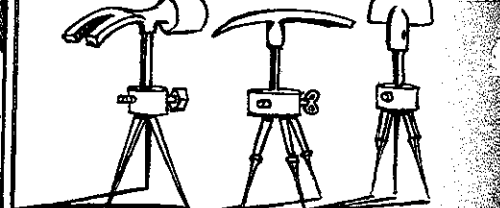


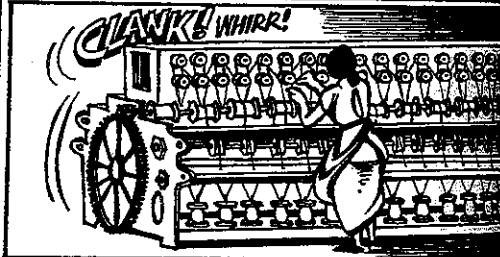
All wealth comes from labour. So private property is the expropriation of the products of labour by one class from another.



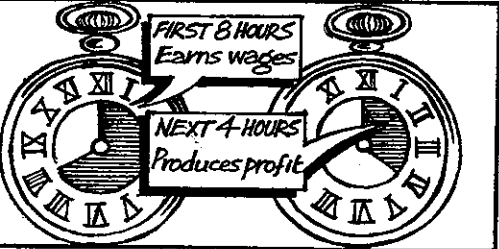
Under capitalism it appears that wealth creates wealth. Relations between individuals appear as relations between things.



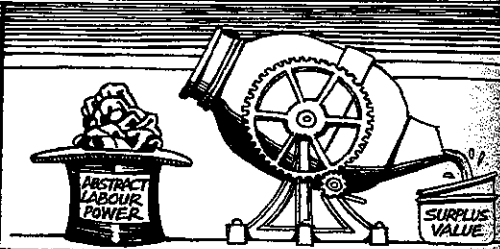
Labour too appears as a thing, a commodity (labour-power), which the labourer sells to the capitalist in a supposedly free exchange.



The worker works to survive and the capitalist works to produce profit. Only the capitalist doesn't so much work as control the means of production.

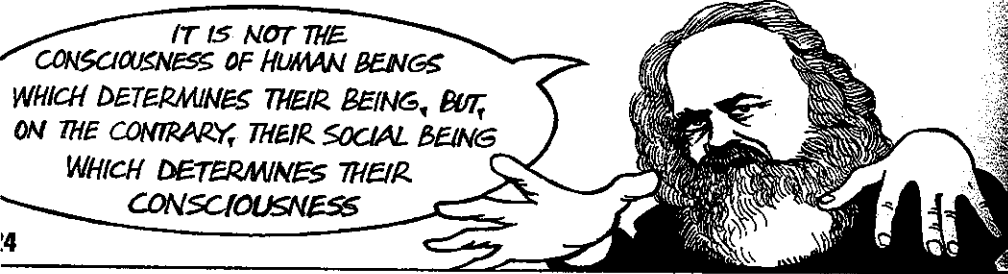


The worker sells his labour-power for its value, which is the cost of its reproduction, but produces more than this, which is surplus value.



This surplus value is where the capitalist gets his profit. The key to it all is therefore the extraction of SURPLUS VALUE from abstract labour-power.

