Nietzsche and the Search of New Values

Valeri Valchev

South-West University “Neofit Rilski”, Blagoevgrad, BULGARIA
Faculty of Philosophy, Department of Philosophical and Political Sciences

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Abstract

The aim of the present study is to analyze and present Friedrich Nietzsche’s ideas about the role of values in philosophy and their reassessment. Over a period of time Nietzsche’s ideas regained popularity and brought back to the fore the topicality they had never lost. Speaking of F. Nietzsche and his ideas, we cannot fail to mention the concepts of revaluation, superman, Christianity and God. The other characteristic of F. Nietzsche is his aphoristic and metaphorical style, which is sometimes condemned and denied, sometimes supported and welcomed. Nietzsche’s aspiration is to go beyond the masses, to search for the new and different in the projection of modern man – as a reappraisal of values and a search for new values. The other goal of the study is to show the similarities and differences of Nietzsche’s thought with “dissenting” philosophers. There is a huge amount of literature on the subject, but for the present study, the works of F. Nietzsche will be used in the first place.

Keywords: Friedrich Nietzsche, search, new values.

1. Introduction

The aim of the present study is to analyze and present Friedrich Nietzsche’s ideas about the role of values in philosophy and their reassessment. Over a period of time, Nietzsche’s ideas regained popularity and brought back to the fore the topicality they had never lost. Speaking of Nietzsche and his ideas, we cannot fail to mention the concepts of revaluation, superman, Christianity and God. The other characteristic of Nietzsche is his aphoristic and metaphorical style, which is sometimes condemned and denied, sometimes supported and welcomed. Nietzsche’s aspiration is to go beyond the masses, to search for the new and different in the projection of modern man – as a reappraisal of values and a search for new values. The other goal of the study is to show the similarities and differences of Nietzsche’s thought with “dissenting” philosophers. There is a huge amount of literature on the subject, but for the present study, the works of Nietzsche will be used in the first place. The fragment is perhaps the new that replaces the old way of thinking.
2. The revaluation of values

Nietzsche focuses on this very problem, with the difficult task of thinking and making sense of the reassessment of values. Can God be dead? What causes nihilism? Why is a reassessment necessary?

These are the outstanding questions that we will look for answers to, and the goal is to find the need to re-evaluate values. The systematics is rejected as a technique by Nietzsche, we could even say that there is a certain “disorder” in his works. The person lives in delusion through the wrong ideas that have arisen over time, the main thing being to overcome them. Nihilism arises as a reaction against the current situation. The concept was taken by Arthur Schopenhauer: “will to live” was transformed by Nietzsche into “will to power”.

Life has already become an aspiration, a “will” to rule over others. The meaning of life is what we give it. The “reassessment” is linked to the critique of Christianity and the death of God. Death, which marks the birth of the “new” and the “new values,” is here the epicenter of the statement made by Zarathustra in the glorification of life. Zarathustra is the praiser of life (Nietzsche, 1990). The old beliefs have been interpreted as a regress, the aspirations for self-realization of man have sunk into the old delusions. Regression is expressed in the loss of the meaning of life and the thirst for life, which is already absent from it, going beyond monotony is the way out of regression.

All eyes are on the person himself, after “God is dead”, so that life itself can become more valuable. Nietzsche reassesses values, giving a new meaning to life, to its value. All criticism is focused on traditional values so far.

The most striking idea is perhaps that of the Übermensch (Superman or Superhuman), from which the other ideas will follow. If we place the idea of the Superman as a starting point to the idea of the revaluation of values and from it, as a kind of center from which all revaluations will start, we may be able to see the whole picture, the whole world, the world of Nietzsche, which he created and wanted to introduce us.

Nietzsche can be understood through Zarathustra: “I teach you the Superman. Man is something that should be overcome”, to be replaced by the “Superman,” “The superman is the meaning of the earth” (Nietzsche, 1990: 28).

