

NIETZSCHE'S REVOLUTION

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NIETZSCHE'S REVOLUTION

DÉCADENCE, POLITICS, AND SEXUALITY

C. Heike Schotten

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For my parents, Peter and Bernice Schotten,

who taught me to love

and

For my intellectual parents, Michael and Catherine Zuckert,

who taught me to read

Man vergilt einem Lehrer schlecht, wenn man immer nur der Schüler bleibt.

[One repays a teacher poorly if one ever remains only a pupil.]

Thus Spoke Zarathustra

I:22(3) "On the Gift-Giving Virtue"

[O]ften I have asked myself whether, taking a large view, philosophy has not been merely an interpretation of the body and a *misunderstanding of the body*.

The Gay Science
Preface §2

What is best in us we do not know—we cannot know.

Beyond Good and Evil §249

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It should go without saying that all remaining inadequacies—in the text or otherwise—are the responsibility of the author. I am lucky to have had such good companionship during this project, and do not for one minute take for granted the exquisite beauty of each of these precious intimacies, which have been intellectual and extra-intellectual and sometimes both at the same time.

A NOTE ON CITATIONS

All references to Nietzsche's works are indicated in the text by the following abbreviations (translator and edition information for both English and German versions may be found in the bibliography). For *On the Genealogy of Morals*, Roman numerals indicate essay number; Arabic numerals indicate aphorism number. For *Thus Spoke Zarathustra*, Roman numerals indicate part of the text (First, Second, Third, or Fourth), Arabic numerals indicate the section of that part, and Arabic numerals in parentheses indicate the aphorism number of that section, where necessary [e.g., IV:13(2)]. I have also included the title of the section for contextual and interpretive purposes. For all other works, Arabic numerals refer to aphorism number. The letter "P" indicates that work's preface.

I have sometimes included the German text alongside the English citation for the reader's own reference but have retained all English translations intact unless otherwise indicated. All quotations also retain Nietzsche's original emphasis unless otherwise indicated. Regarding gender, I retain translators' usage of the words "man" and "mankind" to render *Mensch* and *Menschen*. Not only would this have been standard meaning and usage in Nietzsche's day, but as analysis in later chapters will make clear, I also believe this is to whom Nietzsche is specifically referring, rendering gender neutrality both a false equity and an interpretive disservice. When discussing issues unrelated to Nietzsche's views specifically, I myself will rely on gender-neutral pluralities such as "humanity" or "humankind," and alternate between male and female singular pronouns as necessary.

BT	<i>The Birth of Tragedy Out of the Spirit of Music</i>
DS	<i>David Strauss, the Confessor and the Writer</i>
HL	<i>On the Uses and Disadvantages of History for Life</i>
SE	<i>Schopenhauer as Educator</i>
WB	<i>Richard Wager in Bayreuth</i>
HH	<i>Human, All Too Human: A Book for Free Spirits</i>
D	<i>Daybreak: Thoughts on the Prejudices of Morality</i>
GS	<i>The Gay Science: la gaya scienza</i>
Z	<i>Thus Spoke Zarathustra: A Book for All and None</i>
BGE	<i>Beyond Good and Evil: Prelude to a Philosophy of the Future</i>

<i>GM</i>	<i>On the Genealogy of Morals: A Polemic</i>
<i>CW</i>	<i>The Case of Wagner</i>
<i>TI</i>	<i>Twilight of the Idols, or How One Philosophizes with a Hammer</i>
<i>A</i>	<i>The Antichrist(ian)</i>
<i>EH</i>	<i>Ecce Homo: How One Becomes What One Is</i>
<i>NCW</i>	<i>Nietzsche Contra Wagner</i>

Subdivisions of *Twilight of the Idols* are indicated by the following abbreviations:

“Maxims”	“Maxims and Arrows”
“Socrates”	“The Problem of Socrates”
“Philosophy”	“‘Reason’ in Philosophy”
“Fable”	“How the ‘True World’ Finally Became a Fable”
“Anti-Nature”	“Morality as Anti-Nature”
“Errors”	“The Four Great Errors”
“Improvers”	“The ‘Improvers’ of Mankind”
“Germans”	“What the Germans Lack”
“Skirmishes”	“Skirmishes of an Untimely Man”
“Ancients”	“What I Owe to the Ancients”

Where Nietzsche discusses his own texts by chapter in *Ecce Homo*, I have retained the above textual abbreviations to indicate these chapters (e.g., *EH* “*BT*” §1). The four larger subdivisions are indicated by the following abbreviations:

“Wise”	“Why I am so Wise”
“Clever”	“Why I am so Clever”
“Books”	“Why I Write Such Good Books”
“Destiny”	“Why I am a Destiny”