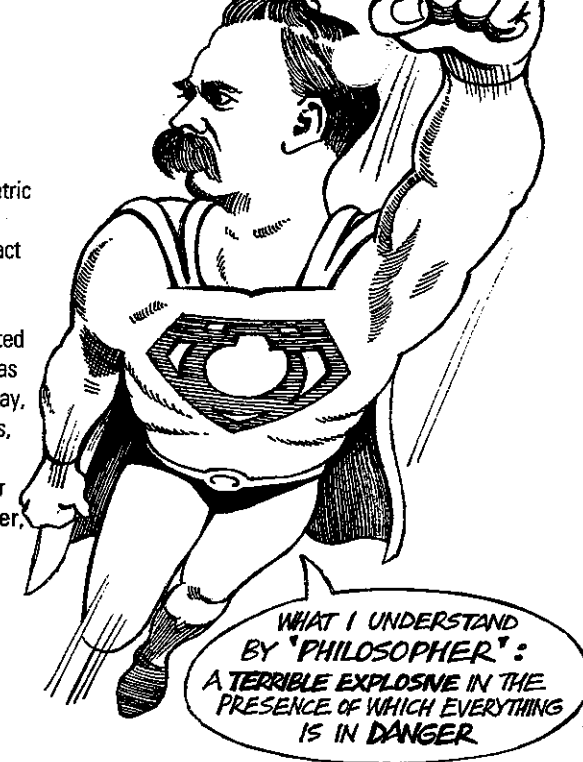
So private property and alienation are linked for Marx in a system which seems to create freedom (the freedom of the market-place), but which enslaves people within the world of objects or commodities. Men and women have become objects for each other, unable to see the reality of capitalism as a system. They *imagine* they are free, and project the appearance of freedom into their ideas, creating an ideology, but ...



Nietzsche (1844-1900)

is one of those philosophers who has entered the mainstream of cultural life as a caricature, an eccentric who said "God is Dead", invented supermen, and, probably, Nazism. In reality he's more complex, in fact much more complex.

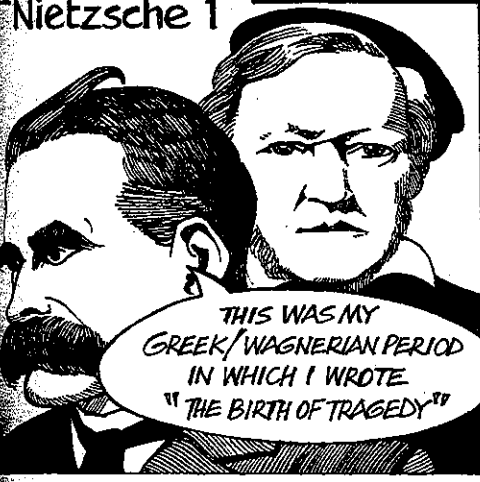
Nietzsche was a brilliant student who was appointed professor of classics at Basel University when he was only 24. He suffered from chronic ill-health which may, or may not, have been psychosomatic. He took drugs, argued with almost everyone, wandered Europe in increasing isolation and finally went mad in 1889 for reasons that are much discussed. His love of Wagner, misogyny, hatred of Christianity & anti-democratic politics are also well known.



As well as a philosopher, Nietzsche was a poet, a great stylist and rhetorician, and much given to aphorisms. This has led to many different interpretations of his work. His influence has been enormous, contradictory and not confined to philosophy. Above all, though, he addressed the central problem of modern man – prey to nihilism – adrift in a complex society in which God was dying, if not dead.

We'll look at some of the Nietzsches who made up this fragmented semi-tortured thinker who opposed philosophical system-building as false.

Nietzsche 1



Nietzsche 2

I REJECTED WAGNER WHEN HE BECAME A BORN-AGAIN CHRISTIAN

..BUT CONTINUED MY SEARCH FOR A MORALITY TO REPLACE THE ONE GREAT CURSE, THAT ENORMOUS & INNERMOST PERVERSION — CHRISTIANITY

THIS WAS A CONSISTENT PROJECT IN MY WORK — IT IS FALSE TO TRY & DIVIDE ME UP

FROM BEGINNING TO END I SOUGHT TO APPLY THE KNIFE VIVISECTIONALLY TO THE VERY VIRTUES OF THE TIME

I MAY HAVE PLAYED THE RATIONALIST FOR A WHILE...

