be bridged was not “between noumenal and phenomenal causality but between feeling and freedom – that is between the arbitrary realm of sensation and the law governed autonomy of reason.”²³

20 Paul Guyer, *Kant and the experience of freedom*, (Cambridge University Press 1996), P. 30

21 Ibid

22 Kant, *Critique of judgement* p. 37 S 197

23 Paul Guyer, *Kant and the experience of freedom*, (Cambridge University Press 1996), p 33

It seems as if Kant is telling us that we as physical phenomena are created by the will of an outside agent, and that the experience of free will that we sense with our intuition (as an a priori knowledge) is *designated* to us by the will of that rational agent. This however does not affect the causal relationship that is also an *a priori* knowledge and needs no explaining. In other words the causal law of nature *itself* is a result of the free will of an agent. Having “resolved” the problem of causality and human autonomy Kant then emphasises that we must not doubt the autonomy of this free will. But this statement seems problematic to Kant’s idea of freedom which requires a kind of free will in humans that is not causally determined. In order to solve this problem, P R Frierson, suggests in his account of Kant’s anthropology that he distinguishes “between the empirical will, which can be affected by empirical influences, and the free will, which cannot. The connection between these is such that the empirical will is morally relevant as the *expression* of the moral status of the free will.”²⁴

Kant’s defence of the notion of a free will, which could be both causally determined and free, in order to be subject to moral law, was not entirely new, although it offered an intricate perception that separated it from the previous explanations in light of the division between hard and soft determinism. While it could be argued that Kant’s position was closest to soft determinism, he took his conception to a new level by introducing the idea of “transcendental freedom”. Thus he appropriates his reconciliation of freedom and natural determination differently. Frierson notes that whereas for soft determinists “freedom is just a proximate but predetermined cause of an action – Kant

24 Patrick Frierson. *Freedom and anthropology in Kant’s Moral Philosophy* Cambridge University Press 2003 P.8

insists that the *fundamental* level of explanation is freedom. Natural causes just express that freedom.”²⁵ Kant specifically emphasises in his *Critique of Pure Reason* that, without the assumption of freedom, “a human being would be a marionette or an automaton...built and wound up by the supreme artist...the consciousness of his own spontaneity...would be mere delusion.”²⁶ On that note we are in a position to seek further clarification into the possibility of freedom despite the determined nature of existence, as Kant sees it, and the way in which he uses metaphysics to fill in the gaps of his classical perspective in regards to the notion of causality, and the mind body separation and the nature of change.

25 Ibid P 24

26 Kant *Critique of Practical reason*

Kant's conception of natural law

What we mean here by natural law is a classical conception of science. Kant sought to shed light on principle laws of nature through an epistemological interpretation of such notions as causality and the dual nature of mind and body. These issues although seen as the domain of classical physics had occupied the minds of many philosophers preceding him; the understanding of which seemed necessary to grasp the nature of human relationship and human beings as “things in themselves”. It goes without saying that Kant's real interest in causality and the mind body relation was so that it served one purpose; setting the grounds for moral law. Although Kant was not alone this contention; Hume for instance tried in his *Treatise of Human Nature* to introduce the experimental method of reasoning into moral subjects. Kant was of course influenced by Hume, whose views he took into account in developing his own account of causality, hoping to address what he saw as the shortcomings of Hume's philosophy.

Hume's take on causality is somewhat different from Kant, in how it is to be justified and utilised. For Hume “the same cause always produces the same effect and the same effect never arises but from the same cause. This principle, we derive from experience, and is the source of most of our philosophical reasoning. For when by any clear experiment we have discovered the causes or effects of any phenomenon, we immediately extend our observation to every phenomenon of the same kind, without waiting for that constant repetition, from which the first idea of this relation is derived.”²⁷

Yet, despite his efforts, as Ducasse writes, in his *Critique of Hume's Conception of*

²⁷ David Hume, *A treatise of human nature* B1.3.15

Causality, he “appears to be aware in the end that he has not succeeded in providing a tenable analysis of the causality relation”. As an evidence of this Ducasse mentions Hume’s assertion in his *Enquiry Concerning Human Nature* that “it is impossible to give any just definition of cause except what is drawn from something extraneous and foreign to it.”²⁸ Duncan Forbes sees this incongruity in Hume’s experimental approach to human nature to actually mean that “its object is to discover God’s purpose for man by examining the several powers or faculties of human nature as constituting a ‘system’, that is a hierarchy, or microcosm.”²⁹ This pictures all beings in a deterministic fashion where what we do is discover the “true nature” of the “divine faculty” that is behind it. As such there is a similarity between Kant and Hume in that they both see the mechanistic nature of the world as an effect that is indicative of a final cause. Nevertheless this idea of the final cause could potentially clash with human autonomy weakening the foundations of morality. In dealing with this quandary Kant and Hume took different roots, although Kant's ideas were largely a response to Hume's.

Hume is, in fact, uncertain about the *necessity* of causal relations as a universal law and is sceptical as to what extent this affects (or that we should allow it to affect) the moral law. This of course did not undermine his belief in the final cause. Hume simply accepted that the answer to that question is one that cannot be known. However for him the issue of the final cause did not have to be one that influenced the realm of morality, a notion that would not have required provisions of a transcendental freedom. He recognised that human experience alone must suffice the discovery of moral justification.

28 C. J. Ducasse “Critique of Hume's Conception of Causality” *The Journal of Philosophy*, Vol. 63, No. 6. (Mar. 17, 1966) pp. 141-148.

29 Duncan Forbes *Hume's Philosophical Politics* Cambridge University Press 1975 P 45

Forbes, for instance, differentiates between Hume's approach and those of other Newtonian thinkers. He explains "Hume's object was to give morals a sure basis in experimental philosophy, that is, a 'science of man' based on experience and observation. This in itself was not a 'new scene of thought'". Forbes explains that "what was really and radically new, apart from the attempt to apply the principle of association consistently, was what set Hume apart from the Newtonian: the discovery that a genuine experimental philosophy ruled out (the need for) final causes and involved a conscious separation or bracketing off of the natural from the super-natural."³⁰ Hume therefore ignored the question of *why*; he instead concerned himself with the question of *how*, as he chose to describe "how it happens that we as humans beings whose minds are said to encounter nothing but the mental, come to believe that there is an external, non-mental world."³¹ This matter of fact realisation of the external world of phenomena, for him, was enough to ground his ideas of morality on the empirical knowledge alone.

Kant however, as we have already noted, is dedicated to founding his moral philosophy on "reason". His recognition of reason as an order of metaphysical and empirical a priori leads him to see a serious flaw in Hume's disregard of metaphysics. G Brittan, in his book on *Kant's Theory of Science* notes that Kant took Hume's challenge "to be a challenge not to physics but to metaphysics"³². He was concerned with what may be understood, perhaps, as *naturalisation* of metaphysics, and hoped that it would be taken seriously as a science. He saw an immense gap in natural science in explaining the

³⁰ *Ibid* 59

³¹ David Hume, *A treatise of Human Nature*, ed. David Fate Norton, and Mary J. Norton. (Oxford University Press 2000) p. 117

³² G. G. Brittan *Kant's theory of Science*, page 119

properties of nature, and the notion of causality was an area where he felt this gap gravely. Kant did not agree with Hume that “the principle of causality...is derived from experience. Since, third premise, metaphysical principles are 'by definition,' a priori, it follows that there are no metaphysical principles.” Kant’s response to this argument as Brittan puts it, “is of course, to deny the second premise.” To him “it does not follow from the fact that a proposition is synthetic that it is *a posteriori*. There is another possibility: a proposition might be both synthetic and *a priori*.”³³

One notes Kant’s dedication to maintaining an entirely realistic view in his account of the laws of physics. As opposed to Hume who acknowledges those laws but goes on to formulate his ideas regardless, Kant acknowledges and sees the shortcomings of the scientific explanations of the natural laws which he atones for, through his metaphysical *transcendental idealism*. This is a view that he strongly separates from idealism and believes it to be the only notion that would leave room for empirical realism³⁴. However, the problem lies in the fact that, as it will transpire, his trust in the notion of the transcendental is an insufficient justification for empirical realism and is inevitably based on metaphysical conjectures. It is these assumptions that he tries to shed light on in his *Metaphysical Foundation of Natural Science*. In that sense, the way in which Kant separates the metaphysical and empirical science becomes clear as he reveals that this separation is fundamental in nature and he attempts to present the idea of metaphysics as a science as a natural conclusion. He notes, “Every doctrine that is supposed to be a system, that is, a whole of cognition ordered according to principles

33 Ibid p. 120

34 Kant, *Critique of Pure Reason*, A 371.

may be either principles of empirical or rational connection of cognitions in to a whole, the natural science, be it the doctrine of body or the doctrine of the soul, would have to be divided into *historical* or *rational* natural science...”³⁵ Recognising that empirical laws are insufficient in explaining all the properties of nature, he calls for such explanations to be presupposed, hence bearing the name metaphysics.

Metaphysical contentions could be general in that they are valid even without reference to any particular object, in which case they are the “transcendental part of the metaphysics of nature”; or they could be specific in that they deal with those aspects of a particular being, which empirical conceptions fail to account for, such as the cognition of a “thinking being”.

It has to be noted that while Kant’s ideas are based on classical (Newtonian) laws of physics and these laws have since undergone evolution and modification through Einstein’s general relativity and later with the introduction of quantum physics. Furthermore the point in mentioning Kant’s theory of science in this thesis was not simply to critique his conception of the laws of nature, but to illustrate that where he fails to present his hypotheses in terms of empirical observation, he refers to metaphysical presuppositions. This approach has bearings on moral philosophy, which also affects political theory. Yet Kant persistently seeks to establish the possibility of freedom notwithstanding the limitations of natural law.

35 Kant, *Metaphysical Foundations of Natural Science*, (Cambridge University Press 2004), Preface

Coexistence of natural law and freedom

We noted that the nature of being for Kant becomes explicable through a combination of natural law and metaphysics. This however makes it hard to justify human autonomy, which is where the notion of transcendental freedom comes into play to make such a rationalization possible. This is the problem of asymmetry between freedom and nature that was earlier mentioned and it is imperative to understanding the basis of Kant's supreme principle of morality; hence his call for taking the influence of empirical world out of the equation since it is a principle.

Had he not earlier established this, he would not be able to claim later that moral universal laws could apply everywhere regardless of time and space. Yet Kant is also aware of the problems that claims to universality could cause to moral laws that are inherently empirical. In fact he even notes that our very understanding of ourselves is empirical, and we have no way of gaining knowledge of ourselves as the thing in itself.³⁶ He therefore resorts to the notion of comparative universality that allows for the possibility of "extensive applicability". However there is a contradiction even in his choice of words when he notes in the first *Critique* that "as far as we have yet perceived, there is no exception to this rule", while two lines further he asserts that "thus is a judgement thought in strict universality, i.e., in such a way that no exception at all is allowed to be possible, then it is not derived from experience, rather is a valid universal *a priori*."³⁷

36 Kant's Critique of pure reason (Cambridge University press 1997), B156

37 *Ibid* B4

The resolution that Kant offers to this apparent problem seems unconvincing. Kant later tries to address this in his anthropological reflections, noting the “limits to the depth of self-observation” and restrictions caused by “conditions of time and place”. He sees this as a riddle caused by a “difficulty inherent in human nature itself” as he notes “we are internally affected by ourselves i.e. as far as inner intuition is concerned, we cognize our own subject only as appearance but not in accordance with what is in itself.”³⁸ The challenge was to figure out a system of morality that could be both universal and empirical, in spite of limitations to the depth of self-observation and the conditions of time and space. Yet anthropology is invariably the observation of the self and the others. Given the difficulties raised by this empirical knowledge of the self and others, Kant uses the term “pragmatic” in describing his “anthropology”. This raises the doubt as to whether Kant himself held a deeper disbelief in the possibility of establishing a universal moral law. Even though he distinguishes between the moral and the pragmatic, Kant does not clarify whether for him the pragmatic choice is indeed a moral choice. In this manner Kant had supposedly given a scientific proof for human autonomy and reconciled it with the causal law of nature he was however also aware that this knowledge alone could not account for the implementation of moral law in human society. Freedom of will is known to follow responsibly, which is the essence of moral judgement, yet this realisation alone does not lead to a state of order in the society. Thus we note that, with regards to the question of morality, one has to first *establish* a moral code. Secondly one has to address the *implementation* of the moral laws. In the following section we investigate Kant’s attempt to establishing a universal moral code.

38 *Ibid* Frierson Chapter 2 Section 4

Kant's moral philosophy

Having discussed the conceptions of freedom, natural law, and metaphysics for Kant, we are now in a position to bring these conceptions together in discussing the Kantian criteria for determining the moral law: the so called “supreme principle of morality”. For Kant, as Samuel Kerstein puts it, “the supreme principle of morality would not only be the basis for appraising an action’s moral requiredness, or permissibility, but also its moral goodness (GMS 390). Whether an action is morally good depends on how it relates to this principle. In particular, to be morally good an action must both conform with and be done ‘for the sake of’ the principle. Finally, as the supreme norm for the moral assessment of action, the supreme principle of morality would be such that all genuine duties would ultimately be derived from it. (GMS 421). The supreme principle would justify these duties as such”³⁹.

For Kant “the supreme principle of morality would have extremely wide scope: one that extended not only to all rational human beings but to any other rational beings who might exist – for example, God, angels, and intelligent extraterrestrial. In Kant’s view, the supreme principle of morality would have to possess “wide universal validity”. It would have to be binding on all rational agents, at all times and in all places.”⁴⁰

39 Kerstein Samuel J *Kant's search for the supreme Principle of Morality*, (Cambridge, 2002) P. 2

40 *Ibid*

Kant's supreme principle of morality is in fact his assumption, which he presents in *Groundwork I* and *II*. He attempts to determine what this principle would be, assuming there were such a principle. As such, Kant seems to suggest that the supreme principle of morality, and his notion of the Categorical Imperative, which he mentions for the first time in *Groundwork II*, has an independent reality of its own that humans must attempt to discover. "[A]ct only on that maxim through which you can at the same time will that it becomes a universal law." Kerstein notes that "the formula of universal laws is not the only principle Kant advocates. Among the others we find the formula of Humanity, a principle that many consider to be the most attractive Kantian candidate for the supreme principle of morality." In Kerstein's view, "there are two key steps in this derivation, which Kant undertakes in *Groundwork II*. First, Kant claims that if there is a supreme principle of morality (and thus a categorical imperative), then there is an objective end: something that is unconditionally good."⁴¹ It appears that Kant's perseverance in establishing a supreme principle of morality essentially stems from a natural tendency to stability and certainty that may guarantee human fulfillment.

Thus for Kant the supreme principle of morality must inevitably lead to human fulfillment which speaks of his ultimate faith in the rationality of existence, which led him to believe in the possibility of transcendental a priori knowledge. As regards to how Kant defends this notion of the supreme principle of morality, we note that he had previously established a metaphysical conception of synthetic *a priori* knowledge. He had also justified the notion of freedom within a dual concept of man's nature as both a member of the noumenal, and phenomenal world. As Paton notes in this regards, for Kant "Man can

41 *Ibid* P.4

and indeed must, consider himself to be free as a member of the intelligible world and determined as a part of the sensible world; nor is there any contradiction in supposing that as an *appearance* in the sensible world he is subject to laws which do not apply to him as *a thing in itself*. Thus man does not consider himself responsible for his desire and inclinations, but he does consider himself responsible for indulging them to the detriment of moral law.”⁴² The fact that he never manages to clarify how our knowledge of, our lack of knowledge of, “the intelligible world” can free us both negatively - since it frees us from determination, and positively - since it allows us to act freely, seems to go unnoticed by Kant himself. It is indeed not sufficient ground for the claim of free will to simply assert that we belong to two different realms of sensible and intelligible world, knowing that we have no understanding of the latter. Yet with this presumption in mind Kant moves on to elucidate his reflections on morality.

In his *Groundwork of the Metaphysics of Morals*, Kant sets on firstly to clarify how humans as autonomous beings have moral obligations and duties. In so doing he starts from a common cognition, and a presupposition based on common sense that points out the worth (or the value) in what is considered to be morally good. For Kant, that there must be a pure moral philosophy that “for once” we need to “work out”, is of no doubt; he says “a philosophy”, which is “clear of itself from the common idea of duty and moral law”⁴³. The interesting concept that he notes in this section of the *Groundwork* is that the ground of obligation “must not be sought in the nature of human being or in the circumstances of the world in which he is placed, but *a priori* simply in concepts of pure

42 H.C. Paton. *The Moral Law*, (Hutchinson 1972), p 47

43 *Ibid.* Kant. *Groundwork*, 4:389

reason.”⁴⁴ By introducing this notion it seems that Kant is placing the “pure moral law”, completely out of “empirical grounds”, and hence in the domain of the intelligible world. He therefore sees the principles based on experience, even if they are “universal” as merely “a practical rule”, but never moral law.