This statement is a starting point. The Human has to change in all directions, to grow, to change one’s religion or attitude. Here we can highlight the critique of Christianity. Nietzsche is an author who can be seen from many and different points of view, looking at many and different aspects of philosophy.

Christianity will be one of the topics of thought and strongly criticized by Nietzsche. For Nietzsche, the full development of Human is not achieved because Christian morality makes us all equal and reduces our capacity for “will”:

“God is Dead” (Nietzsche, 1990: 27). Therefore, man is left alone, with himself, whence perhaps the “Superman” of Zarathustra will appear: “Man is something that should be overcome: and therefore you are obliged to love your virtues – because they will destroy you!” (Nietzsche 1990: 11). The emphasis is on opening the way of man to his self-realization and self-development, this new direction for man, as his overcoming, requires a harsh critique of established values.

Most of Nietzsche’s work focuses on criticism and rethinking ethics and morality. Isaac Passy in his preface to Thus Spoke Zarathustra says: “It is not possible to live outside of morality – beyond good and evil” (Nietzsche, 1990: 13). Therefore, we must live within the bounds of morality. And the opposite: life is possible in immoral thinking, contrary to the imposed moral criteria. Criticism is directed at the non-traditional world, at the world and life “trance”, “beyond” life. From the standpoint of life, of current morality, and from the point of view of morality, it is
difficult to make the right decision: whether it is possible to live in morality – “beyond good and evil.” Or there is an opportunity to live in normal thinking. The idea is to show the reappraisal of values, through the critique of the ethical and moral in Nietzsche’s philosophy.

This is probably the time to recall the words of Isaac Passy, who made the connection between nineteenth-century antiquity and irrationalism in Nietzsche’s philosophy: on the other hand, the more attractive is that written phrase in which they feel, present themselves, without being present themselves. And this makes Nietzsche a rare combination of homo scribes with homo rhetoric in the history of philosophy – and in this respect, he can only be compared to a select few, among whom are undoubtedly Plato, Augustine, Schopenhauer, Kierkegaard, that is, authors, who are as many philosophers as writers, and as many writers as philosophers” (Nietzsche, 1994: 6). Common positions are found between the authors, and the theme of God is common.

3. The joyous science

Here is what Nietzsche wrote about “the joy of science” and the relationship with God: “What does our joviality mean? The greatest recent event - that “God is dead”, that faith in the Christian God is no longer trustworthy” (Nietzsche, 1994: 197). In terms of “jollity”, it becomes intrinsic to science. This view, presented by Nietzsche, is quite interesting and leads us to further questions and subsequent answers. Here is the answer: Nietzsche has a unique and unconventional way of writing and expression present in his works. Nietzsche does not accept the system as a method and as “theoretically impossible”, as “morally unacceptable”, because the impossibility hides a moral component with a negative sign, so he does not use systems: “But whatever the advantages of the aphorism, no matter how “Joyous” science is, if it is still a science, it cannot but presuppose at least some – more or less definite – system, that is why one of the connoisseurs of Nietzsche’s philosophy defines the Joyous Science as a system of aphorisms.” (Nietzsche, 1994: 10). Regarding the issue of the system, I. Passy writes: “One system has not yet fully revealed its capabilities, and here it is, and often against it, another, offering greater opportunities” (Passy, 1991: 5). Each system leaves unfinished revealed secrets. Although Nietzsche initially rejected systematicity, Nietzsche still retained and used part of it, turning it into a “system of aphorisms,” perhaps showing the superiority of his “system” over other systems.

Joy seems to be invariably present in Nietzsche’s field of vision as if it gives strength, a premonition of the future, “they, the ideas, must have something to make them joyous.” (Nietzsche, 1994: 10). The Jollity can be reproduced by freeing oneself from the influence of higher powers and former idols. Things that hinder the upliftment and improvement must be abandoned, “because only with this dear sacrifice can he achieve his forward movement and ascension” (Nietzsche, 1994: 11).