.. BUT I REALISED MY OWN PHASES WERE JUST MASKS

..OR SELF-ADMINISTERED TONICS WHICH HELPED ME TO HIGHER THOUGHTS



Nietzsche has a point here — so perhaps we should look at his central ideas. But bear in mind that he, like Heraclitus, saw everything as being in a state of flux, even though later he took up the idea of ETERNAL RECURRENCE.



In his work on Greek tragedy Nietzsche made an important distinction between the gods, Apollo & Dionysius.

Apollo was the symbol of order, form and restraint.



Dionysius was the symbol of the frenzy of passion & of vital forces.



Nietzsche explained Greek tragedy as the conquest of Dionysius by Apollo, and art as the product of this dynamic conflict.

For Nietzsche, 19th century culture denied the Dionysian, smothering everything with life-denying Christian pieties, and was incapable of providing man with a real moral basis.

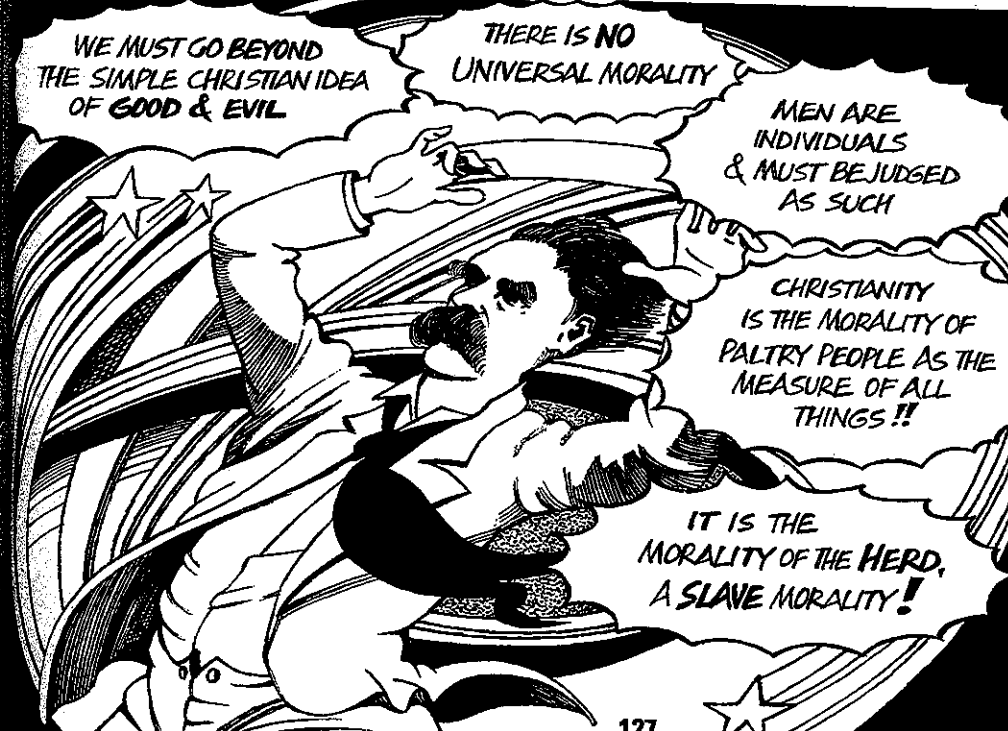
WE MUST GO BEYOND THE SIMPLE CHRISTIAN IDEA OF GOOD & EVIL