Thus while elsewhere Kant has “establishes” the grounds for human freedom, he contradicts himself and leaves next to no room for human autonomy and human experience when it comes to explaining why human beings have moral obligations at all. It is in his strong resistance against the notion of change and his insistence on the mechanistic nature of existence that Kant establishes the supreme principle of morality, “which constitutes by itself a business that in its purpose is complete” demanding to be “kept apart from every other moral investigation”⁴⁵ – in other words not to be doubted. This, of course, is not a surprise, taking into account the way in which Kant sees it necessary for human agents to conform to universal ends as a means of controlling the society. It goes back to his mistrust for man and the way in which he believes the nature of man as fundamentally needing to be tamed. One may wonder what the purpose is for the earlier argument of free will and of reason; if the good will is, indeed, a concept that’s outside of us.

Kant points out that “since reason is nevertheless given to us as a practical faculty, that is, as one that is to influence the will; then, when nature has everywhere else gone to work purposively in distributing its capacities, the true vocation of reason must be to produce a will that is good, not perhaps as a means to other purposes but good in itself,

⁴⁴ *Ibid*

⁴⁵ *Ibid.* Kant. *Groundwork*, 4:392

for which reason was absolutely necessary.”⁴⁶ By this means Kant separates the doer and the deed and suggests that each is “the thing in itself”, a notion that as will be discussed in the next chapter is attacked by Nietzsche. This concept of the thing in itself then allows Kant to go on to argue that merely doing what conforms with moral law is not enough, if it is done for a self-seeking purpose, but that it has to be done for purely moral reasons to meet the complete criteria of moral duty. But we first need to discover the moral principles.

Kant’s take on moral concepts traces them into the principles that have caused their formation. However, this is a different approach than genealogy, as was followed by Nietzsche. One may observe that a key difference between Kant and Nietzsche’s approach to morality lies in their explanation of principles versus origins. While Nietzsche investigates how we come to adopt certain moral concepts as a result of our biological, physiological and social conditions, Kant assumes that if moral concepts are there it must be indicative of some underlying pre-existing principles. As such Kant does not question the value of morality, rather he builds upon the pre-established assumption that morality has, indeed, a value and that this is in itself indicative of a transcendental reality. In that sense his approach is predominantly metaphysical, and he believes that one must discover and recognise the moral principles and act upon them from a sense of duty alone. It is the sense of duty for Kant that gives value to a moral act and not the mere adherence to moral law in practice.

46 *Ibid* Kant *Groundwork* 4:397

Kant's concern in cultivating a sense of duty in humans is that they keep on conducting the moral deed even in the absence of motives such as punishment and reward. However, his general sense of distrust in man's nature as being prone to straying from the moral principles inclines him to discuss why one should cultivate moral feelings in oneself. The point here is that there is a clash between knowing the moral principles and submitting to them. Kant does not question the moral principles themselves, because he simply assumes their values regardless of the position of humans. The problem is in human beings and their free will that allows them to deviate from those laws if they choose to. He points out in the Groundwork that "everything in nature works in accordance with laws. Only the rational being has the capacity to act *in accordance with the representation* of laws, that is, in accordance with principles, or has a will, since reason is required for the derivation of actions from laws, the will is nothing other than practical reason."⁴⁷ He suggests that we must use this for will itself to consciously subject ourselves to "commands of reason" which he refers to as *imperatives*. For him "all imperatives are expressed by an *ought* and indicate by this the relation of an objective law of reason to a will that by its subjective constitution is not necessarily determined by it (or necessitation)."⁴⁸

Kant introduces his concept of the "categorical imperative", as opposed to the hypothetical imperative; with hypothetical imperative being that which depends on another action and the categorical imperative being that which is rationally necessary and good in itself, independent of the other. Establishment of the categorical imperative at

47 *Ibid* 4:413

48 *Ibid* 4:413

this point is of course essential to his later observation of morality's dependence on synthetic a priori principles. This is rooted in Kant's belief that, as Christine Korsgaard puts it in the introduction to Kant's *Groundwork*, "the categorical imperative is a law, to which our maxims must conform. But the reason they must do so cannot be that there is some further condition they must meet, or some other law to which they must conform."⁴⁹

This in turn brings us to Kant's notion of the only categorical imperative that there is, namely, "act only in accordance with that maxim through which you can at the same time will that it becomes a universal law."⁵⁰ He clarifies this idea by introducing the notion of "the contradiction in conception test" and "the contradiction in the will test". The first one attempts to ensure that the maxim does not violate a "strict or a perfect" duty, such as those that violate other's rights. The second makes sure that the maxim does not violate the "wide or imperfect" duties, like helping people when they are in need. Herein lays the reason why Kant deems it necessary for humans to have categorical imperatives at all, that is to serve the object of human fulfillment as an end in itself. However, this is the principle that holds not only subjectively but also objectively, hence, Kant's assertion that one must act in such a way to consider humanity, "always at the same time as an end, never merely as a means."⁵¹

Here Kant touches upon an inherent difficulty of moral philosophy, namely the contrast between humans' genuine interest in abiding by the moral law, as opposed to the possibility of conducting moral action in a purely unconditional and disinterested manner.

49 Christine Korsgaard. *Kant's Groundworks*, (University Press 1998) xvii

50 *Ibid.* Kant. *Groundwork* 4:421

51 *Ibid.* 4:429

He notes that the reason why all previous efforts to discover the principle of morality have failed is due to their ignorance of human autonomy and their endeavour to establish a heteronomous moral principle not taking into account the significance of the individual's will. He therefore puts the responsibility on the individual only to act as a law giving authority since he is a rational being and an end in itself. While the heteronymous binding of the agent to morality might work to control the society, it will not always work if the feeling of punishment and reward as a means of conditioning is not there. Thus, Kant suggests that the binding should be of oneself to moral law directly to create an autonomous motivation for the moral act. One notes that, in that sense, Kant's moral philosophy has advanced beyond organised religion as it opens a new space for the individual's freedom to recognise and adhere to moral law from their free will and inner sense of duty. However, the question remain how can we trust that the individual will indeed make a moral choice based on an inner sense of duty.

Kant's response to the contrast between human's interest in acting from moral law, and the possibility of their disinterested adherence to it, is that in fact there is no such a contrast at all, though only if the realisation prevails that "a free will and a will under the moral law are of one and the same"⁵². This is a realisation based on a conception of categorical imperative, in particular the Formula of Universal Law. As such it seeks to establish congruence between one's natural tendency to take certain action and one's moral obligation. Should an individual succeed in reaching such degree of moral consistency in their natural conduct, they will have observed the "Formula of Universal Law", which according to Korsgaard "tells us to choose a maxim that we can will as a

⁵² *Ibid* 4:447

law. The *only* condition that it imposes on our actions is that they have the form of law. *Nothing determines any content for that law; all that it has to be is a law.* As we have just seen, Kant thinks that a will, as a cause, must operate according to a law. If the will is free, then *nothing determines any content for that law; all that it has to be is a law.* What this shows is that the moral law is just the principle of a free will: to have a free will and to operate in accordance with Formula of Universal Law are, as Kant puts it, ‘one and the same.’⁵³ Thus Kant entails that we must *encourage* ourselves to take an interest in moral concepts to create a natural state of congruence in our moral choices. This, we supposedly do out of our own free will, the grounds for which Kant has already established in his critique of pure reason.

Furthermore, having argued for the possibility of accord between human’s natural tendency and their moral obligation, Kant sheds light on how divergence between the two has prevailed in the first place. In regards to the source of this convulsion Kant places humans in a position whereby they are both morally free, as well as being subject to the laws of nature. This is what sets the ground for the categorical imperative, namely, the possibility of being both causally determined and morally free at the same time. Therefore, according to Kant, we “ought to” subject ourselves to moral law, with the knowledge in mind that we make this choice from our free will.

For Kant the dual nature of humans as sovereign beings, by means of their free will, and constrained, in view of their being subject to laws of nature, bears empirical significance in social terms. It is this which makes it possible to hold the individual responsible for his or her own actions and create a state of order in the society. As

⁵³*Ibid.* Xxvi

established by Kant in his practical reason, people have the freedom to choose *not to* act in accordance with the moral law, which is why he, then, moves on to investigate how the individual may cultivate moral feelings in themselves. Kant perhaps realised the potential danger that his mechanistic world-view caused to his moral philosophy, drawing an image of humans as deterministic manifestations of causal relationships in the physical world – the so called natural “phenomena”. This was while the individual also carried the burden of an unknown intelligible expression, as part of the realm of “noumena”.

Kant took this supposed understanding of the world – his mental model of reality – to be given *a priori*. Yet the image carried a grey and pessimistic view of existence, whereby humans had to *discover* the moral laws designed for their survival and peaceful co-existence and act in accordance with them. One might argue that in attempting to base his moral philosophy on transcendental idealism Kant had set himself a mission to give meaning to life, by establishing a viable expression of metaphysics. He wished to go further than the moral values of organised religions that had been preached, and that had conditioned and controlled the human society for centuries. Now that he had established the grounds of morality, however he faced the question of how the individual could be motivated to act according to moral principles and out of a sense of duty. In his third Critique, Kant talks of virtuous motivation, introducing a new element in his philosophy that he notes would cultivate the moral feeling. This new element he introduces in his philosophy, as an intellectual appreciation of aesthetics.

Aesthetics as a means of cultivating moral feelings

In the previous sections we noted how Kant arrived at the conclusion that pure practical reason alone could discover the moral law. However he also lays emphasis on the fact that conforming to moral law without the presence of moral feelings does not carry moral value. Despite having undertaken the difficult task of establishing the possibility of freedom of will in humans, Kant stresses the significance of “virtue” as a fundamental human condition.

Paul Guyer notes that for Kant, “virtue lies in motivation by the moral law alone; reason alone suffices for knowledge of the moral law; knowledge of the moral law suffices for knowledge of transcendental freedom of our will; and the freedom of our will implies total control over the phenomenal realm, in spite of (rather, along with) the total subjection of the latter to causal laws of nature”⁵⁴ In his third Critique Kant expanded on the virtue of motives, and he was interested in how we feel or should feel when we comply with the moral law out of the freedom of our will. Also that *how* we comprehend what is moral through our sensibility. It has to be noted however that Kant’s attention to the role of feelings did not undermine the fact that reason alone could discover the moral law. Rather this was a different aspect of our moral life in which moral conceptions, moral actions and the primacy of practical reason all needed to be represented in the form of feelings in order to carry substance.

54 Paul Guyer *Kant and the experience of freedom*, (Cambridge University Press 1996) p. 31

Kant believes that in order to further the moral feelings in oneself, one should cultivate an aesthetic response both to the works of nature and art, although he specifically emphasises the former over the latter. The discussion of aesthetics however opens up an entirely new realm of complexities: firstly Kant differentiates between different aspects of aesthetics. For example he believes the beauty of nature to be superior to the beauty of art created by man, since an appreciation of nature is accessible to all humans. In the case of fine arts, however, one requires genius and talent, not only to create but also to evaluate them. Moreover Kant holds that in viewing the nature we appreciate “a *beautiful thing*”; this is while “beauty of art is a *beautiful representation of a thing*.”⁵⁵ In separating the work of nature from the humans’ work of art, Kant restricts the correlation between aesthetics and morality, reducing the chance of complications caused by the impact of taste and genius.

However, appreciation of nature itself may not remain free from bias, given the impact of the individual taste, which could in turn be influenced by other external factors. Kant, indeed, acknowledges that the judgement of taste, as a cognitive judgement, may not develop from a logical perspective and he notes that the determining ground of beauty “cannot be other than subjective”⁵⁶. How can we then conclude a definition of beautiful that may be agreed upon by all, despite the diversity of taste?

55 Kant. *Critique of judgement* (Oxford University Press 1979) (48, 310)

56 *Ibid.* (1, 203) p41

Kant tries to resolve this bias, suggesting that we distinguish between two separate conceptions of tastes. Taste could be based on a kind of personal *interest* of the subject, in which case it would be irrelevant to the discussion of morality. However for Kant it is possible to establish a conception of beauty as a “pure disinterested delight” that will supposedly allow us to evaluate the beauty of an object without the judgement lending itself to subjective interest. Only the feeling of delight that the beautiful creates must be universal and pure. What is meant by “pure” is that one’s empirical knowledge may not interfere with the perception of delight; rather the feeling of delight has to occur upon immediate interaction with the object.

Elsewhere on the ideal of beauty, Kant also says that we must not waste our time in trying to find a set definition of beauty. He believes such an inquiry to be “throwing out labour to look for a principle of taste that affords a universal criterion of the beautiful by concept”⁵⁷ because such a thing does not exist and the concept itself is of one of contradiction. Nevertheless, it is worth considering the argument that Kant’s rationale for establishing a standard for beauty brings to light his dedication to a Platonic conception of the beautiful as a metaphysical manifestation of the “truth”.

⁵⁷ *Ibid* 75 (17, 232)

One has to note that, although on the first instance, the association of aesthetics with morality in Kant's thoughts may seem like a derivation from his logical reasoning, this is in fact indicative of a mathematical conception behind his thoughts. The reason for this is that while an empirical conception of "truth" or "beauty" would not make sense without ascribing such "pure" concepts to a specific object. However in mathematical terms certain abstractions could be argued to be beautiful or true in themselves. For example, physicist and mathematician Roger Penrose, who admits to the Platonic conjectures behind his thoughts, contends that *reality* as we perceive it is a representation of three aspects of an underlying "truth", which manifests itself in terms of the mathematical, physical and the mental world. In this Platonic view, it would seem that, our perception of morality is routed in the mathematical world. In a similar fashion, one may contend that, for Kant, is also a perception of beauty is an abstract mathematical vision that allows him to set a "standard", rather than assign a "definition" to beauty.

Thus Kant sets certain measures in determining the *kind* of beauty that may represent a conception of the good in itself in furthering one's morality. Such an object for him may not be a beauty "free and at large", but it has to be *fixed*. While this fixedness does not affect the earlier requirement of the object's universality it does draw a line between different kinds of universal beauties. Furthermore even within that realm we should look for an object that lends itself to an altogether "pure" judgement of taste and that it will be comprehensible intellectually. With this in mind Kant then goes on to make a distinction between the concept of the beautiful and the sublime.

For Kant the beautiful and the sublime both share the ability to please merely on their own accounts (hence they may be appreciated by means of a disinterested taste). However there are striking, though intricate, dissimilarities between them. What Kant establishes as the essence of this difference is conception of the *form* of an object, whereas the sublime is found in an object even devoid of form; it therefore holds a representation of *limitlessness*.

It would seem that for Kant, the beautiful is “a presentation of an intermediate concept of understanding” hence being one of *quality*, but the sublime presents “an intermediate concept of reason” and as such maybe associated with *quantity*. Kant goes on to explain that the difference between the two may be understood in terms of different kinds of feelings that they give us, “for the beautiful is directly attended with a feeling of furtherance of life, and thus is compatible with charms and a playful imagination.” However the sublime is a “feeling of momentary check to the vital forces followed at once by a discharge all the more powerful”, the emotions accompanied by which seem to be “dead earnest in the affairs of imagination.”⁵⁸ An example of the beautiful could be the bright day light, or a mild breeze on a spring noon; while an experience of the sublime could be the depth of darkness across the ocean in the night. With regards to the idea of the sublime, Guyer further explains that, for Kant, while the beautiful *itself* is a representation of morality, the sublime reveals our morality to us.⁵⁹ The reason for this is presumably Kant’s association of the sublime with the notion of mortality, which at once startles and comforts as it reminds one of one’s eventual death, yet reassures of one’s

58 *Ibid* (23 244) 90

59 Guyer Paul, *Kant and the experience of freedom*, (Cambridge University Press 1996) p. 99

present subsistence. One may argue that what inclines Kant to refute the sublime in furthering one's moral feelings is that for him appreciation of the sublime could not manifest disinterestedly. This leads to a degradation of the true nature of the sublime and the negativity that results from it could affect moral feelings given the interference of reason – which makes one aware of the subjectivity of one's experience – due to “the objective inadequacy of imagination in its greatest extension for meeting the demand of reason (as a faculty the end of ideas).⁶⁰” Once Kant has separated the perception of the beautiful and the sublime he then points out that a disinterested perception of aesthetics could manifest as transcendental judgement. As noted earlier a transcendental notion of aesthetics could, metaphorically, be understood in terms of an expression of mathematical truth, as abstractions that have an independent reality.

Kant furthermore suggests that the very experience and appreciation of the beautiful must be cultivated as a duty, precisely because it is aimed to further one's morality. Nevertheless, even if we take the question of interest out of this analysis and we treat the appreciation of the beautiful as a duty, this as yet does not fully resolve the question of “taste”; since even in a purely disinterested manner bias may occur. Therefore, Kant's theory of taste aims to address how we should come to deduct the judgement of taste with the obligation to furnish a deduction, such as to guarantee the legitimacy of our judgement. Kant recognises that the judgement of the beautiful is not based on cognition, but on pleasure and displeasure, and he tries to explain how it could be possible that the delight of one person may be pronounced as a rule for everyone. Since the judgement is not conceptual, for Kant it has a universal validity *a priori* -

⁶⁰ Ibid (29, 269)

without the need to having a “logical” explanation. It also carries a sense of necessity, which has *a priori* grounds but does not have *a priori* proof, hence being separate from all cognitive judgement. Kant introduces several grounds for recognising the beautiful. For example whatever has longest remained in the esteem in the course of human culture. Or an object may be understood as beautiful relative to others as a result of comparison. He also notes the feeling of pleasure has to come immediately; therefore it cannot be based on a fundamental premise. Taste contains a principle of judgement based on supposition of intuition under imagination rather than intuition under conception. The problem of the judgement of taste is the projection of a subjective *a priori* principle. Judgement of taste is singular in that it unites its predicate of delight not as a concept “but to a given singular empirical representation”. Therefore it is not the feeling of pleasure that we are concerned with, but the universal validity of the pleasure perceived, i.e. *sensus communis* or a “public sense”⁶¹. Finally Kant remarks “to take an *immediate interest* in the beauty of *nature* (not merely to have *Taste* in estimating it) is always a mark of a good soul; and that, where this interest is habitual, it is at least indicative of a temper of mind favourable to the moral feeling that it should readily associate itself with the contemplation of nature.”⁶² Nevertheless, despite Kant’s beautiful and poetic expression of the nature of aesthetics, it does not seem convincing enough that one’s interest in the beauties of nature will further one’s morality. Thus he further investigates ways to establish the grounds for morality in his teleological conceptions.

