Научная статья
Original article
УДК 17.037

ON THE KEY DOCTRINES AND IDEAS OF F. NIETZSCHE

О КЛЮЧВЫХ ДОКТРИНАХ И ИДЕЯХ Ф. НИЦШЕ

Vyacheslav A. Berkovsky, Candidate of Sociological Sciences, Associate Professor, Department of Philosophical, Social and Humanitarian Disciplines, Stavropol State Pedagogical Institute Russian Federation, Stavropol (417 Lenin st., Stavropol, 355029 Russia), tel. 8 (918) 758-72-06, vberk77@mail.ru

Artyom S. Goncharov, student, research laboratory assistant, 4rd year, Department of Theory and Methods of History and Social Science, Stavropol State Pedagogical Institute Russian Federation, Stavropol (417 Lenin st., Stavropol, 355029 Russia), tel. 8 (865) 256-08-26, ORCID: https://orcid.org/my-orcid?orcid=0000-0002-3244-8155, raven-moon-34999@mail.ru

Берковский Вячеслав Александрович, кандидат социологических наук, доцент кафедры философских, социальных и гуманитарных дисциплин, Ставропольский государственный педагогический институт Российская Федерация, Ставрополь (355029 Россия, Ставропольский край, Промышленный район, г. Ставрополь, д. 417), тел. 8 (865) 256-08-26, vberk77@mail.ru

Гончаров Артем Сергеевич, студент, лаборант-исследователь, 4 курс, кафедра теории и методов истории и обществознания, ГБОУ ВО «Ставропольский государственный педагогический институт» (355029 Россия, Ставропольский край, Промышленный район, г. Ставрополь, д. 417),

тел. 8 (918) 758-72-06, ORCID: https://orcid.org/my-orcid?orcid=0000-0002-3244-8155, raven-moon-34999@mail.ru

Abstract. This article explores the concepts, reflections, and core ideas in the writings of Friedrich Nietzsche. The relevance of the study lies in the need for a more detailed study of the philosopher's works in connection with new discoveries in the field of philosophy and sociology, the importance of understanding the tradition of German idealism for modern society. The practical significance is due to the possibility of using research materials in the further study of the specifics of the activities and concepts of philosophers of the XIX century, during the development of non-classical philosophy. The methodological apparatus of the research includes the following general scientific methods: analysis and synthesis of data, induction and deduction, generalization and concretization, comparison. In the framework of this study, we use some sociological methods: document analysis, the method of ideal types, the method of paired comparisons. Document analysis is used when considering the basic concepts of the philosopher, collecting data about forms and the way of constructing aphorisms. The method of ideal types is used in the selection of individual images from the integral structure of the text. The paired comparison method is used to prove that certain categories, concepts and terms are implemented in the author's text. The set of methods allows us to consider the work of a philosopher from the standpoint of social philosophy and sociology. General scientific methods reinforce the results obtained in the course of the research, allowing to summarize the content of the main works of the philosopher. The result of the study was the refinement and detailed description of the critical manner of Friedrich Nietzsche using the example of philosopher’s key doctrines and ideas. In addition, we have studied in detail the development of subjectivity and perspectivism in the philosopher's works.

Аннотация. Настоящая статья посвящена изучению концепций, размышлений и основных идей в трудах Фридриха Ницше. Актуальность

исследования заключается в необходимости более детального изучения сочинений философа в связи с новыми открытиями в области философии и социологии, важности осмысления традиции немецкого идеализма для современного общества. Практическая значимость обусловлена возможностью использования материалов исследования в дальнейшем изучении специфики деятельности и концепций философов XIX века, в период развития неклассической философии. В методологический аппарат исследования входят следующие общенаучные методы: анализ и синтез данных, индукция и дедукция, обобщение и конкретизация, сравнение. В рамках данного исследования мы используем некоторые социологические методы: анализ документов, метод идеальных типов, метод парных сравнений. Анализ документов используется при рассмотрении основных концепций философа, сбора данных о формах и способа построения афоризмов. Метод идеальных типов используется при выделении отдельных образов из целостной структуры текста. Метод парных сравнений используется для доказательства того, что в тексте автора реализуются определенные категории, понятия и термины. Совокупность методов позволяет рассмотреть работы философа с позиции социальной философии и социологии. Общенаучные методы подкрепляют полученные в ходе исследования результаты, позволяя обобщить содержание основных сочинений философа. Результатом исследования стало уточнение и детальное описание критической манеры Фридриха Ницше на примере его ключевых учений и идей. Кроме того, нами было подробно изучено развитие субъективизма и перспективизма в трудах философа.