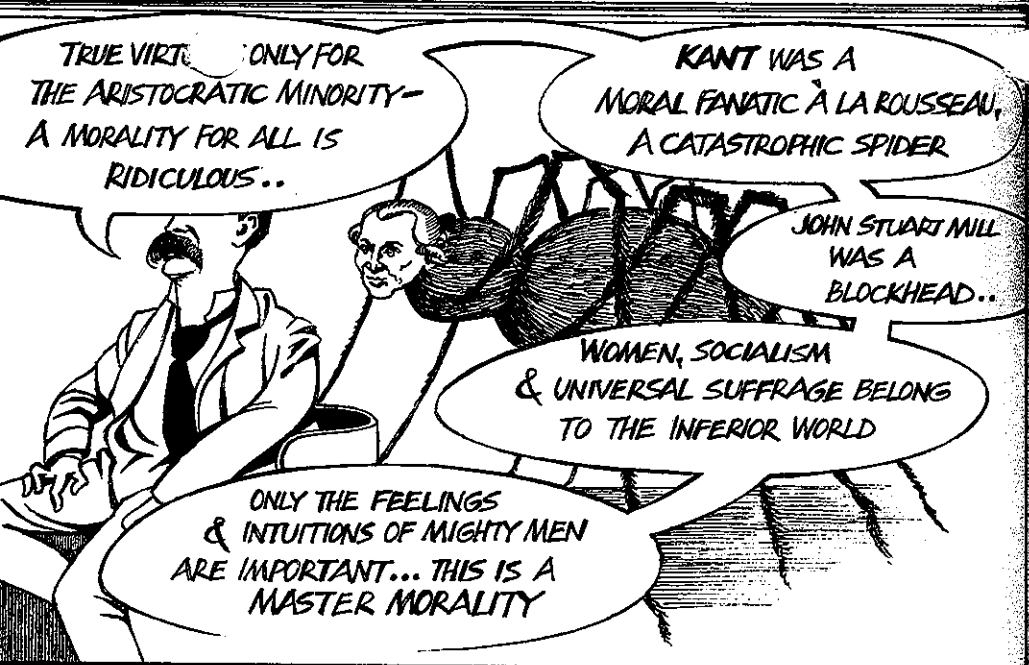
THERE IS NO UNIVERSAL MORALITY

MEN ARE INDIVIDUALS & MUST BE JUDGED AS SUCH

CHRISTIANITY IS THE MORALITY OF PALTRY PEOPLE AS THE MEASURE OF ALL THINGS!!

IT IS THE MORALITY OF THE HERD, A SLAVE MORALITY!