⁶¹*Ibid.* 40, 294

⁶² *Ibid.* 40, 249

Teleological understanding of existence

Recognising the inadequacy of aesthetic appreciation in cultivating moral feelings, Kant notes that it needs to be accompanied by a teleological grasp of nature as a purposive system, although, as Guyer points out, “only with respect to the necessary end of human freedom”⁶³. It is important to keep in mind the emphasis on the deliberate link that Kant makes between his teleological view of nature and its necessity for human freedom. By this Kant seems to implicate that the original creator of the universe may not have necessarily created the world with a purpose, but that as humans *we* need to perceive the world as a purposive whole to allow us to appreciate a sensible image of morality. From the two notions of aesthetics and teleology we deduct that, while pure reason gives us the knowledge of moral law, we need aesthetics to truly grasp the purposive nature of morality. What Kant tried to establish thorough this argument was the possibility of directing one’s feelings in such a way as to be congruent with the sense of duty. As such he sought harmony in humans’ natural and rational being in creating a balance between the development of aesthetics as well as a teleological grasp of nature.

Aesthetics carries a sensible representation of morality, as well as allowing us to grasp the beauty of nature and art in order to cultivate moral feelings. However we must also remember that Kant perceived it as one’s *duty* to bring one’s senses under a rational being and to put human feelings and reason in the same line. Yet this “duty” we only perceive by rational reason. Therefore even to choose to cultivate moral feelings for him was a subject of our rationality.

⁶³ *Ibid*

This somewhat mechanistic perspective, however, may raise the question whether an induced sense of “appreciation” of aesthetics through the force of reason would be practically feasible, and would it be a fruitful way to achieve the “virtue” of intention that Kant hoped to provoke?

While the answer to the above question might not be readily found in Kant’s critique of judgement based on aesthetics, the teleological judgement comes into play in making certain clarifications. This is where he points out the purposiveness of “parts of nature” as organs of a bigger organism, while he acknowledges “strictly speaking” that “the organisation of nature has nothing analogous to any causality known to us”⁶⁴. He thinks however that “what is here present to our minds is an artist – a rational being – working from without”, because we are aware of the fact that according to laws of physics things do not happen without reason, hence our inability to free ourselves from this “teleological principle”. This is the final end that we do not arrive at in the same fashion as we arrived at the physical causes of phenomena; rather it is a “condition that is the unconditional condition”,⁶⁵ and, as such, is considered to be the “inherent principle of natural science”.

Within the limitations of a classical perception of science Kant, certainly, recognises one’s inability to conceive a final end. The final end for him “is not an end, which nature would be competent to realise or produce in terms of its idea, because it is one that is unconditional. For in nature as a thing of sense there is nothing whose

64 *Ibid* Kant, *Critique of judgement*, part I. 375

65 *Ibid*, part II. 379

determining ground, discoverable in nature itself, is not always in turn conditioned.”⁶⁶ He therefore attributes the design of nature to a “supernatural cause”, hence making a distinction between the classical view of science and the realm “metaphysics”, which he believes to hold the answer to the answers to that part human’s scientific investigation that cannot be answered within classical science and, as such, is incapable of providing the necessary justification for humans’ morality and eventually their peaceful co-existence. Nevertheless, despite his knowledge of that fact that metaphysics is all together grounded in humans’ own suppositions and conjectures, he believes the discussion to leave no room for misinterpretation.

In this fashion in his teleological judgement Kant places humans in a position of incongruency with nature as a purposeless work of art: the result of the will of a “supernatural” power. Thus, Guyer and Wood note, in an appendix to the ‘Dialectic’, “Kant begins a limited rehabilitation of the ideas of traditional metaphysics by arguing that the ideas of reason have an important function in the conduct of natural science if they are understood regulative, that is if they are taken to represent not metaphysical beings or entities whose reality is supposed to be demonstrable, but rather goals and directions of inquiry that mark out the ways in which our knowledge is to be sought for and organised.” As such, “this is true of the idea of a simple soul, which stimulates us to search for a unified psychology; of the idea of a complete world whole, which leads us constantly to expand the domain of our scientific investigations; and above all the idea of God”.⁶⁷

⁶⁶ *Ibid*, part II 23, 435

⁶⁷ Guyer Paul, and Allan Wood, Introduction to the *Critique of Pure Reason*, Cambridge University Press 1998, p. 18

Nevertheless, for Kant the presupposition that a supernatural greater mind has created the physical world as a work of art for the sake of art does not have to interfere with the grounds of human morality; therefore, in order to thrive, we as intelligent creatures must, live morally in our life time. This presupposition, together with his earlier rationalisation of human freedom, allows Kant to establish his moral philosophy.

Kant's political philosophy

To study Kant's political philosophy one must inevitably turn to his moral philosophy, as the two, for Kant, are inseparable and his political thought is strictly based on his perception of morality, which in turn reflects his classical world-view and his metaphysical understanding of existence. Thus according to Kant our knowledge of nature and the human experience takes shape based on the observations of classical science as well *a priori* postulations. Kant points out how this knowledge not only helps us recognize the boundaries of the moral law, but also makes us responsible to comply with them. In addition, for Kant, aesthetics and teleology come into play in furthering moral feelings in humans. Kant's moral philosophy extends beyond the exploration of aesthetics and teleology in furthering moral feeling. Rather, he is also concerned with the social implementation of moral "law" in instigating a state of order in the society. For Kant, moral actions are based on a sense of duty, and therefore when there is a conflict of interest between two subjects, the principle of moral duty is what determines between right and wrong, or moral and immoral action. As Reiss puts it "Kant calls the general moral law the categorical imperative" which "categorically enjoins us to act in

accordance with morality.”⁶⁸ Kant sees man’s peaceful coexistence possible only if everyone acts in a way that their action could become a universal law, and this is also what is expected of the state in its conduct with respect to its subjects. For Kant to choose a maxim is akin to choosing a policy⁶⁹. Thus he alerts man to act out of moral responsibility. “The test of morality of a maxim” according to Reiss “is whether or not it agrees with the moral principle of the maxim becoming a universal law”, hence the observation that “that the will of the rational being is subject to the categorical imperative, is an *a priori* synthetic proposition” thus being “practically necessary”⁷⁰.

Kant realises that the mere recognition of the categorical imperatives does not assure that the individuals or that states left to their own will act in accordance to it. This is a concern for establishment of order in the society both in terms of the individuals and the state relationship, hence being the point where politics meets morality. Patrick Riley notes that for Kant, “politics needs to reflect morality but cannot count on moral motives, only legal ones; morality must have a relation to Kantian politics without collapsing the meaning of public legal justice into that of *good will* and *respect for persons*.” In other words “morality and public legal justice must be related in such a way that morality shapes politics – by forbidding war and insisting on eternal peace and the rights of man – without becoming the motive of politics”.⁷¹ He holds that as mechanistic beings, humans’ freedom may be subjected to domination of others, hence leading to a predominant state of conflict and sets to prevent the prevalence of such a state in the society.

68 *Ibid*

69 Stephan Korner, *Kant*, (Penguin, 1955) p. 134

70 *Ibid*

71 Patrick Riley, *Kant’s Political Philosophy*, (Rowman & Allenheld Publishers, 1983) p. 2

He therefore attempts to establish a moral legal system that insures the society members' treatment of one another in good will, based on mutual respect for the others' freedom. This is essentially the grounds of what we refer to in contemporary politics as universal human rights. Such a state of mutual respect for freedom of others, be it in the relationship between governing bodies and their subjects or in interstate relationships, creates an atmosphere of security that decreases the possibility of conflict driven from a quest for power. This is in turn enthused as a fear driven reaction resulting from the need to preserve one's sovereignty in the face of the knowledge of self interest as a natural condition of all phenomena, raising the question: how humans may co-exist peacefully despite their inherently self interested nature.

The answer which Kant explores in his moral and political philosophy is to initially recognise the moral actions as a means towards a perpetual peace and the political institution as the way to guarantee its establishment. Riley points out, in this regards, that "Morality, for Kant, is objective; but we can know from subjective facts of human 'pathology' that something like fear may deter us from acting morally. Thus there can be a duty to block – legally – the effect of morality – deflecting fears and appetites."⁷² Consequently, for Kant, politics seems to be essentially "the principles of right"⁷³. The role of philosophy in politics is therefore to draw a line between right and wrong; the role of law is to ensure that that justice is in order.

72 *Ibid* P 11

73 *Ibid* P 18

Freedom and contract are key notions for the Kantian foundation of legal justice and in the generation of a system that allows the peaceful coexistence of human subjects. Such a Kantian public legal justice, as Riley puts it, “is instrumental to morality in two senses....in a slightly weaker sense, it simply creates *conditions* for the exercise of a good will; in a somewhat stronger sense, it legally enforces certain ends that ought to be (e.g., no murder), even where good will is absent and only legal motives are present. But, whether in a weaker or stronger sense, politics remains the instrument of the sole ‘unqualified’ good.”⁷⁴ However one may note that such a view of freedom conveys a superficial sense that does not, *truly*, leave room for human agency and autonomy. This view as Riley states “provides a way of integrating Kant’s frequently stated doctrine of the original contract into a teleological view in which ends are ‘there’(as it were), not produced”⁷⁵, hence all the previous talk of human autonomy does not really seem fruitful, when it comes to practice.

Thus a critique of Kant’s moral philosophy and his political theory comes to mind in light of the mechanistic world-view that inclined him to assume the existence of *a priori* principles of morality to which humans should adhere for the purpose of their peaceful co-existence and in order to achieve fulfilment. Yet one may argue that to demand action based upon moral duty may potentially lead to the suppression of human creativity and progression and that even if it succeeds in creating a state of order in the society it does not leave sufficient room for proactive participation of the individuals in creating the conditions of their own lives. It would seem that the objective of moral

74 Korner Stephan, *Kant*, (Penguin 1955), p. 18

75 *Ibid* Riley P 18

philosophy throughout history has been to discover how humans could achieve contentment in life and for Kant the prevalence of a state of peace in the society is ultimately a step towards this objective: a condition that presumably would prevail in a cosmopolitan society driven by republican ideals.

In conclusion: it transpires from the discussion of this chapter that Kant's train of thought brought him to advocate a certain type of social structure in the form of a republic – or what we would today refer to as a democratic society. We critiqued the mechanistic aspects of Kant's moral philosophy and the fact that he attempted to compensate for the shortcomings of his classical world-view through establishment of metaphysical *a priori* notions. However, Kant's postulation of the validity of *a priori* principles prevented him from observing that the establishment of moral philosophy by itself did not account for the conception of morality; nor did it justify human contentment.

Thus Kant's philosophy leaves the conception of human contentment and consequently the value of morality open to question: one that is later raised by Nietzsche. In questioning the value of morality it comes to light that Kant's transcendental philosophy is anchored in a reaction to fear of change and the quest for a static view of life, as he sees change in a negative light restraining human contentment. Kant remarks that the moral and physical state of man would never allow him to “unite contentment with the prospect of his condition” as he will be “enduring in an eternal condition of change.”⁷⁶ Knowledge of this condition of change in humans leads to the awareness that a peaceful state of affairs in the society would only be possible in the face of a co-

⁷⁶ *On History*, ed. Beck, (Prentice Hall January 11, 1963) pp. 78-79

relational bonding between the agents, whereby the well being of one may depend upon the other. Kant's notion of perpetual peace therefore hopes to instigate peaceful co-existence of human subjects while they undergo a constant state of change as an inherent aspect of their nature. What ensures the establishment of such relative interconnectedness is mutual agreements in the form of "contracts", arguably as "the only basic model of rational law"⁷⁷.

⁷⁷ Lutz-Bachmann, Matthias, *Perpetual Peace: Essays on Kant's Cosmopolitan Ideal*, (1997 Massachusetts Institute of Technology) p. 60

Chapter II – Nietzsche

In exploring the political implications of Nietzsche's thoughts, this chapter offers a perspective in response to Kant's moral philosophy, which constitutes the foundations of his transcendental idealism, with a view to portraying an alternative model based on Nietzsche's philosophy. Investigation into Nietzsche's ideas may allow us to see the shortcomings of a cosmopolitan social structure, and the ideals associated with this model, such as the notions of democracy and universal human rights. One might make a case that Nietzsche's critique of Kant could conceivably provide us with a more comprehensive theoretical approach in characterising the 21st century politics and the globalisation era, in light of Nietzsche's notion of chaos and his revaluation of moral values.

Nevertheless, in establishing the grounds of these arguments, we would inevitably return to the question of science and the fundamental disparity between Kant and Nietzsche's perception of the natural world, and their existential probe into the human condition. This in turn poses the question of the link between formation of moral values based on humans' understanding of the natural world (their mental model of reality), and the way in which these *impressions* shape the structure of the societies.

With that in mind, the first chapter followed the Kantian train of thought on such notions as knowledge based on science and metaphysics, dissecting the foundations of his moral philosophy. In contrast to Kant, whose theory of knowledge was the starting point of our analysis; with Nietzsche one may first explore his hypotheses of *evaluation* and *truth*, and consider these as the cornerstone of his genealogical inquiry into the value of morality.

Such an approach will allow us to shed light on Nietzsche's divergence from a fundamental conviction in Kant's philosophy, which constitutes the foundation of his idealism; namely, belief in a transcendental conception of the truth. The idea of truth as a transcendental concept implicates a static perception of the natural world in terms of separations between the subject and the object and the cause and effect, portraying an image of the *individuals*, as separate subjects capable of acting upon reason from their free will. Such a Kantian ideal society projects a utopian world-view that lies at the heart of what we would now perceive as liberalism. However, while the individual is seemingly given a high degree of freedom in a liberalistic society, the freedom comes at the cost of increasingly rigorous judgement.

According to David Owen, as he notes in his *Nietzsche, Politics & Modernity*, the individuals in a liberal society are transcendental subjects, "constituted by their social roles or conceptions of the good but are always already independent of, and prior to, these roles and conceptions"⁷⁸. This metaphysical image of the individual presents a conception of the society in terms of a social "contract", facilitating reciprocal co-operations between persons. For Kant, as Owen notes, the ultimate goal of mutual pursuit of *autonomy* and *security* by individuals is "their submission to the categorical imperative"⁷⁹. Thus the static perception of the truth, as a pre-established transcendental ideal, is concerned with human freedom, only in so far as the individuals could be bound in mutual treaties, creating a state of order in the society and to be held responsible, should they stray from their pledge.

⁷⁸ David Owen, *Nietzsche, Politics & Modernity*, (SAGE, 1997) p. 7,

⁷⁹ *Ibid*

Nietzsche, however, sees this fundamental flaw of Kant's transcendental idealism and realises that morality has merely found a value, owing to the humans' self inflicted conviction, with the objective of allowing them to control the societies. He recognises the dangers of assuming a static conception of moral values; as these values "become pregnant", feeding humans' delusion, and cause distress to their interaction in society. As Gianni Vattimo notes, "the use of category of morality to characterise all 'higher' spiritual forms does not only result...from a broad and undefined use of this concept. To Nietzsche, there lies at the root of all prejudices even those of religion and metaphysics, the problem of man's 'practical' relationship with the world and in this sense everything spiritual has to do with morality as it is practiced"⁸⁰.

Vatimo notes that for Nietzsche "everything that declares itself superior and transcendent, everything that we deem valuable, is nothing more than a product of the sublimation of 'human, all too human' factors; and not in the sense that moral values and the actions that result from them are only conscious lies on the part of those who preach them and act accordingly. Instead errors come to light in them, to which one can subscribe in all good faith."⁸¹

The observation that science failed to offer convincing answers to the fundamental questions of reality added to Nietzsche's concern; and so he turned to art for presenting a poetic expression of the natural world. Yet, as he puts aside the supernatural, in giving an alternative explanation of the nature of existence, many of Nietzsche's ideas resonate with newer discoveries of modern science, which now give us a better

80 Gianni Vattimo, *Nietzsche an Introduction*, (The Athlon Press London, 1985) p.61

81 *Ibid* p.63

understanding of ourselves and the world. In science lies the answer to many questions of why human beings behave the way they do. Knowledge and understanding allow us to see these facts with cold clear eyes, as they give us the tools to deliberately manipulate them for more empowered and enriched experience of life. Nietzsche realises that uncertainty is an essential underlying condition of life: a notion that man has feared most, giving rise to their invention of God. Nietzsche, however, embraces life's uncertainty and the essentially chaotic and paradoxical character of nature. Indeed, the "crown" of Nietzsche's philosophy, the overman, is a figurative reunion of paradoxes, which only adds to his strength of character. The overman, as Alan Schrift notes, "is introduced initially as 'the other' to both man and God. This is to say: while man is the other of God and God the other of man, the *Übermensch* is *each* other's other. The *Übermensch* can appear only after the death of God (cf. 'On the Gift-Giving Virtue' and 'On the Blessed Isles'); and the *Übermensch* is that which man will become if he overcomes and becomes-*other* than himself."⁸² Man's only real solution to thriving in life is to become master over its very condition, his uncertainty. For Nietzsche, the way to such triumph is not by denying life's uncertainty, and insisting upon the legitimacy of our conjectures, but by affirming the unpredictable and the chance elements as the essential characteristic of life that allow us to reevaluate our moral values which we have based upon our presumptions.