We can say that joy is a path to liberation to new horizons, albeit beyond the horizon, to remain God, the collapse of the old and the construction of the new, to some extent and the abandonment of something, but as an option, tragedy is not excluded. The individual should give up his current way of thinking in order to be able to accept the new that lies ahead in his life: “God is dead, He is killed, removed, so that man can come in His place (and let him be a Superman!)” (Nietzsche, 1994: 11).

With this comes a reassessment of values, forgetting the old and accepting the new. Joy comes as a result of God’s death, and it is replaced by a man with the new morality or “superman” as a symbol of the new change, of completeness, of the reappraisal of old values and the perception of new ones. Nobility as a value is also present in most of Nietzsche’s works, as the cause of nobility is passion. Joy seems to be this thin line of the transition that Nietzsche makes and at the same time binds joy, the religious, expressed through Christianity, even, “almost some
madness,” the moral, and the reappraisal of values. The reappraisal of values seems to be the end, the crown and the crown of Nietzsche’s philosophy. Here we can recall Schopenhauer’s words, which are semantically the same, the meaning in our case is that which is in question and sought: “But although these forms of knowledge are embedded in ourselves, they still have a single goal – the emergence of consciousness about other things” (Schopenhauer, 1994: 51).

Nietzsche is obviously not satisfied with the state of man, he believes that man has the opportunity to realize, to move to a higher stage in his development, becoming a superman, overcoming his own self, dissatisfied with his current existence. Joy and the ensuing actions can also be found in laughter, which Nietzsche included as part of the process of reassessment and cheerfulness “Let a man laugh at himself, as he should laugh, to express with his laughter the whole truth – for such a manifestation even the best have not reached honesty, and the most gifted – genius! Maybe laughter is a matter of the future! It will occur when the law “the genus gender is everything, the individual is always nobody” is fully accepted by humanity and everyone could at any time achieve this ultimate degree of liberation and irresponsibility. Perhaps then laughter will be united with wisdom, maybe then we will have only one “Joyous science” (Nietzsche, 1994: 40).

In the transcendence of man and his replacement by the Superman, the moral norms are replaced, the former man is to be overcome, the basis of overcoming is self-awareness. It is the main driving force behind the revaluation of values in my opinion. Nietzsche says: “Life must be loved”, “Life must be loved because!”, “Human must be useful to oneself and to one’s neighbor because!”, It is as if all these “musts” and “becauses” are called and will be called in the future! In order that what always happens by itself and without any purpose may from now on seem purposeful and be perceived by man as reason and supreme command, the teacher of ethics appears, as a teacher who reveals the purpose of being. To this end, he invents a second, different being, and with the help of the new mechanics shakes the old, ordinary being, detaches it from its old ordinary hinges” (Nietzsche, 1994: 40).

Everything is aimless to focus on a goal, but not any goal, but a new ethical goal, a goal of existence, beyond the “old” with a project to the future. Life is an opportunity to upgrade oneself, an opportunity to move to the next new step.

In life, human relations have become important, in support of the statement we add Jung’s words, supporting the statement of self-esteem and self-knowledge, to the reassessment of values and the division of being in Nietzsche: “How else would it occur to man to divide the cosmos by analogy with day and night, summer and winter into a bright day world and a dark night world inhabited by incredible monsters, if he does not have the prototype of such a division within himself, the polarity between the conscious and the invisible and unknowable unconscious? The perception of objects by primitive man is determined only in part by the objective behavior of things themselves” (Jung, 1999: 109).

