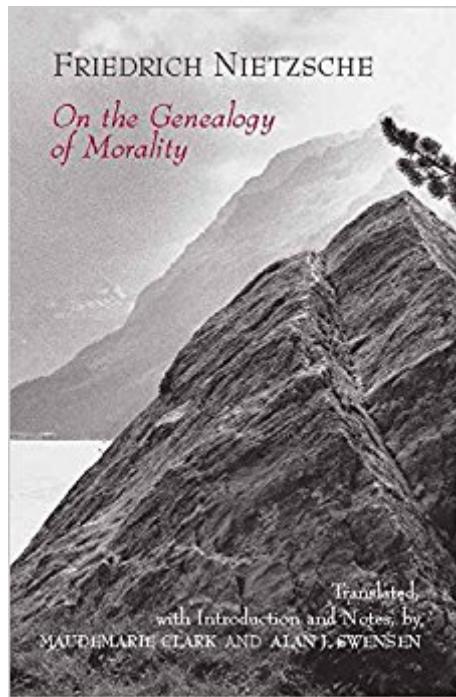


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On The Genealogy Of Morality



Synopsis

This new edition is the product of a collaboration between a Germanist and a philosopher who is also a Nietzsche scholar. The translation strives not only to communicate a sense of Nietzsche's style but also to convey his meaning accurately—and thus to be an important advance on previous translations of this work. A superb set of notes ensures that Clark and Swensen's *Genealogy* will become the new edition of choice for classroom use.

Book Information

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Customer Reviews

'On the Genealogy of Morality' marks the culmination of Friedrich Nietzsche's critique of the Judeo-Christian moral framework shared by his late nineteenth century contemporaries, and extends many of the themes of his earlier works such as the history of this conventional moral schema and of moral feeling itself, the roots of our belief in God, the scientific drive towards truth at all costs, and what he takes to be the ultimately perspectival nature of all truth. Written in 1887, when Nietzsche was at the height of his intellectual powers, he sets aside his characteristically eclectic and aphoristic style in order to systematically pursue a variety of topics related to morality by constructing an historical narrative across three polemical essays. The first essay locates the origins of contemporary moral values - which centre on humility, chastity, compassion and piety - as the outcome of an historical struggle between two groups: a weaker slave class who identify with this ideology, and a stronger ruling class who are associated with Rome and with the heroes of Ancient Greece, and whose values are dominated by a respect for strong, dominant, ambitious individuals who are successful in battle. Dissatisfied with their situation, the weaker subjugated

class inculcate their own ideals under the influence of a third group - which Nietzsche refers to as the 'priestly caste' - in order to exact a kind of spiritual revenge upon their natural rulers. In the second essay Nietzsche gives another historical narrative, this time following the development of our moral consciousness and feelings of bad conscience, which can ultimately be traced back to primitive creditor-debtor relationships in prehistory, before they are transformed and internalised by a series of contingent developments.

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