82 Richard Schacht, *Nietzsche's Postmoralism, Essays on Nietzsche and Philosophy of future* (Cambridge University press 2001) p. 53

Evaluation and the truth

Nietzsche employs a genealogical method in his revaluation of moral values, whereby he appears to draw a symmetrical outline between the process of human evolution and the genealogy of morals. What he is truly interested in is humans' progression, specifically the evolution of the individual, which inevitably leads to the evolution of the political systems. Genealogy gives him the tool to evaluate the precepts that drive the progression of humans as social beings. For Nietzsche, as Schacht puts it, "the philosopher is a genealogist rather than a Kantian tribunal judge or a utilitarian mechanic," in his view "genealogy means both the value of origins and the origin of values".⁸³ As such, he investigates how moral precepts are formed in the first place.

Nietzsche's critique of morality traces the genealogy of morals back to Plato. As Lambert puts it, he sees the opposite of all that has the potential to enhance human civilisation, in "millennia of platonic dogmatism and centuries of modern spiritual warfare against it that have left it in ruins."⁸⁴ Also, for Deleuze, according to Vattimo, "Nietzsche's philosophy is an attempt to abandon metaphysics. This attempt was made concrete in Nietzsche's resistance to dialectics, which contains all the ingredients of the metaphysical thinking: from Socrates' invention of the concept to the Christian notion of suffering, from theology to merely reactive thinking."⁸⁵

83 Gilles Deleuze, *Nietzsche and Philosophy* (The Athlone Press 1983), p. 2-3

84 Laurence Lambert, *Nietzsche's task*; (Yale University Press) 2001 P.8

85 *Ibid*, Giani Vattimo, p. 191

However, one may question the origins of Plato's own dogmatic perception of truth. Hanna Arendt notes that Plato's "tyranny of truth" began as a reaction to the death of Socrates. This event inclined him to draw the conclusion that the only way to guarantee the philosopher's safety in the society was for him to *rule* others⁸⁶. For Arendt, fear is the will to power from impotence.

Furthermore, if fear stems from lack of knowledge; it is in the absence of knowledge that desire for absolute control or the absolute renunciation of control reigns. The assumed fragmentary image of humanity that comes to view in all forms of social structures throughout history is itself a consequence of lack of knowledge that has led to metaphysical conjectures. Such conjectures have in time grown powerful enough to justify the authoritarian relationship between the ruler and the ruled, and established a perception of the ordinary individuals in the society as the "subject" of the sovereign's control. The notion that man lacked absolute knowledge of "truth" gave way to the portrayal of an omnipotent presence, namely gods, who possessed knowledge of all things and all times. Thus, as God's successor, the ruler, the king, the philosopher or the supreme leader was believed to have been bestowed with knowledge and wisdom by God, which justified his authority over the "ordinary" men. For Plato "truth" was a static concept, accessible to the philosopher in the privacy of his mind; it was not inexpressible in plurality; nor did it take into account the value of others' perspectives. The sovereign was, therefore, believed to know the good of everyone, better than themselves.

86 Hanna Arendt, *The promise of politics*, (The literary Trust of Hannah Arendt and Jerome Kohn 2005) p. xxvii

Thus, Platonic authoritarian perception of truth set the stage for justification of control, which remained present throughout the history of western political thought from Plato to Kant, merely altering in its degrees of rigorousness as social structures evolved through various forms of tyranny, and monarchy, to republic. In all of these forms of social structures the presumption that the individuals are distinct free willed subject, responsive to the rule of a higher power, allows for justification of “domination” and “authority” in the first place.

However, for Nietzsche, such presumptions are groundless and their “truth” cannot be tested in any absolute way; hence his concern in seeking an alternative perception of “truth”, namely, “perspectivism”. Perspectivism is where Nietzsche’s method diverges from his predecessors. Neither Kant’s notion of transcendental idealism, nor Hume’s scepticism, was nearly as effective in providing an entirely new conception humans’ moral life. Thus Walter Kaufmann notes: it is in the context of the perspectival alone that Nietzsche recognises “a hierarchy of complementary perspectives and ultimately allows, even demands, plausible interferences to testable conclusions.”⁸⁷ One might say that Nietzsche’s approach to investigating the foundations of moral philosophy is essentially scientific, given that he searches for falsifiable hypothesis as opposed to inexpressible absolute metaphysical conjectures that would have to be presumed as *a priori* notions. Consequently, Nietzsche frees himself from the corollary of *rationalism*. In his book *Nietzsche: Philosopher, Psychologist, Antichrist*, Kaufman writes, “Nietzsche himself considered his opposition to rationalism a major point of departure from traditional philosophy; and it is undoubtedly the source of his most far-reaching

⁸⁷ *Ibid* Lambert Laurence, p. 12

differences with Kant and Hegel”⁸⁸. Further he notes that Nietzsche’s own philosophy, “even shows many decided affinities to Kant’s; but Kant’s failure to question the existence of universal moral law provoked Nietzsche’s attacks which further illustrate his reason for opposing systems and his ‘existential’ identification of any failure to question with the desire to experience.”⁸⁹ Nietzsche warns against accepting a faith merely because it is customary, and calls this cowardice, laziness, and dishonesty.⁹⁰

It is this *desire* to truly experience that he hopes to incite in man, to develop his own unique perspective on things; rather than accepting unthinkingly what is presented as the good in itself. For Nietzsche, there is no such thing as the good in itself; all is perspectival. Although the question may arise: how free from stringency is this statement? To characterise *all* phenomena as “perspectival” may appear as a fixation of one’s doctrine of reality. However, the point here is that the perspectival method allows itself to be tested and evaluated in a way that “the good in itself” does not. In perspectivism, one bases one’s knowledge on what one has a degree of verifiable information on, while being open to its expansion and deconstruction in interaction with plurality of other perspectives. It is the falsifiable character of perspectival knowledge that undermines the Kantian “*a priori*” knowledge, as Nietzsche does not take any condition of life for granted, but questions with a real yearning to understand.

88 Kaufmann, Walter, *Nietzsche: Philosopher, Psychologist, Antichrist*, (Princeton University Press 1975) p. 103

89 *Ibid*

90 Friedrich Nietzsche *Daybreak*, (Cambridge University Press) p. 101

Nietzsche realises the value of evaluation: and unlike Kant he does not fall into the dogmas of metaphysics to make up for the incompleteness of human knowledge. He admits that that which we do not know, we must seek; rather than compensate for through metaphysical conjectures. In *Beyond Good and Evil* he criticises Kant’s “Table of Categories”, which in Kant’s opinion was “the most difficult thing that could ever be undertaken on behalf of metaphysics”⁹¹. Nietzsche reproaches Kant for having been proud to *discover* a new faculty of synthetic *a priori* judgement⁹²; reflecting on Kant’s response to the question: “how are synthetic *a priori* judgements *possible*”⁹³, to which Kant’s responds: “by means of a (faculty)”. Nietzsche however calls this a mere repetition of the question, belonging to the “realm of comedy”. Instead he realises that the problem is not in the answer that Kant provides, but it is the question that has to be replaced. He points out that, not only did Kant deceive himself in this matter; he influenced other young philosophers, in that they also looked to *discover* new faculties. Therefore, Nietzsche emphasises that one has to be aware of the difference between “discovering” and “inventing” ideas. Furthermore, he suggests that we replace the question of “how are synthetic judgements *a priori* possible?” by another question that “why is belief in such judgement necessary?”⁹⁴, hence attacking a fundamental presupposition of Kant’s philosophy. Deleuze notes that “Nietzsche made no secret of the fact that the philosophy of sense and values had to be a critique.” Therefore, he points out

91 Friedrich Nietzsche, *Beyond Good and Evil*, (Cambridge University Press) Sec. 11

92 *Ibid*

93 *Ibid*

94 *Ibid*

“one of the principal motifs of Nietzsche’s work (is) in that Kant had not carried out a true critique because he was not able to pose the problem of critique in terms of values.”⁹⁵ In questioning the value of values Nietzsche exposes those who criticize or respect values by deriving them from “simple facts”: the so called, “objective facts”. For Deleuze, this also applies to philosophers such as Kant and Schopenhauer, who remove values from criticism, “contenting themselves with producing inventories of existing values or with criticising things in the name of existing values”⁹⁶

To shed light on Nietzsche’s conception of truth one has to understand his pluralism. This view may be contrasted with the notion of dualism as discussed in Kant’s philosophy, which represented his classical world-view. Dualism of essence and appearance, cause and effect, and subject and object was essential to Kant’s perception of truth. As Patrick Hayden explains, based on Deleuze’s reading of Nietzsche, Nietzsche “does not take a phenomenon to be the appearance of some deeper essence, but rather as a sign or ‘symptom’ of a particular mode of existence or way of life. Phenomena do not refer to transcendent, noumenal realities: every phenomenon, thing, organism, or society ‘finds its meaning in an existing force’ that acquires and expresses a certain sense depending on the force or forces which appropriate it.”⁹⁷ The truth of phenomena for Nietzsche is not hidden behind their appearance; what gives meaning to them is an interdependent co-relation of forces. Hence there is no truth of things in themselves, truth is an “interpretation” and “evaluation” of phenomena relative to other phenomena.

95 Gilles Deleuze. *Nietzsche and Philosophy*, (The Athlone Press 1983), Introduction

96 *Ibid* p. 2

97 Patrick Hayden. *Multiplicity and Becoming: the pluralist empiricism of Gilles Deleuze* (Peter Lang Publishing, Inc, New York 1998) p 49

However it has to be noted that there is a profound difference between Nietzsche's perspectivism and the so called "correspondence theory of truth". In criticising the correspondence theory of truth Nietzsche argues beyond rational thinking, in other words as Grimm puts it, Nietzsche attempts to overthrow "an entire mode of perceiving reality i.e. an entire cognitive paradigm"⁹⁸. This is a paradigm that for millennia we have based on the concept of "the original cause", a mere figment of our imagination. In *Beyond Good and Evil* Nietzsche writes, "The *causa sui* is the best self-contradiction that has yet been conceived, it is a sort of logical violation and unnaturalness; but the extravagant pride of man has managed to entangle itself profoundly and frightfully with this very folly."⁹⁹

Grimm further notes, with regards to Nietzsche's perspectivism, that "we (as well as all other entities), as complexes and centres of power, necessarily interpret a world for ourselves out of flux and chaos of power-quanta. However, this interpretation or perspectival falsification is not an interpretation *of* some underlying reality which continues to exist regardless of how we happen to interpret." Instead for Nietzsche "the world *is* our interpretation, and nothing else."¹⁰⁰ At times this error simply takes place as we confuse causes and consequences, that Nietzsche calls "reason's intrinsic form of corruption". For Nietzsche this error is "sanctified" among us, bearing names of "religion" and "morality". It is the command to "do this and this and refrain from this and this", in order to achieve *happiness* that he opposes. He refers to his critique as the

98 Rudiger Herman Grim, *Nietzsche's Theory of Knowledge*, Walter de Gruyter 1997, Chapter 6 (the traditional cognitive paradigm)

99 *Ibid* S 21

100 Grimm P 91

“*immortal unreason*”, a “converted formula” that is the *first* example of “revaluation of all values”.¹⁰¹ Furthermore, Nietzsche portrays a perspectival account of happiness, whereby the boundaries between moral deed and human contentment dissolves. Not only can one not infer a causal relationship between happiness and morality, but the very idea of happiness is portrayed as mere potentiality that finds meaning relative to time, space in human experience. In this manner he exposes the static portrayal of human values as a historical fallacy. This what Foucault means when he refers to Nietzsche’s notion of *effective history* as “affirmation of knowledge as perspective”. Although the affirmation of knowledge as perceptive in historical terms does not aim to justify any specific “knowledge” in terms of a theory of judgement; rather, Nietzsche hopes to expose the biases of historical perceptions of values, as he observes the historians’ attempt to disguise controversies, through modifying the grounds of a given time and place, in their protection. Foucault further notes that, “Nietzsche's version of historical sense is explicit in its perspective and acknowledges its system of injustice. Its perception is slanted, being a deliberate appraisal, affirmation, or negation; it reaches the lingering and poisonous traces in order to prescribe the best antidote. It is not given to a discreet effacement before the objects it observes and does not submit itself to their processes; nor does it seek laws, since it gives equal weight to its own sight and to its objects. Through this historical sense, knowledge is allowed to create its own genealogy in the act of cognition; and *wirkliche Historie* composes a genealogy of history as the vertical projection of its position”.¹⁰² Nietzsche sets an example as one who seeks the truth

101 Nietzsche, *Twilight of idols*, The four great errors

102 Michel Foucault, *Nietzsche, Genealogy, History* 1977

regardless of its consequences and free from prejudices. Nevertheless, this does not indicate that he assumes the value of truth as given. Rather, his revaluation of all values extends in so far as posing the question on “truth” itself. In *Gay Science*, Nietzsche critiques the will to truth¹⁰³; as it transpires that in a given context truth has its own criteria of evaluation. The implications of such imperative question becomes apparent, for example, when we consider how assertions based on metaphysical conjectures, and those based on factual findings of science affect our interpretation, perception and ultimately, experience of reality. Of course, science alone does not give us the philosophical implications of its finding. Yet one’s experience of life depends on one’s world-view, which could be integrated subconsciously, as a result of social and political conditioning.

For Nietzsche it is the latent ability of science in destroying not only the Platonic and the Christian tradition but also its ability to abolish “morality itself” that fascinates him. Nietzsche believes that the will to truth has now reached a point that it has come to a consciousness of itself “as a problem,” and it is precisely this *problem* that gives meaning to our lives as it pushes us to free ourselves from dogmas and evolve beyond ourselves. Nietzsche never gives the answer to “the value of truth” directly; although he raises the question on several occasions. It seems that, for him, truth is invaluable, because it can transform the humanity through affirmation of life, with all that we do or do not know about it. It is only in affirmation of what one does not know that one ventures forth to discover, create and evolve. However, truth can be painful, because transitioning is not easy, and it has nothing in common with the metaphysical refuge that religions and transcendental ideologies provide. Nietzsche realises that metaphysics stems from “the

103 Nietzsche, *Gay Science* (Cambridge University Press) Sec 3.24

philosophers' alignment with the populace" their "failure to demarcate and make prominent the difference of the philosopher's soul."¹⁰⁴ In this fashion, he exposes the thinkers preceding him and sets the sight for his genealogical evaluation of morality that does away with metaphysics, in its "revaluation of all values". Nietzsche's critique of morality may raise the question as to whether revaluation somehow denotes devaluation of core human values, such as truth seeking, courage, and honesty. Indeed this has never been Nietzsche's intention, but what he truly wishes for human beings is for one to ascribe to such values not from a sense of duty, in a superficial manner, but to do so because one wants to from flesh and bone; one no longer has to think about acting out of conscious creation, one is *unconsciously conscious*, but this calls for a brave act of self overcoming. Nietzsche says in *Ecce Homo*, "that is my formula for an act of ultimate self-examination by mankind which in me has become flesh and genius. My lot is that I must be the first *decent* human being, that I know myself to be in opposition against mendaciousness of millennia."¹⁰⁵ The mendaciousness of millennia, for Nietzsche, is humans' tendency to simplify life through their conjecture, to avoid seeking of knowledge gained through observation and examination of the natural world. Such knowledge, being falsifiable, raises fear in those who seek a static view of human life, characterised by immortality of the soul and free from uncertainty. Thus, Nietzsche explores both realms in exposing the nature of truth.

104 *Ibid* Laurence Lambert P. 25

105 *Ibid Ecce Homo*

Science vs. Metaphysics concerning “truth”

It is worth noting that not all Nietzsche scholars agree on how free from metaphysical conjectures his philosophy has been. At times, certain conceptions in Nietzsche’s thought have been deemed questionable as indicating possible metaphysical grounds. This section deals with such criticisms by attempting to refute the presence of metaphysical assumptions in Nietzsche’s philosophy. Thus we may begin investigation into Nietzsche’s ideas on science and metaphysics, with a view to some of his most controversial ideas, such as the “eternal recurrence of the same” and the Dionysian, before we move on to presenting his take on separation of the noumenal and phenomenal realm. In the end, these will aid us in appreciating Nietzsche’s concept of the “will to power” and his critique of morality.