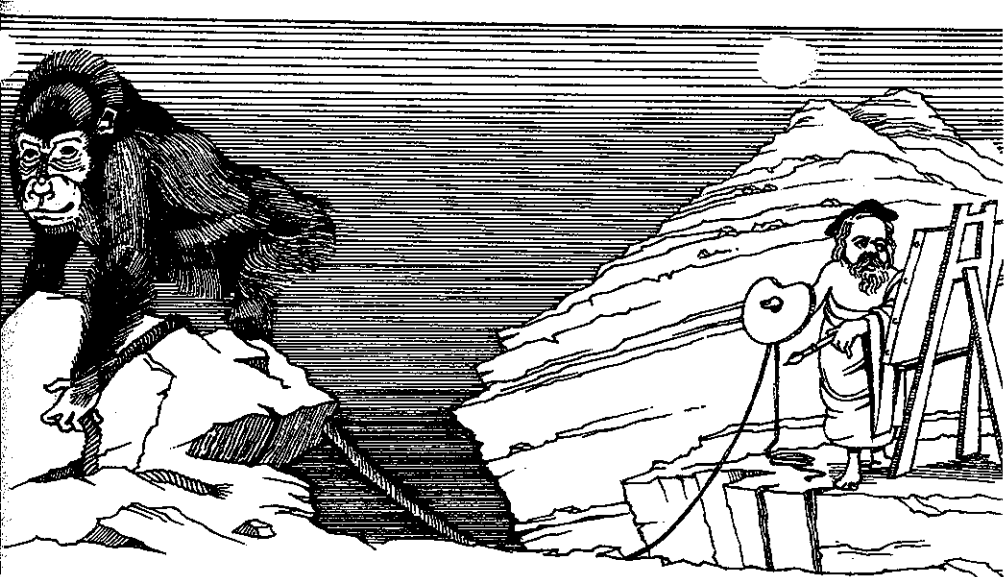




Much of this is expressed in Nietzsche's best-known work, "*Thus Spake Zarathustra*." This extraordinary poetic book, a kind of metaphoric prophecy of his ideas, is as much literature as philosophy. Here he talks of that man, the ÜBERMENSCH (SUPERMAN) who desires through his will to power, which for him is just the will to live, a higher, more powerful state of being. He, the Übermensch, was to be judged differently from ordinary mortals. Out of the total reevaluation of all morals the 'noble man' would emerge, a man of strength, hardness and, if need be, cruelty. Some people argue that the brilliance of Nietzsche's style make plausible what are essentially weird ideas, but this is to mistake his love of paradox and prophecy. Mind you, in "*Zarathustra*" he does say at one point:

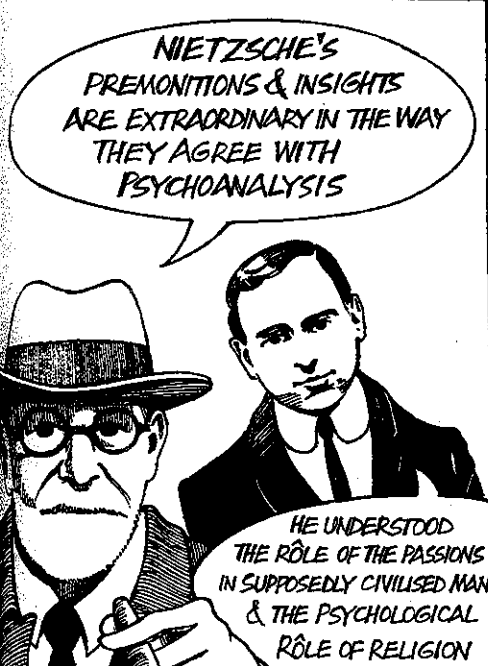
"Man shall be trained for war and women for the recreation of the warrior. All else is folly."

Where Marx had said the future lay with the masses, Nietzsche stood this on its head to assert that the future lay with great men. He saw the masses as necessary, but only as the foundation for these higher men. He saw his Superman as the *goal of life*, or even a *myth*. He gave as example Socrates, a passionate man whose passions were under control, but added to him an artistic temperament. Elsewhere he indicates that his Superman is like Aristotle's ethical ideal, the 'great-souled man'.

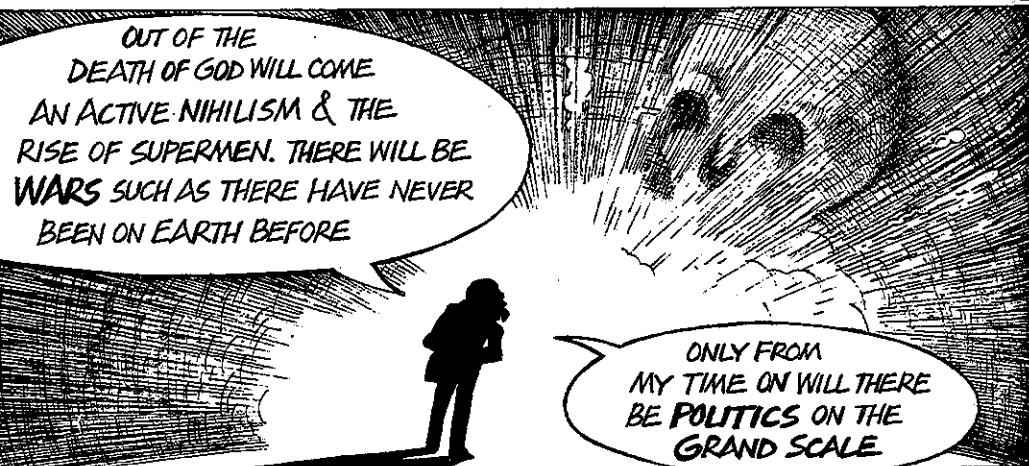


"I teach you the Superman... man is something to be surpassed. Man is a rope connecting animal & superman — a rope over a precipice... What is great in man is that he is a bridge and not a goal"