Key words: subjectivism, narrative, immoralism, being, Socratic method, nihilism, superman.

Ключевые слова: субъективизм, нарратив, имморализм, бытие, сократов метод, нигилизм, сверхчеловек.

Based on the analysis of the main works of Friedrich Nietzsche (collected works), we highlight the key ideas and specific features characteristic of the philosopher's work: positivist subjectivism; aphoristic narrative; immoralism; sublime and low social being; healthy and decadent being; the clash of Dionysian and Apollonian principles; dictatorship of reason and Socratic method; absolute crisis; «Death of god»; nihilism; eternal return; superman; the morality of the Masters and the morality of the Slaves; will to power; resentment. For clarity and further analysis, we will analyze each doctrine and idea from the point of view of modern philosophy.

Aphoristic narrative. Since F. Nietzsche was a philologist by education, many of his works are considered standards of scientific, artistic and journalistic styles. Philosophy of F. Nietzsche does not have a system, since it is based on aphorisms in which spiritual experiences and the personal attitude of the author to certain aspects of reality are expressed. F. Nietzsche's aphorisms involve the reader in a constant search for meaning and comprehending it through empathy with the author. All of Nietzsche's aphorisms are contextual and unfold by reproducing life experience and long-term preparation of the reader. Most of the works of F. Nietzsche refers to the «philosophy of life», where the starting point for the creation of aphorisms is the principle of practicality [8; 9].

Subjectivism, perspectivism. The term was first coined by Gottfried Leibniz to refer to some orthodox teachings. In subjectivism, reality is impermanent and has its own unique features. These traits are manifested in different ways in the consciousness of each person. At the same time, there are no objective sides to human existence. The philosopher can only choose methods that situationally show the essence of certain objects and phenomena of reality. We cognize being through the presence of the perspective of studying objects and phenomena. Thus, F. Nietzsche argued that there is no absolute perspective, and the categories of truth always remain unattainable. In the consciousness of each person there is «his own truth» and «own reality»; simply put – everyone has their

own truth, their own view of the world. This means that the world cannot be known [3].

Immoralism. The core of F. Nietzsche's philosophy is an ideological position based on partial or complete denial of the principles and prescriptions of morality in real social relations. Nietzsche characterizes immoralism as a kind of critical thinking, a way of confronting false values dictated by the ideology of the state and the weakness of man in his nature. In fact, according to F. Nietzsche, many values, in particular, religious (Christian) ones, have nothing to do with real morality and real, typical for a person, norms and beliefs [2].

Sublime and low. F. Nietzsche often appeals to aesthetic categories, clashing the sublime and the low. «Sublime» is understood as a manifestation of the highest feelings of a person associated with a positive assessment of his own social significance. «Low» is understood as something that calls into question social norms and values. The sublime interprets social nature as an eternal, endless continuation of the world, the base one reveals the limitation and finiteness of human existence [4].

Healthy and decadent. According to the philosophy of F. Nietzsche, not a given is a measure of reality, but a constant change in a person's being. Truth cannot be considered the ontological foundation of the world, but only a value inherent in dreamers and idealists. In this vein, F. Nietzsche distinguishes between two main tasks of a person who is limited in his being by social norms and attitudes. The first task: to strengthen life, to defend their beliefs. The second task: to resist the «disease» in the society where the sunset is coming. A person should not succumb to powerlessness, because even in his own doom, he can make an attempt to reassess values [1].