Furthermore, in discussing these controversial aspects of Nietzsche’s thoughts it is hoped to stress the depth of his scientific and mathematical enquiry into the nature of reality which underly his poetic expressions. For Nietzsche, it is meaningless to separate the arts and philosophy from science, as he recognises the significance of appreciating the association between natural science and social science in the absence of God and metaphysics. Yet, some have *mistaken* his poetic articulations for metaphysical conjectures. Needless to say, there is, indeed, a degree of speculation and guesswork in his thoughts. However, one may note resonance of scientific notions in these speculations that cannot be ignored. Moreover, Nietzsche does not express his thoughts as anything more than ideas and hypotheses. Unlike Kant he does not attempt to rationalise his speculations through reason, rather he prefers to acknowledge that humans do not have the answer to all the fundamental questions of existence and as such he allows his ideas

to remain open to exploration. Nietzsche also realises that art is one of the best tools through which humans express their wonder at nature; and that artistic expressions could perhaps alleviate the burden of offsetting the gap between natural science and moral philosophy, in the absence of metaphysics and the idea of God. Thus, the following sections explore Nietzsche's take on some of the profoundest concepts that constitute the grounds of his philosophy, signifying a concoction of poetic, mathematical and scientific understanding of nature.

Eternal recurrence of the same:

Perhaps, alongside Nietzsche's notion of the "Dionysian", eternal recurrence is one of the most controversial aspects of his thoughts. Walter Kaufman calls it "the crown of Nietzsche's philosophy," going hand in hand with the "will to power" to give rise to the "overman"¹⁰⁶. However, some have viewed the concept of eternal return in metaphysical terms, for example, in a section entitled "The End of Metaphysics", Heidegger in his book on Nietzsche, attempts to explain Nietzsche's philosophy as "metaphysics of subjectivity". He notes "In order to grasp Nietzsche's philosophy as metaphysics and to circumscribe its place in the history of metaphysics, it is not enough to explain historiologically, a few of his fundamental concepts as being 'metaphysical'. *We must grasp Nietzsche's philosophy as the metaphysics of subjectivity.*" For Heidegger, Nietzsche's "Metaphysics", as well as "the essential ground of 'classical nihilism' may now be more clearly delineated as a *metaphysics of the absolute subjectivity of will to power,*" remarking that his subjectivity, "is absolute as subjectivity of the body; that is, of

106 Walter Kaufmann, *Nietzsche: Philosopher, Psychologist, Antichrist* P 121

drives and affects; that is to say, of the will to power.”¹⁰⁷ As such, for Heidegger since Nietzsche’s doctrine of the eternal return cannot be understood in mechanistic terms, within the realm of classical science, the only other option that remains is to view it in a metaphysical vein. However, criticism may apply to Heidegger’s reading of Nietzsche; as he does not seem to differentiate between Nietzsche’s hypothetical engagement with fundamental questions of nature and the tradition of metaphysics, which aimed to rationalise groundless conjectures in observing the nature of reality. In addition, it is worth noting resonances between some Nietzschean speculations, and theoretical investigations of modern science that one would find hard to explain within the mechanistic realm of classical science. Thus, the objective of this discussion is to shed light on the fact that the realm of metaphysics is not necessarily the only alternative to classical science; rather one has to allow for the possibility of perceiving some aspects of nature in terms of a non-classical world-view. One may then argue that Heidegger’s remark, in referring to Nietzsche’s philosophy as metaphysics of subjectivity, is a misreading of Nietzsche’s non-classical observation of nature. For example with regards to the eternal recurrence, and the idea that time repeats itself, certain theories of modern physics may leave room for such speculation; such as Roger Penrose’s model¹⁰⁸, which describes the universe before the big bang and the cyclical nature of time, as well as other theoretical accounts of the nature of time and space, in a similar vein.

107 Martin Heidegger, *Nietzsche*, (Harper & Row, 1979) p.147

108 This theory is in progress and is not mentioned in Roger Penrose’s works prior to this. Penrose’s lecture on this model can be accessed on <http://www.newton.ac.uk/webseminars/pg+ws/2005/gmr/gmrw04/1107/penrose/>

Nevertheless, one may view Nietzsche's notion of the eternal return in two dimensions: one is its actual likelihood in scientific terms; but rather most importantly, for his moral philosophy, is the consequences of eternal return for the human experience that matters. With regards to the cosmological probability of the eternal return (or the eternal recurrence of the same), it is worth noting that there are different theories on the origin of the universe, most of which entail the idea of the big bang. However, few contend with the faith of the universe prior to the big bang. Some theoretical attempts to present a model of universe and the nature of time and space do seem to entail a cyclical perception of time. For example, Roger Penrose's hypothesis in engaging with the subject seems to echo Nietzsche's conception of the eternal return. The model suggests that the universe starts at a state of *Zero* and expands, initially, going through a period of rapid inflation, followed by steady expansion at slower pace. The conventional theory of the big bang states that the universe, eventually, faces a collapse – "the big crunch", where space-time falls back into the same state of zero, as it had been at the moment of the big bang. Penrose, while agreeing to the likelihood of the universe ending at a state of zero, contends that, rather than "shrinking", the universe will continue to expand until all matter evaporates, leaving an unconstrained "final space-time singularity (as occurs inside black holes)". Black holes are thought to have a small amount of radiation, although since they are extremely cold in comparison to the surrounding environment these radiations are negligible. However, when the entire universe has evaporated and decayed, the extremely minute remainder of space (characterised by plank scale), will cool down to a degree that even the smallest radiation will give rise to a new big bang. Furthermore, these speculations suggest that all the information from the previous

universe is lost and will not be transferred to this new universe. Penrose explains that the theory is essentially based on the second law of thermodynamic¹⁰⁹; he writes, “It is normally assumed that life had to arise via complicated evolutionary processes, and these processes required particular conditions, and particular physical laws, including the Second Law. The Second Law was certainly a crucial part of evolution, in the way that our particular form of life actually came about. But the very action of this Second Law tells us that however special the universe may be now, with life existing in it, it must have been far more special at an earlier stage in which life was not present. From a purely anthropic point of view, this earlier far more special phase was not needed; it would have been much more likely that our present ‘improbable’ stage came about simply by chance, rather than coming about via an earlier even more improbable stage. When the Second Law is a crucial component, there is always a far more probable set of initial conditions that would lead to this same state of affairs, namely one in which the Second Law was violated prior to the situation now!”¹¹⁰ In fact even to say that time restarts would not even have a meaning without our perception of the phenomenon of entropy. Stephen Hawking writes, “our subjective sense of the direction of time, the psychological arrow of time, is therefore determined within our brain by the thermodynamic arrow of time. Just as a computer, we must remember things in the order in which entropy increases. This makes the second law of thermodynamics almost trivial. Disorder increases with time because we measure time in the direction in which disorder increases.”¹¹¹

109 The Second Law of thermodynamic describes the phenomenon of entropy. It states that measure of disorder in an isolated system which is not in equilibrium will tend to increase over time, approaching a maximum value at equilibrium

110 Roger Penrose, Mathematical Institute, Oxford

111 Stephen Hawking, *A brief history of time*, (The arrow of time) P 147

Now some may suggest that the notion of the eternal recurrence gives a deterministic sense of the world, thus limiting the possibility of human freedom, which Kant tried to establish for *practical reasons*. Although, even if we assumed the repeating nature of time to be true, we would not remember our previous experience of *the same life*; this by itself does not follow any implications for human freedom.

Nevertheless, Nietzsche, in fact, rejected the notion of free will, as understood in the tradition of metaphysics – the discussion of which we will attend to, in the context of the Dionysian and chaos. However, from a Nietzschean perspective, the significance of eternal return for human experience is to think of its possibility as a stimulus; in that it may give rise to the breeding of a new kind of human, with new values. As Kaufman notes for Nietzsche, a doctrine was required, “strong enough to have the effect of breeding: strengthening the strong, paralysing and breaking the world weary”¹¹². Hence, the notion is, in a way, a response to the idea of “the after world”, and the metaphysical assumption of punishment and reward in life after death. Nietzsche realised that the entire conception of morality was entwined with this supposition, which led to the degradation of humans’ experience of material life. He therefore sought to establish radical grounds for a new conception of material life as, not only the only life that there is, but also as one that will eternally recur in the exact same way. In so doing he challenged men to live through every moment, with the conscious rumination, that it would recur, uncountable number of times.

112 Walter Kaufmann, *Nietzsche: Philosopher, Psychologist, Antichrist* P.325

Ultimately the doctrine of eternal recurrence, for Nietzsche, regardless of its cosmological probability – is a symbolic notion, and a means of self evaluation for the individual, to test how well he *knows* himself. It is a standard by which man will be able to recognise how successful he has been in creating such formidable affirmative perception of life, that he would be willing to live precisely that same life many times over again. For Nietzsche such realisation is more powerful than any moral preaching, it is a standard by which he challenges the nay saying individual, who seeks refuge in a world other than the present one. He refutes the idea of a life of punishment and reward after death, while contending that this very life that we live today will eternally recur in the exact same way, thus he defies the weak and the feeble who are unable to stand life as it is, unless by hoping for kingdom, power, and glory in another life. Such individuals, who do not take an active role in the society, nor integrate and contribute to enhancing the human experience and the limits of human potential, will be crushed by the doctrine of eternal return. In seeking reward in another world they seek to draw nearer to a delusionary image of God, hence drawing farther from their other humans. However, the strong and prudent individuals would find the idea of eternal return, in the least, an incentive to realise their fullest potential; still, even “if they had attained this state already, the doctrine would merely coincide with their own Dionysian faith.”¹¹³ Thus Nietzsche conception of the eternal return is a true celebration the Dionysian life.

113 *Ibid*

The Dionysian:

The concept of the Dionysian is another one of Nietzsche's controversial ideas that has been viewed in a metaphysical vein. Once more, we confront Heidegger's reading of Nietzsche, where he notes, "That Nietzsche interpreted and experienced his most abysmal thoughts in terms of the Dionysian only speaks for the fact that he still thought it metaphysically, and had to think it solely in this way. Yet it says nothing against the fact that this most abysmal thought conceals something unthought, something which at the same time remains a sealed door to metaphysical thinking."¹¹⁴ In response to such critiques of Nietzsche, it may seem excessive if not unreasonable, attempting to preserve his thoughts' abstractions, by linking them to scientific and mathematical hypotheses that were not yet established in his time. However we may have reason to consider it a worthwhile attempt, to read Nietzsche in light of the resonance of his ideas with these new concepts; that could undermine the metaphysical readings of his works. Although, one may note that the precept of metaphysics, itself, could be interpreted in different ways contingent on the context. In the framework of this thesis, our critique of metaphysics refers to the notion of God and the supernatural. As such, one may argue that Heidegger's perception of the Dionysian as a metaphysical concept does not appear to be sensible.

In *The Birth of Tragedy*, Nietzsche introduces the contrast between the Dionysian and the Apollonian as a metaphoric expression of the ancient Greeks' tragic art. However, one may not fail to note that, for Nietzsche, the writing of the *Birth of Tragedy* was a means of exploring a problem other than that of Art; rather, in this work Nietzsche

114 *Ibid* P.233

explores the “*Problem of Science*”¹¹⁵. What brings this “problem” to his focus is the realisation that science undermines the notion of God, leaving morality in disparity; hence, in drawing upon art, Nietzsche seeks to reconcile man with his core values. Art, for Nietzsche, is a means of expressing a new mode of morality beyond good and evil, where the paradox and diversity of all forms of life is celebrated with a perspectival outlook on life. For Nietzsche there is no such thing as an ideal form of life. While expressing this in his account Dionysus vis a vis Apollo; Nietzsche identifies himself with the Dionysian, yet the two appear to be two expressions of the same reality.

Perhaps the most important aspect of Nietzsche’s philosophy is that far from expressing a nihilistic view of life, it is an affirmative celebration of its multiplicity. We note this in his account of Apollo and Dionysus, neither of whom portray a pessimistic character; even though, tragedy arises from their contradiction. The Apollonian visual art, and the Dionysian art of music, signify two modes of being, or two “drives” of nature as the “artistic worlds of *dream* and of *intoxication*.”¹¹⁶ Tragedy is the point of reunification of Apollo and Dionysus and a life affirmative state. Deleuze notes that, for the mature Nietzsche, in his self criticism, looking back at *The Birth of Tragedy*, the true opposition is not between Apollo and Dionysus, but between those two forces and Socrates on the one hand and Christianity on the other. While Socrates has a bit of both Apollo and Dionysus in him, Christianity has none. What Socrates and Christianity have in common, however, is that they are both nay sayers to life. This is while Apollo and Dionysus are both affirmative accounts of life in two entirely different forms. Appolo and Dionysus do

115 Nietzsche, *Birth of tragedy, Attempt at a self-criticism*, (University Press 2008) Sec.1

116 *Ibid* Sec.1

not require any justification for life, while Socrates and Christianity do so in seeking validation for human suffering. “For Christianity,” Deleuze points out, “the fact of suffering in life means primarily that life is not just, that it is even essentially unjust, that it pays for an essential injustice by suffering, it is blameworthy because it suffers. The result of this is that life must be justified, that is to say redeemed of its injustice or saved.”¹¹⁷ For Walter Kaufmann the concept of the Dionysian in Nietzsche’s thoughts is a way for him to get around the problem of nihilism, which Nietzsche finds to be a result of both a theological view of the world, as well as, an atheistic perception. Kaufmann notes that, “to escape nihilism – which seems involved both in asserting the existence of God and thus robbing this world of ultimate significance, and also in denying God and thus robbing *everything* of meaning and value – that is Nietzsche’s greatest and most persistent problem”¹¹⁸. He, therefore, believes that for Nietzsche the way around this problem was not “more seriousness” in the sense that some “existentialists”¹¹⁹ would put it, but that in the language of Zarathustra he aims to “slay the spirit of gravity”, believing only in “a God who could dance.” The dancing god for Nietzsche is Dionysus. For Kaufmann, as yet, such an expression leaves the “question of supernaturalism”. He then goes on to look at the problem from a different angle, and considers Nietzsche’s “experimental attitude”, which of course he sees in a different light than that of “naturalism”, in its mechanistic sense. This line of reasoning places Kaufmann at a point of doubt towards Nietzsche’s exempt from metaphysics, which was also reflected in Heidegger’s writing.

117 *Ibid* P 15

118 Walter Kaufmann, *Nietzsche: Philosopher, Psychologist, Antichrist* p. 101

119 *Ibid* Walter Kaufman refers to Max Scheler

Kaufman initially states the formal meaning of the term naturalism as “a view which simply limits itself to what is natural or normal in its explanations, as against appeal to what transcends nature as a whole, or is in a way supernatural or mystical”¹²⁰. He describes Nietzsche’s real concern as to whether naturalistic values may appropriately replace the traditional moral values, although in his *experiment* Nietzsche does away with the notion of a creator. For Kaufmann “Nietzsche’s inquiry as to whether values could be maintained without supernatural sanctions was based on his ‘existential’ questioning of God’s existence: and because he *really* questioned it...”¹²¹ It is essentially in this sense that Nietzsche’s ideas differ from Kant, as he questions with a real intention to deal with the consequences; whatever the answer may have been. Yet, the question may still remain as to whether Nietzsche succeeded in resolving his *existential* enquiry, without the aid of metaphysics. Neither Heidegger nor Kaufmann appear to share this view. Heidegger states clearly that Nietzsche’s notion of the Dionysian, akin to his conception of the eternal recurrence of the same, was indicative of his underlying metaphysical belief. Perhaps Heidegger saw the Dionysian as Nietzsche’s “hidden caves” for the metaphysical principal of his philosophy. Kaufmann, however, remains doubtful, stating that Nietzsche does not really answer the question of God’s existence, but notes that Nietzsche chooses to carry out his “experiment”, in devaluation of all values, without pledge to divine since for him “this experiment does not require the premise that God does not exist. It demands no more than we agree not to invoke any gods to cut the discussion short”¹²².

120 *Ibid* P. 128

121 *Ibid*

122 *Ibid* 102

For Kaufman therefore the world as an artistic phenomenon is Nietzsche's ultimate view of the world. Indeed Nietzsche does assert in his *Birth of Tragedy* that "only as an *aesthetic phenomenon* are life and the world justified eternally"¹²³. However for Kaufman this assertion is still misleading. If the universe is a work of art, then who is creating it? Furthermore this appears to echo the words of Kant, who also saw the world as an aesthetic phenomenon created by a higher power. For Kant, this explanation led to the realisation of the transcendental "thing in itself". He asserted that although the divine creator may have had no purpose in creating the world except for that of the his own artistic pleasure, we must live our life with purpose and according to the moral law. Thus, as we previously noted, he went on as far as seeking the source of morality in the aesthetic beauty of natural phenomena.