Nietzsche's radically different views about human nature marked a significant shift in the history of philosophy. The idea of the rational subject was rejected in favour of a much more complex, and psychologically based view of man and morality. The rational basis of morality Nietzsche thought was an illusion. What is particularly interesting about all of Nietzsche's work is the way in which he decisively does away with the common-sense notion of rational man. He understands "sublimation" and how the repression of sexual instincts drives irrationality, both in Christianity and in politics and morality. The "will to power" is the other side of instinct and its suppression. Freud recognised his genius in this respect.



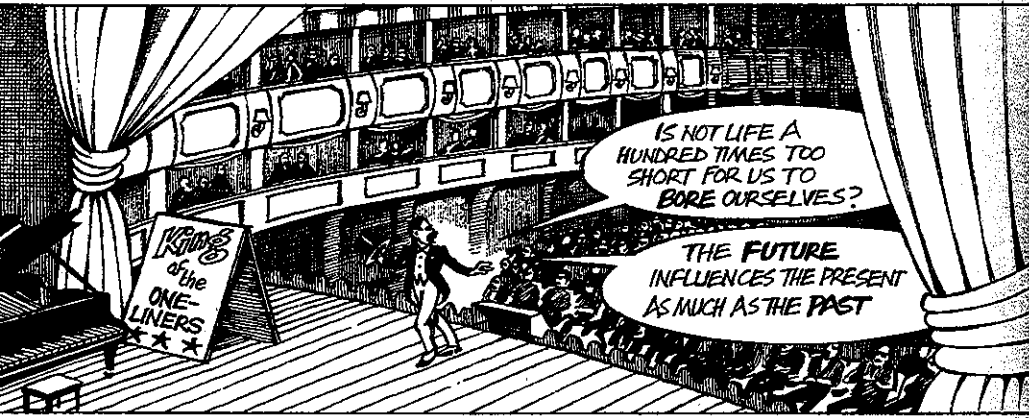
Nietzsche was at most uncannily prophetic when he talked about the advent of nihilism, and the inevitable backlash against complacent nineteenth-century culture:



OUT OF THE DEATH OF GOD WILL COME AN ACTIVE NIHILISM & THE RISE OF SUPERMEN. THERE WILL BE WARS SUCH AS THERE HAVE NEVER BEEN ON EARTH BEFORE

ONLY FROM MY TIME ON WILL THERE BE POLITICS ON THE GRAND SCALE

He was certainly right about that one, but perhaps not so right about the 'Supermen' who were to inherit his ideas. The aphoristic writer always gets misquoted.



IS NOT LIFE A HUNDRED TIMES TOO SHORT FOR US TO BORE OURSELVES?

THE FUTURE INFLUENCES THE PRESENT AS MUCH AS THE PAST

His other works "Human, All-too Human", "The Anti-Christ", "The Genealogy of Morals", "Dawn", "The Gay Science" and his posthumous Notebooks covered a lot more ground than the Superman debate.

He attacked the need for metaphysics as springing from physiological weakness, from a refusal to comfort the Cosmos through Will. He discussed what we now call the sociology of knowledge and developed a 'perspective' theory of truth.