Dionysian and Apollonian principles. The image of Apollo in the philosophy of F. Nietzsche corresponds to order and prosperity, the harmony of society, the constant growth of art and the presence of plasticity in culture. The image of Dionysus is hedonism, drunkenness, anarchy and oblivion, over-exalted. Dionysus symbolizes epic art associated with an ecstatic form of cultural

perception: when only an extreme degree of pleasure can be considered the pinnacle of art [1].

Socratic method. For many years studying ancient Greek philosophy, F. Nietzsche discovered that the so-called pre-Socratic philosophers in their works always relied on the «dictatorship of the spirit». Socrates was the first to suggest using the «dictatorship of reason» to comprehend life. With the help of the method of fighting the sophists, Socrates endowed philosophical knowledge with a stable logical model with the presence of cause-and-effect relationships. Using this model, Socrates pointed out mistakes to the opponent using his own arguments. So, Socrates tried to ensure that both parties to the dispute remained in the win, coming to a common opinion. F. Nietzsche very often applied the Socratic method when revealing the nature of morality in his works [13; 14].

An absolute crisis. F. Nietzsche adhered to the cyclical paradigm of history, according to which historical development does not exist. Each epoch corresponds to a certain cycle, where the characters and places of action change, but the result itself always remains the same. Variability lies in the specifics of the transformation of the spheres of public life for each society and state in a specific period of time. But sooner or later, in any society and state, the last one comes – an absolute crisis [12].

«Death of god». F. Nietzsche was the first in philosophy to designate the «death of god» and the end of the Christian world. As proof that Christianity has long become a relic for Europe, F. Nietzsche cites evidence of a loss of confidence in the supernatural and supersensible foundations of values. According to F. Nietzsche, people believe in god out of fear, and not out of love and reverence; with the death of god, developing societies will decline [5].

Nihilism. Most of Nietzsche's works are characterized by nihilism as a means of opposing the «morality of slaves», false values, propagandized by the state, religious organizations and «fanatics» stereotypes. Morality should serve life, educate a person, and not be a limitation of his development [11].

Eternal return. Any idea, any discovery made by a person has already existed once, but in a different form and in a different qualitative state. Eternal return represents constancy in eternity, a chain of events, where variables that seem new to a person are necessarily introduced. For each era, there are variables that distinguish it from the previous era, but, in fact, they arise from earlier eras and gradually change [10].

Superman. «Man is a rope stretched between the animal and the Superman – a rope over an abyss». This is how F. Nietzsche describes the desire of man to transcend his social nature through the evolution of public morality. On the one hand, a person has unlimited prospects, by nature he does not have any limitations, except for purely physical ones, but, on the other hand, a person in his uncertainty can dissolve in social norms and attitudes, creating too many limitations for himself [5].

The morality of the «masters» and the morality of the «slaves». Society is not at all a structured association, it is a collection of people with common values, observing common norms, sharing a common ideology. But in every society there is the morality of the «masters» – those who direct global social processes, and the morality of the «slaves» – those who are directly involved in these processes. A person must adhere to one of the associations, adopting its morality, otherwise it threatens with misunderstanding [1].

The will to power. Like the will to live, every person has a will to power from birth (A. Adler later called the will to power «striving for superiority»). The will to power is a structural and functional principle of all living things: instinct, power, desire and creativity [7].

Ressentiment. And besides gaining strength, there is another side of the duty of life – maintaining your values. Ressentiment (fr. «Ressentiment» – enmity, rancor) as a social phenomenon is a feeling of hostility to what a person considers the cause of his failures. Ressentiment manifests itself in the collision of two opposing values [6].

So, most of the works of F. Nietzsche are aphoristic in nature, but, one way or another, the philosopher always defends one point of view, while allowing the reader to get acquainted with others through the argumentation. This is the distinctive feature of F. Nietzsche's work. He does not give a direct answer, but only, revealing the logic of his philosophy, encourages reasoning.