In this comparison it may seem inevitable to pose the question as to whether Nietzsche's poetic expression of *The Birth of Tragedy* and his account of the Dionysian was also a metaphysical conjecture. Below, attempt has been made to provide an answer to this question, which differs from the two accounts given by Heidegger and Kaufmann. The argument presented here begs rethinking of the metaphysical interpretation of Nietzsche's philosophy, contending that the Dionysian and the Apollonian are poetic expressions of much deeper precepts. Nietzsche in his experiment, in seeking the answer to the *existential* question of God, did, in fact, refute the notion of God as a conjecture. One may contend that Nietzsche's poetic expression of the Dionysian seems to resemble a mathematical/scientific model of the natural world, as presented in what we would perceive, in modern physics, as a non-classical world-view presented as hypotheses that

123 Ibid Nietzsche, *The Birth of Tragedy*, 5, 24

describe the realm of subatomic phenomena. This idea calls for a degree of speculation; although it may seem more readily agreeable to contend that a fine line separates the poetic expressions, from mathematical thinking. One way of looking at the Dionysian in Nietzsche's thought, which undermines its metaphysical implications, is that Nietzsche thinks that life on its most fundamental level is made up of quanta of power that struggle with each other in a state of flux (this state of "flux" could be thought of, in terms of *uncertainty* and *chaos*). In the process of their struggle, these forces give rise to diverse "forms" of life, as we perceive in our world of macroscopic phenomena.

The "solid" *forms* of life that we perceive in a *classical state*, for Nietzsche are the Apollonian representation; while the Dionysian represents a different "form" which is not solid and cannot be perceived in terms of its shape, thus being characterised in terms of chaos and a state of flux. As opposed to the Kantian notion of the thing in itself, this idea does not refer to a transcendental nature of phenomena beyond that which meets the naked eye. Rather, the Dionysian is merely the other form of to the Apollonian; in a sense one might say that it is a *formless form* of the same thing, and not beyond and above it, in a transcendental way. Thus Apollo and Dionysus are different aspects of one and the same reality. If Dionysus is the underlying vibrating energy of life – *perhaps akin to the vibrating strings described in String Theory*, Apollo is the form or *shape* of "classical" reality. The clash of the two is the moment of "collapse" of energy into matter, when new matter *forms* are born. However while these two modes of existences are in a constant process of formation and deformation, neither refutes, nor transcends, the other; rather they compose a complementarity of formed and formless states of the same substance.

This is essentially no different from the transformation of matter and energy into each other and it does not indicate any supernatural aspect to Nietzsche's view of life. For Nietzsche art is the dynamic process of life; where Dionysus is in a state of disorder and flux; while Apollo has shape and order; which is why Nietzsche characterises the Dionysian state with music and the Apollonian with visual arts. In his book, *The Invention of Dionysus*, James Porter notes Apollo and Dionysus as being fundamentally the same.¹²⁴ Kaufmann, while holding a similar view, feels that Nietzsche, in fact, "favours Apollo"¹²⁵ given that Apollo represents the form of life that we experience as a place of form and order. He points out that Nietzsche's love for Apollo is due to the painful process through which it has found form and order, and that his love for the Dionysus is due to its potential to give birth to ever more complex forms of life. Thus Nietzsche characterises the moment of transformation from chaos to order as "the birth of tragedy".

The *birth* signifies the pain of self overcoming and taking form, however it is also tragic because once a life form has been born it solidifies; thus it no longer enjoys the suppleness of the Dionysian form, with the potential to self overcoming and recreating itself. Nevertheless Nietzsche celebrates this tragic pain; since as humans we have evolved beyond other beings and here we stand, today, able to question, observe and influence the conditions of our own lives. What Nietzsche celebrates in man is his ability to rediscover his Dionysian character and reinvent himself.

124 James Porter. *The Invention of Dionysus*, (Stanford University Press 2000) P 99

125 *Ibid* Walter Kaufmann, P.128

Nietzsche hopes to instigate a new perception of Dionysus that may enhance the humans' experience of life. In this image, if Dionysus were a dream state, of complete disorder; Apollo is a dream interpreter that brings Dionysus back to life¹²⁶. What Nietzsche praises in the Dionysian man is that he contains within him all that he needs to enable him reinvent himself, the dream and the ability to interpret, form and formless at the same time. He realises that this is an ability that all humans possess; yet few become aware of it and engage in their own co-creation with nature. To become aware of the Dionysian within, is to revive the chaos in oneself; hence Nietzsche's assertion that "one must have chaos in one to give birth to a dancing star"¹²⁷. For Nietzsche, existence, characterised by chaos, is no longer to be judged and requires no justification or reason. The world is a joyful celebration of the tragic thought, where one may rejoice in the pain of creation, as a mother rejoices in the pain of giving birth to a child. For the Dionysian man, to will, is to create; and to "think is to send out a dice throw"; allowing a dream to be interpreted. It has to be noted that Nietzsche's account of the Dionysian and the Apollonian, is not to be confused with the classical dualistic separation of the real and apparent world; but these are two states of the same reality: one is the form abstracted from the flux of the other. One may think of them as the analogy between ice and water. David Bohm explains, "not only is everything changing, but all is flux. That is to say that *what is*, is the process of becoming itself, while all object, events, entities, conditions, structures, etc. are forms that can be abstracted from this process."¹²⁸

126 *Ibid*, *Birth of Tragedy*, S 10

127 *Ibid* *Thus spoke Zarathustra*

128 David Bohm. *Wholeness and the implicate order*, (Routledge, 2002) p. 61

The real and the apparent world:

The idea, that the world as we know with our sensory organs is not the *real* world, and as was explained in the last chapter, was one that Kant and many other classical thinkers ascribed to. Nietzsche, however, was opposed to the idea and refuted it, referring to Kant's idea of "the thing in itself", as meaningless. Kevin Hill notes that, "Nietzsche's first objection is that the concept of the thing-in-itself is nothing more than the concept of sheer thing-hood coupled with the concept of mind independence. Therefore it is neither unknowable nor very interesting."¹²⁹ For Kant what we saw in the material world of phenomena was not real, but he thought that the thing in itself belonged to the realm of noumena, which we cannot have access. The reason Nietzsche gave for refuting the notion has mainly to do with his perspectivism and the fact that nothing can be thought of as an individual in its entirety, because every individual, while existing as an independent entity, is also a plurality in constant becoming and flux. Thus a given entity, as an integrated whole finds meaning with respect to the outer world, as well as with respect to its internal fractions, which are never static, but always changing. Hill notes that in his mature phase, Nietzsche views unities like organisms as analogous to social unities; pointing out that, "Goethe says that the organism appears to us as a unity, to which Nietzsche adds that this is because we impose organic form on an experienced plurality. The 'organism [does] not belong to the thing in itself. The organism is form. If we abstract away the form it is a multiplicity...organism as a product of our organization."¹³⁰

129 Kevin R. Hill *Nietzsche's Critiques: The Kantian foundation of his thoughts*, Oxford University Press 2003, P 95

130 *Ibid* P 89

Nietzsche is in fact concerned about the implications of this separation of the real and the apparent world as an affinity with the religious conceptions of the unreality of the world, while exposing the incoherence involved in the very idea of the thing in itself. He rejects Kant's account of the "phenomenality of causality". Causality for Nietzsche is a false error, in that we have never had a factual reason for it, rather that we have based it on our "inner facts". Observing ourselves as the "causal agents in the act of willing" we have therefore drawn the conclusion that we have been "*catching causality in the act*". We take it for granted that the thought is the caused effect of the ego. These "inner facts" have throughout the centuries secured the notion of causality as a given fact and "empiricism".

For those approaching the notion of causality from a theistic view this was a justification of God. Nietzsche calls this a "misuse" of the empiricism, on the basis of which, we ourselves, had *created* a world of cause and effect. In other words we ourselves also created the notion of God as the final cause. Indeed even in speaking of the thing itself, Nietzsche observes that man always discovered in things only "*that which he had put into them;*" for him, "The 'thing' is merely a reflection of belief in the ego as cause."¹³¹ He writes, "even your atom, messieurs mechanists and physicists, how much rudimentary psychology, still remains in your atom! – To say nothing of 'the thing itself' that *horrendum pudendum (ugly shameful part)* of the metaphysicians! And made this measure of reality and called *God!*"¹³² In a sense the discussion of the real and apparent world, once again, can be traced in the idea of the Dionysian and the Apollonian that seems to convey the message that: Apollo is in fact nothing but the Dionysius that has

131 *Ibid, Twilight of Idols, The great errors*

132 *Ibid*

found a form and had been abstracted from a state of flux and instability. However, even when de-cohered into the classical state, phenomena maintain strong correlation and can only be perceived *with respect to* one another; as opposed to an underlying thing in itself. All of reality is, therefore, relative and perspectival. Thus, in refuting the notion of the thing in itself, Nietzsche dispenses with the idea of God, and identifies himself with an atheistic world-view. In this view *the will* is no longer a moving factor and therefore no longer explains anything; in other words, as Grimm notes, “it merely accompanies events, it can also be absent,” hence why for Nietzsche the idea of the will as “motive”, is yet “another error”.¹³³ The implications of this notion for mechanistic thinkers who sought to pose *freedom* on the act of *willing*, is grave. The Nietzschean world-view undermines the traditional understanding of moral philosophy, grounded on the justification of free will. He realises that this is a mere invention of humans, intended to facilitate control and allow them to judge and be held responsible for their actions. In search for a new mode of values, beyond good and evil, Nietzsche suggests that we must endeavour to appreciate the true nature of reality, notwithstanding the complexity of relative correlations among all of its elements.

Furthermore, Nietzsche observes phenomena as *individuals* in *plurality*, within an evolutionary context, whereby not only all phenomena are correlated at one point in time and space but that they also comprise fractions of an evolutionary process through time and space. Nietzsche confronts the notion of God as a perfect being, who has designed a perfect universe. Instead, he takes side with the theory of evolution, in a debate that continues to date, namely the idea of intelligent design versus the theory of evolution.

133 *Ibid* Grimm p. 59

Whereas the former describes the universe as a perfect creation of an intelligent mind, the latter appears to portray a contrary of view of nature where phenomena evolve accidentally and uneconomically. Kant's transcendental philosophy clearly positions him as an advocate of the design argument. Nietzsche, however, sees the way of nature as wasteful and blind. As Grimm notes, Kant had declared in his essay on history, that "nature does nothing superfluous and is, in the use of means for her purposes [zwecke], not squandering," in responses which, Nietzsche writes, "the way of nature seems squandering...it proceeds...wastefully"¹³⁴. In that sense Nietzsche's world-view appears to be in accord with the Darwinian theory of evolution through natural selection, whereby all living phenomena have evolved in attempt at continuous self-replication. However due to occurrence of error and accidents, from one generation to other, the process yields asymmetry, and gives rise to diversity. Nevertheless, while accepting the theory in principle Nietzsche was also concerned about the gap that it created in the belief system of the individuals who had been hardened in their reliance on God and the supernatural. While previously such conviction had been the source morality in human society, the evolutionary perspective cast a shadow of doubt on human moral life. Thus, as Kaufmann notes, Nietzsche "was not prepared to reject the new doctrine either on fundamentalist or pragmatic grounds, any more than Kant had rejected Hume's fatal attack on ideas he had rejected." Kaufman states that, "Nietzsche was aroused from his dogmatic slumber by Darwin, as Kant had been by Hume a century earlier; and again it was a question of creating a new picture of man in reply to the 'truth but deadly' nihilism from beyond the

134 *Ibid* P. 174

Channel.”¹³⁵ Nietzsche observed that the individuals integrated the implications of science for moral philosophy at a much slower pace than that the findings of science transformed our model of reality. This for him was a real point of concern, seeing that it ran the risk of driving many generations to war, hostility and pessimism. Kaufmann further notes that, “Nietzsche accepted Darwin’s doctrine concerning the lack of any cardinal distinction between man and animals as incontrovertible empirical fact and tried to counter this ‘deadly’ gospel”, asserting that “man *can* rise above the beasts”; yet he pursued “a naturalistic value theory and a sanction that would not be a poor substitute for God”¹³⁶ In rising above the Darwinian nightmare, Nietzsche arrives at the notion of the will to power.

The will to power

Posing the notion of “the will to power”, in response to Darwin’s model of natural selection, may at first appear to be a contradictory reading of this theory. However, Nietzsche embarks upon his ingenious account of “power”, initially by casting doubt on the completeness of Darwin’s theory, in describing the process of evolution. In *Twilight of idols* he writes, “As regards the celebrated ‘struggle for life’, it seems to me, for the present, to have been rather asserted, than proved. It does occur but as the exception; the general aspects of life, is *not* hunger and distress, but rather wealth, luxury, even absurd prodigality – where there is struggle – it is struggle for power...” While, as afore

135 Walter Kaufmann, *Nietzsche: Philosopher, Psychologist, Antichrist* P.167

136 *Ibid* p.157

mentioned, Nietzsche agrees with the theory of natural selection, in principle; what he attempts to point out, here, is the dynamism of nature and that survival alone may not account for its relentless inclination to change and becoming. Instead, he observes “the will to power” as a drive that stands facing the will to survival; given that once their security has been preserved phenomena do not remain stagnant, rather they continuously seek to overcome their surrounding environment.

Nevertheless, Nietzsche’s account of power does not suggest, either the will to power, or the attempt for survival, alone, to be the driving force of evolution. Rather, he seems to suggest that these two forces are in constant struggle, which leads to stability and instability; formation and deformation, and integration and disintegration of natural phenomena, simultaneously. Thus the true nature of being is one of becoming, while the process of becoming is itself a compilation of *instants* of *being*. When we look closely at these states of being, they seem chaotic and unstable, yet as integrated collection of chaotic states, natural phenomena appear to reach long-lasting states of permanence and strength as single units and functional integrated systems.

These accounts are not provided in a systematic approach in Nietzsche’s works, however. Rather they may be retrieved from his marriage of science and art, and his poetic expression of the Dionysian and the Apollonian, where it appears that not only he acknowledges the presence of all such contradictory forces, but he also praises all of them, pointing out the value of each in their contribution to the process of change and becoming in nature. While the Dionysian art is the agent of instability and change and becoming, the Apollonian represents the will to stability, and formation. Nietzsche seems to suggest that, each of these two tendencies are by themselves neutral; they are neither

good nor bad, neither useful nor useless, neither weak nor strong. They are merely life's features, free from judgement, the Dionysian and the Apollonian tendency is merely to remain in existence. However, a third attribute of nature, namely the will to power, throws the Dionysian and Apollonian states off balance. Therefore, the struggle between the will to power and the will to survival meet the Apollonian and the Dionysian traits of nature and lead to its constant evolution and self overcoming in a struggle between stability and change. The conclusion to be drawn from all this is that our understanding of nature has to be free from judgement; hence embracing its plurality. Unlike Kant, Nietzsche does not seek a criterion for beauty, nor does he suggest any aspect of nature as good in itself. "Good" or "bad" only find meaning in relative terms.

For one thing, while he identifies himself as a Dionysian; he acknowledges the value of the Apollonian man; as one merely finds meaning with the other; not in isolation. In accentuating that one's perception of the driving forces of nature may linger free from judgement, he insinuates them as intoxications. Thus, in characterising various art forms, he refers to the artist as Apollonian or Dionysian intoxicated, or one who is intoxicated by the will to power. Indeed this once again undermines the notion of "free will" that merely seeks to contain the human behaviour and control the society. It is another way of saying that our "genes" together with other environmental factors drive our behaviour. Although, Nietzsche discusses these notions in the context of the arts, the case may simply be extended to all other facets of human life in general and moral judgement in particular.

In giving some examples of these concepts, Nietzsche refers to the painter and the sculptor as the Apollonian intoxicated, while the Dionysian man is the musician, the poet and the seeker; they represent a nonfigurative state of “collective arousal and discharging of the emotions”¹³⁷. The will to power, however, epitomizes the architect; given that, “the most powerful men have always influenced the architect: the architect has always been influenced by power”; hence, he notes, “the highest feeling of power and security find expressions in that which disdains to please; which is slow to answer; which is conscious of no witnesses around; which lives oblivious of the existence of any opposition; which reposes in *itself*, fatalistic, a law among laws: that is what speaks of itself in the form of grand style.”¹³⁸

It has to be noted that while Nietzsche acknowledges all aspects of nature to be extremely interdependent, such that one without the other is meaningless, the Dionysian aspect for him stands out, which is what characterises his entire philosophy. The reason for this is that although the nature of all phenomena signifies a struggle between stability and chaos, this very *struggle* denotes the restlessness of nature. As such, formation of every new unit of existence entails the deformation of a previous environment, of which, the elements of this new “body” have been a part. In a sense it seems that Nietzsche’s Dionysian echoes the cosmic vibration of energy at the most basic level of existence, akin to that which is today denoted in string theory. According to this picture, all natural phenomena that we observe are nothing but a signature of vibrating strings at the subatomic level. Physicist Brian Green writes, “Each elementary particle is composed of

137 *Ibid*

138 *Ibid, Twilight of idols*, 11

a string – that is, each particle *is* a single string – and all strings are absolutely identical”¹³⁹. Indeed, such statements echo Nietzsche’s notion of power quanta, as discrete, separate entities. Furthermore Nietzsche notes that quanta of power “differ from one another only quantitatively”¹⁴⁰. This also resonates with the idea of *spin*, in elementary particles, which is what characterises a given particle according to its mode of vibration, hence Green’s explication that, “Differences between the particles arise because their respective strings undergo different resonant vibrational patterns. What appear to be different elementary particles are actually different ‘notes’ on a fundamental string. The universe – being composed of an enormous number of these vibrating strings – is akin to a cosmic symphony”¹⁴¹.