TRUTH, LIKE MORALITY, IS A RELATIVE AFFAIR: THERE ARE NO FACTS, ONLY INTERPRETATIONS



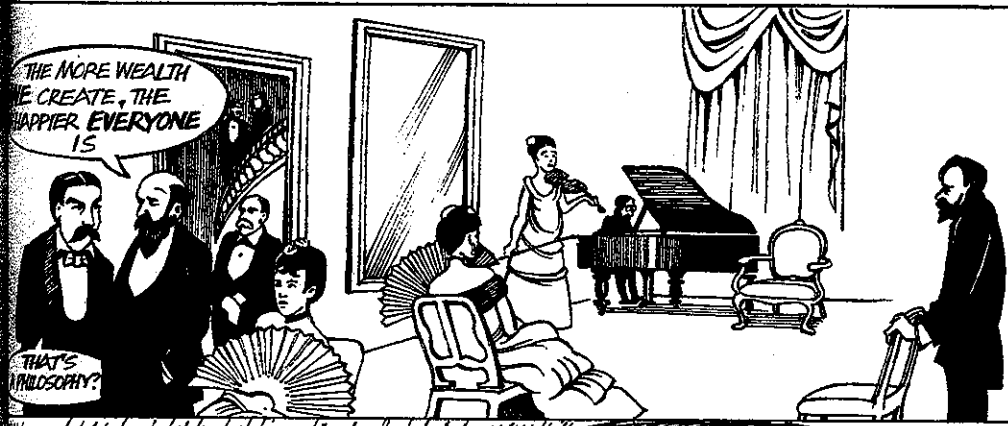
LANGUAGE FALSIFIES REALITY

In science, sociology, existentialism and even analytic philosophy Nietzsche has had an influence that belies the tag 'eccentric'. He is probably less often read than read about. His irony, violent prejudices, brilliant style and occasional megalomania make him difficult and dangerous to read, but endlessly entertaining.

He died in 1900 (conveniently for historians) insane, isolated, but increasingly famous.

Back in England, where empiricism and a profound disinterest in European philosophy were rife, the effect of Hegel was practically nil. Instead, what was being developed was that peculiarly English common-sense philosophy: **UTILITARIANISM**.

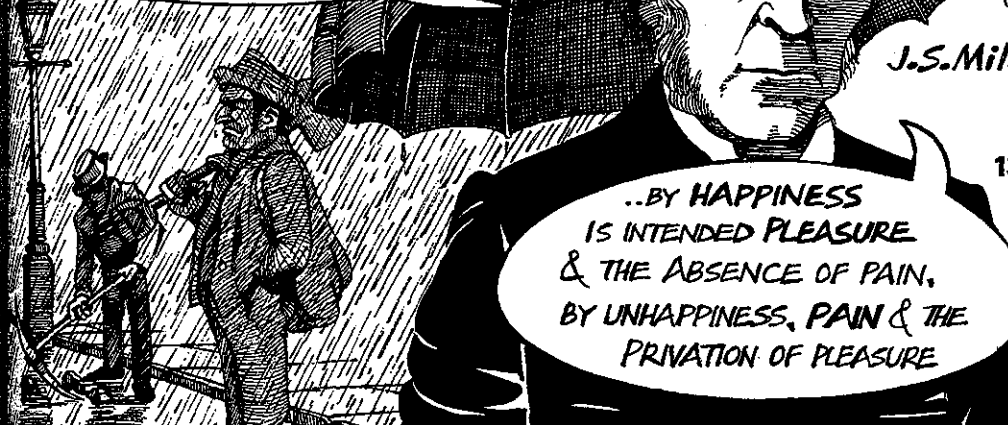
It dominated the thinking of most Englishmen for most of the 19th century. One critic said that utilitarianism was no more than empiricism attempting to hold off the 20th century by imitating the 18th, whatever that means.



THE MORE WEALTH WE CREATE, THE HAPPIER EVERYONE IS

THAT'S PHILOSOPHY?

UTILITARIANISM HOLDS THAT ACTIONS ARE RIGHT IN PROPORTION AS THEY TEND TO PROMOTE HAPPINESS, WRONG AS THEY TEND TO PRODUCE THE REVERSE OF HAPPINESS



J.S. Mill

..BY HAPPINESS IS INTENDED PLEASURE & THE ABSENCE OF PAIN, BY UNHAPPINESS, PAIN & THE PRIVATION OF PLEASURE