And Nietzsche writes: “The majority does not find it reprehensible for a person to believe in one thing or another and to live according to this belief, without first having ascertained the final, irrefutable arguments for and against this belief and without even making an effort to point out such arguments – the most gifted men and the noblest women – belong to this “majority.” But what does well-being, finesse, and genius mean to me, if a person with such virtues allows himself to be indifferent in his feelings and judgments, if the desire to have confidence is not for him the deepest passion and deep necessity – something that distinguishes the higher personalities from the lower ones!” (Nietzsche, 1994: 42). No one can deny the distinction between day and night, or in other words the duality of the world, and sometimes the duality of the human choice that shapes our ideas, including, according to Nietzsche, faith, without evidence concerning his judgments and feelings. Confidence is also an important trait. It is not at all possible to understand how “experience,” in the broadest sense of the word, or in this case anything psychic,
can arise only from the outside world. The psyche is part of the innermost secret of life, and it has its own specific structure, shape and focus.

Whether this mental structure and its elements, archetypes, “originate” at all is a metaphysical question that cannot be answered” (Jung, 1999: 110). But can being be forgotten? A being emptied of content and meaning, but still existing. Nihilism is related to being itself, it is related to the “superman”, to his inner and outer world, psyche and physics, to the other step “above” man, not related to the ordinary person. The human psyche, indeed, cannot be understood sometimes and where a person’s decisions in certain situations come from: “This is how consciousness is tyrannized – and not least because a person is proud of it. According to him, it is the essence of man, the permanent, the eternal, the last, the original in him. Consciousness is considered a constant, given quantity. Deny her growth, her interruptions! Accept it as “unity of the organism!” (Nietzsche, 1994: 48-49). The organic has its last phase of development and that is consciousness. According to Nietzsche, consciousness is the most incomplete and the last stage of development, it is the cause of many wrong moves.

“Consciousness is considered a constant, given quantity” – Nietzsche wrote. Can the implication of old values be made with new ones, in this “death of God and the lowering of values of the highest degree”? According to Nietzsche, all values of the highest degree have disappeared, the most valuable – God’s. But values have the opportunity to spread in their basic and natural form, in which to undergo a metamorphosis: “In place of morality and justice are placed the precepts of the law, of law. Moreover, morality and justice are seen not only as something relative and arbitrary, not only as something primitive and unprovable but also as something non-existent, as another illusion of human emotionality. There is no need for morality, after which there are a reasonable social contract and positive legislation.

Out of condescension, morality is allowed to exist only in the private sector of human life, along with all other arbitrary, unreasonable and primitive emotions, tastes and preferences. Morality is a matter of personal choice, it can be any, as long as it does not violate the social contract” (Kanev, 2008: 43). According to Kanev, the law of law has displaced morality and justice, they are also described as relative and arbitrary, primitive and unprovable, even illusory and non-existent.

For Nietzsche, nihilism as a whole is the ultimate goal that must be achieved, all we must want. It has found its last expression in modern pessimism, as living and dramatic fulcrums: “man against the world”, “man – denying the world as a principle”, “man – a measure of things”, “man – judge of the world” (Nietzsche, 1994: 202-203). Here again, Nietzsche’s view of the divine is evident, as it is not moving in the world, not in human decisions, new values must be sought in the real world. The world is no longer one, it has split, it has even become multidimensional, and this is the modern human situation in a globalizing world that requires new values and new values.

4. Conclusion

I end with the thought of Isaac Passy, which I think shows the projections of the human spirit: “The universe is infinite, it knows no boundaries and points, and this is the human skill – in the ability to discover and place them in them, only in them to realize what human can really do” (Passy, 2003: 682). Values, perhaps, are so important because they are the driving force of man.

Each of us must arrange our own values so that we are satisfied with their order and this order becomes the basis of his actions and development. If each of us does, we may live in a better world.
Values are ideals or beliefs of good and bad, wrong and right. Probably the values are those laws that determine the relationship between us.

After analyzing Nietzsche’s ideas, we found that his reassessment marked the beginning of the search for new values that would reveal the new value horizon to modern man.

The need arises to answer the question: How can one continue human development in the global world? And one of the possible answers: Ethics is the one that reveals the purpose of being.

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