A critique of morality

Nietzsche’s revaluations of values, his perception of truth, and his ideas of the eternal return, the Dionysian, and the will to power, ultimately aspire to arrive at a new value system in a naturalistic vein, hence his opposition with the notion of God and transcendental conjectures. His objective could, essentially, be summarised in two terms

- 1- Eradication of morality as a prescriptive system lending itself to the creation of normative values, commonly rooted in metaphysics
- 2- Setting a Dionysian benchmark for the overman, hence a standard with no boundaries.

The following accounts offer reflections on these Nietzschean objectives, further

139 Brian Green, *The Elegant Universe* (Vintage 2005) P 146

140 *Ibid* Grimm p.3

141 *Ibid*, Green

explicating his opposition to descriptive and normative morality and the alternative views that he puts forward.

Prescriptive morality:

Nietzsche's primary goal was to demolish morality in a prescriptive and normative sense. Prescriptivism in morality refers to the belief that certain instructions *can* be presumed, to which humans *ought to* adhere, in order to lead a morally acceptable life. Such presumptions hold certain values to be morally good, in themselves, based on *a priori* metaphysical conjectures, as opposed to assessing those with respect to their context in time and space. As it was noted in the previous chapter Kant shared this attitude with many preceding moral philosophers, such as Plato hence Nietzsche's objection to both for holding back generations of thinkers, as they also searched for the "ideal" moral system, thus asking the wrong question; seeing that the ideal can only be perceived as the ideal in relative terms, and not as the good in itself.

Nietzsche's reason for rejecting prescriptive morality is grounded in his refutation of the idea of free will. The prescriptive perception of morality not only *presumes* that certain ideals are morally good in themselves, it also presumes that human beings are free to abide by these values; thus should they fail to do so they will have to be punished and in abiding by them they may be rewarded for their virtue. However Nietzsche notes that in declining the idea of God one also dispenses with the notion of free will; he writes, "formerly man was presented with 'free will' as a dowry from a higher order: today we have taken even will away from him in the sense that will may no longer be understood

as a faculty.”¹⁴² The conception of free will to Nietzsche is not liberating to man’s true potential, rather it “serves to designate a resultant, a kind of individual reaction which necessarily follows a host of partly congruous stimuli”.¹⁴³

Needless to say, Nietzsche remains concerned about human civilisation’s reaction to the loss of that stability that was provided by morality; in short; to what Nietzsche refers to as the “death of God”. Yet he sees this as a challenge in self overcoming, observing that, previously, “Men were thought of as ‘free’ so that they could become *guilty*: consequently, every action had to be thought of as willed, the origin of every action lying in the consciousness.”¹⁴⁴ Nietzsche exposes the reason why the notion of free will was developed in the first place, as he states that “the moral idea of ‘ought’, originates from the very material idea of ‘owe’” and “punishment developed as a *retaliation*, absolutely independently of any preliminary hypothesis of the freedom or determination of the will”¹⁴⁵. He points out that this understanding was needed in order to make the “much more primitive distinctions of ‘intentional’, ‘negligent’, ‘accidental’, ‘responsible’ and their contraries, and apply them in assessing of punishment.”¹⁴⁶ In other words, while we now simply take it for granted that an offender should be punished, because he *could* have acted otherwise; the history of punishment reveals that originally this had not been the consideration behind it. Rather, punishment was originally designed to inflict pain in revenge for an injury caused to one physically, materially or even for an

142 *Ibid* , *The Antichrist*, Sec 14

143 *Ibid*

144 Nietzsche, *Twilight of Idols*, Sec 7

145 Nietzsche, *On the Genealogy of Morality*, Essay II, Sec 2

146 *Ibid*

injury caused to one's pride or beliefs. Consequently every injury had its "equivalent price", which had to be agreed upon through a moral system, hence the impediment of resolving human conflict. Nietzsche observes that all moral systems are dependent upon their conception of responsibility, duty, and conscience, having been stabilised throughout human history, hence, "watered thoroughly and for a long time with blood," even Kant's categorical imperative, to Nietzsche "stinks of cruelty".¹⁴⁷

Nietzsche notes that the concept of responsibility was advanced through the development of trade, in buying and selling goods and labour, in other words, in the relationship between the "creditor and owner". Foucault also sheds lights on this concept, in his book *The Order of Things*; he writes, "to say that a thing has a value is to say that it is, or we esteem it, good for some use."¹⁴⁸ Nietzsche calls this the "oldest form of human sagacity," an intelligence that was formed as man learned "to set prices, to measure values, to think up equivalencies, to exchange things — that preoccupied man's very first thinking to such a degree that, in a certain sense, it is what thinking *itself* is."¹⁴⁹ This was also the beginning of man's development of sense of pride and the feeling of the self; Thus he refers to them as "the most rudimentary forms of personal legal rights the budding feeling of exchange, contract, guilt, law, duty, and compensation was instead first *transferred* to the crudest and earliest social structures (in their relationships with similar social structures), along with the habit of comparing power with power, of measuring, of calculating..."¹⁵⁰ In generalising his experience of the trade, humans

147 Nietzsche, *On the Genealogy of Morality*, Essay II, Sec 6

148 Foucault, *Order of things*, (Routledge 2001) p. 213

149 *Ibid*

150 *Ibid* sec. 8

reached at the conclusion that “everything has its price, *all* can be paid for”¹⁵¹. The ideas of “ought” and “duty” originally formed the relationship between the creditor and the owner; then they were moralised throughout the history. This was while conscience was also interwoven with the idea of God as the ultimate creditor.

In his revaluation of moral values Nietzsche does not seek to impose responsibility on humans, nor does he urge them to “cultivate” moral feelings in themselves, in a Kantian fashion. In his mind such a view is an indication that “man has not dared to credit himself with all his strong and surprising impulses – he has conceived them as ‘passive’, as ‘suffered’ as things imposed upon him: religion is the product of a doubt concerning the unity of the person, an *alteration* of the personality: in so far as everything great and strong in man has been conceived as superhuman and external, man has belittled himself – he has separated the two sides of himself, one very paltry and weak, one very strong and astonishing, into two spheres, and called the former ‘man’, the latter ‘God’.”¹⁵² Nietzsche’s formula as an alternative to the conventional understanding of free will and responsibility is to awaken the individuals to the realisation of their own worth and potential as a dynamic fraction of existence, as part of a dynamic process of co-evolution, and as a unity in plurality. The individual, in this picture, is not subject to the will of a higher power; he is not *created* by God; neither is he punished, nor rewarded, for his deed, rendering the very conception of *virtue*, futile; since for Nietzsche “one is necessary, one is a piece of fate, one belongs to the whole, one *is* in the whole.”¹⁵³

151 *Ibid*

152 Nietzsche, *The will to Power* (Random House USA) 1997 sec.136

153 *Ibid Twilight of idols*, sec. 8

It seems as though Nietzsche suggests that nature as a whole, and human beings as fractions of its dynamism, have evolved because of a necessity, because it could not have been otherwise, hence dispensing with all judgement. Thus for him, “there exists nothing which could judge, measure, compare, condemn our being, for that would be to judge, measure, compare, condemn the whole...*but nothing exists apart from the whole!* – That no one is any longer made accountable, that the kind of being manifested cannot be traced back to a *causa prima*, that the world is a unity neither as sensorium nor as ‘spirit’, *this alone is the great liberation – the innocence of becoming resorted;*” hence Nietzsche’s assertion that “the concept ‘God’ has hitherto been the greatest *objection* to existence.”¹⁵⁴ In this manner by denying the cause, the purpose, the notion of accountability, and *free will*, he embraces an even greater freedom; a freedom that is also free from judgement. One may argue that Nietzsche’s rejection of the free will is the most profound notion in seeking to generate a criterion for human contentment; beyond judgement and in congruence with the true nature of existence as change and flux. Unlike the Kantian categorical imperative, which sought to pose prescriptive *a priori* principles for moral judgement, the Nietzschean paradigm eradicates the need for morality and the quest for virtue. Kant’s confusion over the incongruity between human contentment and the changing condition of human life was, indeed, a valid concern, seeing that to impose a static moral system on organisms, whose natural inclination was one of evolution and advancement, was a futile attempt.

154 *Ibid*

Normative aspects of morality:

The prescriptive and the normative aspects of morality are not exactly separable. Although, for Nietzsche, while the former was a subject of ridicule; the latter gravely worried him as a deterioration even destruction of mankind. In his opposition of the normative aspect of morality, Nietzsche is concerned with its validation, even glorification of the concept of “norm”. To Nietzsche, such a mode of value setting in the society constraints human progression, seeing that it undermines the worth of the higher men and leads to the subsistence of the average individual.

To appreciate Nietzsche’s concern one must recognise the correlation between the idea of “norm” and the conception “equality”, which finds its roots in the history of “trade”. A passage from Foucault may shed light on this, as he notes that the objective of trade, throughout history, has been the exchange of “value for value in accordance with the greatest possible equality. ‘In order to receive much, one must give much; and in order to give much, one must receive much.’ That is the whole art of trade. Trade by its very nature exchanges together only things of equal value.”¹⁵⁵ This observation bears extremely important implications that not only highlight the original formation of the normative aspect of morality but also bears a hidden proposal in how its eradication may eventually give rise to the transformation of the morality, hence Nietzsche’s preoccupation with exposing the veiled flows of normative ideals. Brian Leiter points out, in this regard: it is often assumed “that Nietzsche objects to morality because of its claim of universality. Yet Nietzsche never objects to the universality of moral demands, per se,

155 *Ibid* Foucault, *Order of things*, p. 206

as an intrinsically bad feature of MPS (morality in the pejorative sense); rather he finds universality objectable because he holds that ‘the demand of one morality for all’ is detrimental to the higher man.”¹⁵⁶ Nietzsche’s rejection of the concept of *norm* stems from the observation that morality is based on values; values are rooted in trade; and trade demands equality in exchange; thus morality demands equality. Nietzsche’s concern is that, in this picture those individuals who do not meet the criteria of the norm due to their exceptional qualities may become marginalised and even go extinct. Thus in a naturalistic vein, one may note that, in a society that operates based on normative values the process of natural selection, be it in survival of genes or ideas (the so called memes), the extraordinary individuals will have less chance of endurance, as their creativity and contribution may be undermined. Furthermore, such a society breeds greater number of individuals, who adhere to the established norms, hence containing the rise of chaos and bringing about a state of order. This, indeed, was Kant’s dream as it was in such a society that man would presumably come closest to confining the change and flux as the unavoidable condition of life. For Nietzsche however such a social order verges upon its own demise, seeing his celebration of chaos as an agent of procreating the *overman*, thus his assertion that, “one must have chaos in one, to give birth to a dancing star.”¹⁵⁷

156 Brian Leiter. *Nietzsche and the morality ethics*, (Routledge2002) p. 233

157 *Ibid* . *Thus Spoke Zarathustra*

Nietzsche's political philosophy

Nietzsche's thoughts have, by and large, remained exempt from entering the discipline of political theory. This concluding section attempts to draw attention to the causes of his exclusion. Furthermore it is hoped to advocate the significance of Nietzsche's philosophy for this arena, in particular with respect to the 21st century politics of a globalising society.

Nietzsche's exemption from entering the canon of political thinkers is perhaps due to one main reason, namely lack of a clear conception of an "ideal" *form* of society in his philosophy. All philosophers have hitherto shaped their moral and political philosophy in such a way to offer an identifiable *form* of social structure, as the *ideal* model. From communitarianism, to cosmopolitanism; be it in a realistic or a liberalistic vein; all of these approaches contain a preconception of an ideal form of society, with presumed set of values and principles. Furthermore, one may note that, what gives shape to these ideal social structures, is the principles that drive their formation.

However, such clear ideals seem to be absent in Nietzsche's philosophy. Moreover, as a self acclaimed "amoral" and an "atheist", many readily dismiss him from entering the canon of political thinkers to be studied. This is, also, partly, due to continued influence of religious and metaphysical thinkers within the sphere of political philosophy. For example, the conception of cosmopolitan ideals, and the republican form of governance, which has been the predominant mode of 20 century politics in the west is greatly influenced by Kant, whose metaphysical views we discussed earlier.

Conversely, Nietzsche's philosophy, and in particular his views on the concept of *inequality*; and his celebration of the idea of competition in humans' social interactions have, at times, been gravely misread and misinterpreted as a portrayal of fascism; hence having been historically associated with the Nazi movement. In addition, Nietzsche's view of *chaos* as the desired state of the society and his notion of the overman as the stature of human evolution, appear to cast even more ambiguity on his conception of an "ideal" form of social structure, as portrayal of a *formless* "form". With that in mind, the following paragraphs aim to offer clarification on some of these Nietzschean concepts.

Conception of inequality:

One may note that in marking the inequality of mankind, what Nietzsche truly celebrates is the diversity of humans' aptitude, as opposed to advocating a fascistic view of a higher race, class, or gender. In a society that operates in this fashion, individuals find the opportunity to self-expression in a free challenge, open to all; whereby, those who are most efficient thrive. However, such understanding of inequality may pose a challenge on the presumptions of normative morality; since, ironically, it leads to a state of equality for true competition of individuals and ideas with respect to *one another*. To further clarify this, it is worth noting that in the normative model of morality, the ideal of equality of mankind is portrayed as the equality of all before a higher power, thus everyone is responsive to a transcendental being that sets the benchmark of human limitations. All are free and equal, in so far as their action is judged with respect to this underlying metaphysical presumption. In this view equality is bestowed upon humans, so

that they can be equally judged, in case of their noncompliance with the normative values. For Nietzsche, however, there are no set values based on the presumption of humans' equality. Rather he encourages the individuals to take up new challenges in overcoming the self *and* the others; beyond the boundaries of human experience. Such attitude on Nietzsche's part, however, should not be mistaken for persuasion of resentment; nor is he an advocate of an hierarchic model of society. The traditional conception of hierarchy stems from a religious attitude; whereby, not only hierarchy is present between the "apparent" and the "real" world, hence between God and man; but the notion also gives way to a hierarchic portrayal of human society, supposedly bestowed upon a number of fortunate individuals from above.

Derrida's clarification of the idea of "inequality" brings Nietzsche's conception of hierarchy in a new light. Derrida provides his account as a response to Heidegger's misreading of Nietzsche in a metaphysical vein. He notes that in consideration of *Umdrehung*, Heidegger emphasises the very strongest of torsions, (as) that in which the opposition, itself has been submitted to reversal, and is suppressed. Thus Heidegger's concern that, "as the story goes, 'with the true world we have also abolished the apparent one...'" For Derrida, however, Nietzsche's innovation of hierarchy "does not consist in a renewal of the hierarchy or the substance of values, but rather in a transformation of the very value of hierarchy itself".¹⁵⁸

In challenging a hierarchic portrayal of the human society, Nietzsche seeks to reveal its repercussions, in generating moral values driven from a state of resentment. He, therefore, notes that in a traditional hierarchy driven society values originate from the

158 Jacques Derrida *Nietzsche's Style*, (University of Chicago Press 1979) p.79

opposition of a master and slave mentality, whereby, “the revolt of the slaves, in morals, begins in the very principle of *resentment* becoming creative and giving birth to values – a resentment experienced by creatures who, deprived as they are of the proper outlet of action, are forced to find their compensation in an imaginary revenge.”¹⁵⁹ In a sense the moral system invented by the noble is a result of their gleeful *affirmation* of themselves. The slave morality, however, is a nay saying to all that is other to themselves. While the noble morality is *content* in itself the slave morality, “requires objective stimuli to be capable of action at all.”¹⁶⁰ At the same time Nietzsche challenges the weak for demanding that the strong should not express themselves; thus remarking that, “to require of strength that it should *not* express itself as strength; that it should not be a wish to overpower, a wish to overthrow, a wish to become master, a thirst for enemies and antagonism and triumphs, is just as absurd as to require of weakness that it should express itself as strength.”¹⁶¹

It has to be noted that in reproaching the values driven from slave morality, Nietzsche does not seek to glorify those driven from the master and the noble; seeing that for Nietzsche the very structure of a society that operates based on this traditional model of hierarchy is degradation of humanity. However, in stating these accounts Nietzsche attempts to reveal that the weak and the oppressed are themselves contributors to their own state and that without one, the other would not reign. Therefore, to transform a moral system that has originated from a master and slave mentality, one may not hope to triumph by merely attacking the moral principle; rather it is the structure of the human

159 *Ibid* sec. 10

160 *Ibid*

161 *Ibid* sec. 13

society that requires transformation. One may argue that based on Nietzsche's conception of the master and slave morality, all forms of social structures that human civilisation has hitherto undergone, share the principles of such mentality to various degrees. From the tyrannical model of kingdoms that reigned for millennia, to the later progression of societies into the monarchic form of governance, and even in the Kantian ideal of republicanism, one notes the presence of master and slave morality to some degree. For one thing in all of these models, even in the cosmopolitan society of the 20th century, the individuals are treated as "subjects" and the governing bodies, despite having undergone transformation in their shape, still maintain the ability to subdue their citizens, at least in principle, and to varying degrees. Thus, one may argue that, Nietzsche's exemption from entering the canon of political philosophers is due to the fact that the mode of society that he advocates requires a complete transformation of our social structure. The model of social structure that Nietzsche advocates is based on the notion of the overman and affirmation of chaos. The overman is a human being who has become "power that no longer needs proving", hence he himself *is* the criterion of human contentment and the utmost triumph of mankind.

To reach such a degree of advancement the human civilisation has to realise a new state of harmony as an integrated whole; while also celebrating their innermost diversity. However, for Nietzsche, as opposed to Kant, such harmony does not come merely as a result of binding contracts and treaties between nations. While that course of action may bring about perpetual peace; for human civilisation to reach its true potential, a new kind of awareness has to materialise on the level of the individual. In this new perspective, diversity leads to competition, progression, and change in the society, while the concept

of “competition” does not equate “opposition”. For Nietzsche, the diversity of the power quanta is to be celebrated, and affirmed; and he condemns the “dialectic” that expresses every combination of reactive forces as opposition. Hence as Deleuze notes, “opposition substituted for difference is also the triumph of the reactive forces that find their corresponding principle in the will to nothingness”¹⁶². For Deleuze, it is Nietzsche’s task to set up “a new image of thought, freeing thought from the burdens, which are crushing it”. Thus, he notes that it is “no exaggeration to say that the whole of Nietzsche’s philosophy is ‘in its polemical sense’, an attack on three ideas of, ‘a power of negative as a theoretical principle manifested in opposition and contradiction; the idea that suffering and sadness have value; the valorisation of the ‘sad passion’, as a practical principle manifested in splitting and tearing apart; the idea of positivity as theoretical and practical product of negation itself.”¹⁶³ One may observe that various ideological systems have often tried to “resolve” this hurdle, by merely producing a *phantom* of affirmation. Yet true affirmation does not seek to equalise the power quanta; rather it celebrates their inequality and difference and steers clear of judgement.

As Deleuze puts it, “it is in this element of difference that affirmation manifests and develops itself as creative. The will to power is the principle of multiple affirmations: the donor principle or bestowing virtue”¹⁶⁴. With this Nietzschean outlook, one celebrates multiplicity, becoming, chance and probability as indispensable attributes of nature; hence, “the player only loses because he does not affirm strongly enough, as he introduces the negative into chance; and opposition into becoming and multiplicity”. In

162 *Ibid* Deleuze, p. 125

163 *Ibid* p. 195

164 *Ibid*

other words, it is the player's subliminal will to nothingness and self destruction that leads to his/her defeat. "The true dice throw necessarily produces the winning number, which reproduces the dice throw; (as) we affirm chance and the necessity of chance; becoming and the being of becoming; multiplicity and the unity of multiplicity." ¹⁶⁵

Hitherto, the predominant mode of human society has not been built on an affirmative attitude; but, rather, on negation and resistance towards change and becoming. Even though negation might appear to be a form of will to power, it really is only one aspect, or as Delueze puts it, "one face of the will to power"; it is "the face by which it is known to us; in so far as, knowledge itself is the expression of reactive forces."¹⁶⁶ To understand and adopt the reactive force is naturally easier for humans, than to create out of affirmation; hence, man's evolutionary history of nihilism. The reason for this is that reactive forces act as exterior stimuli, and are often an expression of one's frustration with one's life conditions. In contrast, to create from affirmation, requires *proactive* spur of inner stimuli.

Nietzsche's optimistic affirmative outlook on life anticipates an end point to human interaction from negation. His condemnation of morality is, therefore, a condemnation of *resentment* as the driving force of human interaction. Even the very conception of virtue, in such a system is essentially a reactive mode that operates to please a self-invented delusional conception of a higher power; thus, Nietzsche's disdain for virtue, seeing that it is a concept, human all too human, after all. In his view men will have overcome themselves, when they no longer seek reward for virtue, nor would they

165 *Ibid*

166 *Ibid*

regard virtue as its own reward. For Deleuze, this is the point of “transmutation” or “trans-valuation” of all values. It is at this point where negation loses command as a reactive force and becomes *proactive*; since the only the mode of being is, now, affirming. The negativity “as the *negativity of the positive*”, is what Deleuze signifies as Nietzsche’s “anti-dialectic discovery”. That is to say that the will to power “both transforms the negative and reproduces affirmation.”¹⁶⁷

Perspectivism and the condition of chaos

Nietzsche’s affirmative philosophy strives for a breakthrough, whereby humans as species may gain strength and stability through continued endurance of the highest man. The highest man he regards as having a Dionysian attitude towards life; thus the propensity of human potential is unlimited; seeing that the Dionysian man is characterised by chaos. That Nietzsche refers to the highest man as the overman indicates that he does not see him as an endpoint, where human progression terminates. Rather the overman is a dynamic character in constant self-overcoming; hence being devoid of a pre-established impression of form.

In this picture, given the lack of a fixed perception of form in characterising the society and its individual components, definition of the self appears to collapse; as boundaries between the self and the others wither. This new image of the self also transfigures the conception of responsibility and duty, which signifies a momentous departure from the Kantian view of moral obligation. It leads to a paradigm, more

167 *Ibid*

profound than responsibility and duty. Rather it signifies a necessity. An analogy that might help in appreciating this is to see man's life as compared to a cell in the body; the cells and the body, as a united whole, are manifestations of one and the same reality. The cells are embedded in the body and the body has no meaning without the cells that it embodies. One cannot say that cells *create* the body nor does the body create the cells. An intrinsic entanglement that leads to the co-evolution and dynamism of a unit of existence is, in fact, not only a unity in plurality, but it is also in constant transformation. In a way one may observe that every unit of existence is a dynamic system, whose parts are continually exchanged, replaced and recycled, in association of its inner elements and in their correlation with the outside world. In these processes, as the inside elements decay and those from the outside are integrated and replace them, the structure and the identity of a system, or organism, appears to remain the same; thus the intrinsic uncertainty as to where the boundaries between one and the others lie. Consequently, as the clear conception of boundaries between the inside and the outside dissolve, the most reliable attitude that one may adopt in human relationship appears to be one of mutual engagement based on understanding of reality in *relative* terms. The society of overman is a place of proactive involvement of citizens in their own affairs. However, this also requires maximising one's relative knowledge of one's local and global conditions, in order to determine the best possible choices in every occasion.

Proactive creators do not fool themselves into believing in the reality of "things in themselves" or in supernatural powers. They realise that the conditions of life are one of probability in relative association of all natural phenomena and to succeed they must be persistent in throwing the dice, not only by their actions but also by thinking. For

Nietzsche, to think is throw out dice, in the direction of a new creation, be it positive or negative. Hence a negative thought even if projected unconsciously may contribute to formation one's reality. However, it has to be noted that Nietzsche does not state this in any miraculous or mysterious sense; rather he draws attention to the idea that our thoughts may subconsciously affect our actions and decisions, as well as our perception of reality. The axioms of logic are, therefore, "simply a means by which we *create* reality, including the concept of reality itself"¹⁶⁸ As Pearson puts it, what should interest us most, according to Nietzsche, "is not whether our interpretations of the world are 'true' or 'false' (this we can never absolutely know), but whether they cultivate the will to power," in the direction of strength or weakness.¹⁶⁹ As such our analysis of these, "should not focus on their putative 'truth-claims', but on the question of whether they reflect rich, strong, and abundant forms of life, or weak, exhausted, and degenerating ones." This, according to Pearson is a radical *perspectivism* that forms a standpoint "beyond good and evil".¹⁷⁰

Nietzsche seeks to alert us to the bias of metaphysical presumptions that we carry even in the form by which we question the nature of reality. As Patrick Hayden notes, for Nietzsche, the very creation of reality begins right from the moment as we pose the question, "what is..."; seeing that the question "seeks to identify, that which 'is,' namely essence in the traditional metaphysical sense." However according to Hayden, the Nietzschean, empirical and pluralist mindset would pose the question, "which one is...?"

¹⁶⁸ *Ibid*, *The Will to Power*, 516

¹⁶⁹ Keith Ansell Pearson, *An Introduction to Nietzsche as Political Thinker* (Cambridge University Press 2008), p. 17

¹⁷⁰ *Ibid*

For example, “which one is beautiful?” The former question as Hayden notes, gives us the possibility of only one answer, “that is itself, invariable, universal and beyond experience: ‘Beauty ‘is’ Beauty,’ a self-identical essence underlying appearance. The latter question,” however, “has many different and particular answers, all ushered in by rich diversity of existence: ‘This painting is beautiful,’ ‘This sunset is beautiful,’ ‘this face is beautiful’¹⁷¹. With such a view in mind *reality* itself remains subject to the Dionysian state of flux and dynamism “the specific relationship or composition of forces, which in their inter-relationship, express the one that is beautiful (or just) at some particular time and place.”¹⁷²

Therefore it seems impossible that one may interpret, observe and measure phenomena, without affecting them. Subsequently, one may also argue that, in interacting with phenomena, we affect our own *perception* of them; which may not always necessarily account for having *actually* affected the object of observation. This essential problem of measurement, interpretation, and observation is a point that comes to focus in a non-classical world-view, in modern science; undermining the Platonic conception of reality as a fixed conception, and the Kantian notion of the thing in itself. For Gianni Vattimo, “even the interpreting subject is therefore caught in the game of his interpretation, which is itself only a perspectival ‘positioning’ of the Will to Power.”¹⁷³

To an adherer of a classical world-view, such impressions might seem absurd; but enquiry into the laws of nature reveals evidence of indistinct peripheries between subjects and objects and the observer and the observed. Indeed here is where one may detect

171 *Ibid* Hayden p. 51

172 *Ibid*

173 *Ibid* p. 125

profound disparities between thoughts of Nietzsche and Kant. Appalled by the apparent ambiguities of conditions of existence, Kant attempted to refute those in a metaphysical vein. Nietzsche, however, affirmed the contradictions and ambiguities of nature and applied a perspectival view in engaging with them; rendering uncalled for, the traditional conception of moral judgement based on fixed ideas of good and evil. Therefore, as Pearson notes, “In response to Kant’s epistemological inquiry ‘how are synthetic *a priori* judgements possible? Nietzsche asks the psychological question, why is it necessary for us to believe in such a judgement?”¹⁷⁴ To affirm or deny one and the same thing Nietzsche thinks to be an impossible task. For him, this is not about an expression of necessity, but one of inability, hence it is a subjective empirical law.

Ultimately, Nietzsche affirms contradiction and relativity as the fundamental state of nature; remarking that “If according to Aristotle, the law of contradiction is the most certain of all principles; if it is the ultimate and most basic, upon which every demonstrative proof rests, if the principle of every axiom lies in it; then one should consider all the more rigorously what *presuppositions* already lie at the bottom of it. Either it asserts something about actuality, about being, as if one already knew this from another source; that is, as if opposite attributes could not be ascribed to it. Or the proposition means: opposite attributes *should* not be ascribed to it. In that case, logic would be an imperative, not to know the true, but to posit and arrange a world that shall be called true by us.”¹⁷⁵

174 *Ibid*, Pearson p. 16

175 *Ibid*, *The will to power* 516

Conclusion

This thesis has been an attempt at a comparative study of Nietzsche and Kant's philosophy, in order to reveal the underlying world-view that shaped their moral and political thought. In conclusion we draw attention to the implications of these two philosophers' works for political theory. One may note that, while Kant's philosophy has greatly influenced the foundations of cosmopolitanism in 20th century Western political thought; a Nietzschean model best suits the political dynamics of 21st century and the process of globalisation. This proposal is based upon the contention that dynamics of globalisation fundamentally differs from all other forms of social structures in the history of human civilisation, in that this new phase of human evolution is a more individually centred process. It is precisely the role of the individual in the globalising society of 21st century that places Nietzsche as the most suitable candidate for study in search of a new paradigm for our era.

The most fundamental aspect that leads to divergence of a Nietzschean social structure from the Kantian cosmopolitan ideal is the role of the individual. Nietzsche's portrayal of the overman, as that which is other, both, to God and man, creates a new space for the conception of the individual in the society, given that if the overman is not "man" then neither is he *subject* to the will of God. At the same time Nietzsche characterises, the society of overman with the notion of chaos; yet it has to be noted that the conception of chaos does not equate that of anarchy. The overman, while being other to man, is also other to God, which signifies his lack of absolute autonomy. The prevalence of anarchy would have been perceivable in the Nietzschean model, had he attempted to describe the overman as having absolute power. However this has not been

Nietzsche's intention. Rather one must appreciate the conceptions of chaos and the overman in a new light, as that which has not hitherto existed and as that which may be perceived in a perspectival vein. Nevertheless, it is possible to gain a relative understanding of the features a society that operates in a chaotic manner. Although chaos is by definition a depiction of "*dis-order*", one may still refer to a society characterised by chaos, as having a structure; seeing that the term *dis-order*, does not denote a conception of *anti-order*. Instead a chaotic society may be perceived as a multiplicity of interrelated component, whose function may be understood in terms of emergence, rather than as unequivocal and strictly measurable causal relationships. Thus a society composed of chaotic states may be understood as an emergent complex system of interrelated elements, of which the individual is an indispensable one, as an active role player, and not as a subject. The most important aspect of chaos characterising a social structure denotes a new conception of sovereignty, free will, and the self. As such its integration invariably, calls for a transformation of moral judgement.

The new portrayal of sovereignty, free will and the self corresponds to a Dionysian character, with the suppleness of a child who lacks a clear and sophisticated sense of identity and distinctiveness. Zarathustra's veneration of the "child" as the ultimate phase of human transformation, once the metaphoric image of a camel and a lion has been presented as the earlier phases of the metamorphosis, denotes the beginning of an end for the overman. The child possesses the Dionysian qualities needed for human transformation and yet it carries the Apollonian dream interpreter within itself. The Dionysian individuals as proactive co-creators of their reality walk on the edge of their Apollonian form, yet never fully give in to the solidity of a limiting sense of "self". In a

Dionysian representation of chaos every small element of the society can potentially have a large impact by instigating the emergence of a constructive or a destructive state. Therefore, the ruling bodies may no longer treat the individuals as subject, whose threshold of freedom and creativity they can strictly determine. Rather, a chaotic society operates through open and unconstrained communication of all.

One may note profound differences between the Nietzschean model in the above picture and the Kantian republican ideal, which has shaped our current understanding of democracy in a cosmopolitan sense. In a cosmopolitan society the individuals are viewed with respect to their distinct identities, whereby their interrelation is, also, ultimately weighed in terms of their conformity to a hierarchy of higher powers – the state, the international organisations, and ultimately God. As such, this is a society based on judgement of “the good”, in a hierarchic fashion, with an *a priori* conception of the good; hence a republican or democratic society represents a meritocratic culture, compelled by “virtue”, as its driving principle.

The value of “virtue” in a meritocratic society is intrinsically correlated with the delineation of the self and the individual sovereignty. In his book on *Nietzsche and the Problem of Sovereignty*, Richard White notes that sovereignty, “in its Christian and Kantian formulations – is very much a relationship that the self has to itself. It is a matter of conforming the self to its higher rational nature or incorporating the will of God as if it were one’s own.”¹⁷⁶ He further compares this notion with a Nietzschean picture, based on a materialistic and naturalistic outlook, where the individual’s sovereignty involves a relationship with the cosmos and all that the individual would perceive as the *other*.

176. Richard J White, *Nietzsche and the Problem of Sovereignty*, (University of Illinois Press 1997) p. 21

However, for White, the Nietzschean conception of the *other* is, “Not as something ‘out there,’ to be used and appropriated or organised in terms of the categories of the self, but as the Dionysian order of ‘life’ that supports and subtends the individual, who belongs to it completely.” Hence White observes that “Nietzsche’s insistence upon materialism and remaining faithful to the earth reflects his concern to think about the individual, not in opposition to the world, but as an integral aspect of the world and as something embedded within it.”¹⁷⁷

In incorporating this new image of the self one also does away with the conception of free will hence embracing a life beyond judgement. Consequently, adopting an attitude free from judgement, “beyond good and evil”, renders the value of “virtue” as the driving principle of human society to be superfluous. As opposed to the Kantian model of a cosmopolitan society, whose republican ideals are formed around the value of virtue; Nietzsche’s Dionysian society characterised by chaos, is driven by freedom, as human relationship is not a *contract* between the citizens or among them and “God”. Therefore, in the absence of punishment and reward, individuals in a chaotic system operate from conscious understanding of their autonomous position and their potential to co-create their lives in interrelation with the rest of the society.

Ultimately, it has to be noted that, while this thesis has primarily focused on redefining the role of the individual in a Nietzschean conception of human society, this new portrayal of the individual has further implications for the role of governing bodies and international organisations. Given that the individuals are indeed the building blocks of the state and the international community, collapse of the notion of self and the

¹⁷⁷ *Ibid*

deconstruction of individual sovereignty invariably impinges on the conception of sovereignty of the nation state as well as revisiting the perimeters that determine the extent of international organization's mandate in our increasingly interconnected world. This may offer the promise of a more appropriate understanding of the dynamics of world politics in the globalising society of 21st century; given that thanks to the radical development of new means of communication the individuals have now found the potential to communicate and self organise in such a manner that could undermine and transform the degree of authority that the states and international organisations previously enjoyed. Although the discussion of such further inferences has not been dealt with due to limitations of this research, it is hoped that the present thesis will have raised the possibility of seeking an alternative form of social structure to the Kantian ideal of cosmopolitan model, whereby these new challenges may be met.

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