References

1. Nietzsche F. Polnoe sobranie sochinenij: V 13 tomah / Institut filosofii. – M.: Kul'turnaya revolyuciya, 2005. – T. 1/1: Rozhdenie tragedii. Iz naslediya 1869-1873 gg. / Per. s nem. V. Bakuseva, L. Zavalishinoj i dr.; obshch. red. I.A. Ebanoidze. – 2012. – 416 s
2. Nietzsche F. Polnoe sobranie sochinenij: V 13 tomah / Institut filosofii. – M.: Kul'turnaya revolyuciya, 2005. – T. 1/2: Nesvoevremennye razmyshleniya. Iz naslediya 1872-1873 gg. / Per. s nem. V. Bakuseva, V. Nevezhinoj, I. Ebanoidze i dr.; obshch. red. I.A. Ebanoidze. – 2013. – 480 s.
3. Nietzsche F. Polnoe sobranie sochinenij: V 13 tomah / Institut filosofii. – M.: Kul'turnaya revolyuciya, 2005. – T. 2: Chelovecheskoe, slishkom chelovecheskoe. V dvuh tomah. / Per. s nem. V.M. Bakusev. – 2011. – 672 s.
4. Nietzsche F. Polnoe sobranie sochinenij: V 13 tomah / Institut filosofii. – M.: Kul'turnaya revolyuciya, 2005-2014. – T. 3: Utrennyaya zarya. Messinskie idillii. Veselaya nauka / Per. s nem. V. Bakuseva, K. Svas'yana; obshch. red. I.A. Ebanoidze. – 2014. – 640 s.
5. Nietzsche F. Polnoe sobranie sochinenij: V 13 tomah / Institut filosofii. – M.: Kul'turnaya revolyuciya, 2005. – T. 4: Tak govoril Zaratustra. Kniga dlya vsekh i ni dlya kogo. / Per. s nem. Yu.M. Antonovskogo; per. kommentariya A.G. Zhavoronkova; nauch. red. E.V. Oznobkinoj. – 2007. – 432 s.
6. Nietzsche F. Polnoe sobranie sochinenij: V 13 tomah / Institut filosofii. – M.: Kul'turnaya revolyuciya, 2005. – T. 5: Po tu storonu dobra i zla. K genealogii morali. Sluchaj «Wagner». / Per. s nem. H.H. Polilov, K.A. Svas'yan. – 2012. – 480 s.

7. Nietzsche F. Polnoe sobranie sochinenij: V 13 tomah / Institut filosofii. – M.: Kul'turnaya revolyuciya, 2005. – T. 6: Sumerki idolov. Antihrist. Esse homo. Dionisovy difiramby. Nietzsche contra Wagner / Per. s nem. Yu.M. Antonovskogo, Ya.E. Golosovkerai dr.; nauch. red. I.A. Ebanoidze. – 2009. – 408 s.
8. Nietzsche F. Polnoe sobranie sochinenij: V 13 tomah / Institut filosofii. – M.: Kul'turnaya revolyuciya, 2005. – T. 7: Chernoviki i nabroski 1869-1873 gg. / Per. s nem. A.I. Zherebina; nauch. red. V.A. Podoroga. – 2007. – 720 s.
9. Nietzsche F. Polnoe sobranie sochinenij: V 13 tomah / Institut filosofii. – M.: Kul'turnaya revolyuciya, 2005. – T. 8: Chernoviki i nabroski 1874-1879 gg. / Per. s nem. A.I. Zherebina, V.G. Kupriyanova i A.B. Nazarenko; nauch. red. I.A. Ebanoidze. – 2008. – 704 s.
10. Nietzsche F. Polnoe sobranie sochinenij: V 13 tomah / Institut filosofii. – M.: Kul'turnaya revolyuciya, 2005. – T. 9: Chernoviki i nabroski 1880-1882 gg./ Per. s nem. AΛ. Karel'skogo i dr.; nauch. red. A.G Zhavoronkov. – 2013. – 688 s.
11. Nietzsche F. Polnoe sobranie sochinenij: V 13 tomah / Institut filosofii. – M.: Kul'turnaya revolyuciya, 2005. – T. 10: Chernoviki i nabroski 1882-1884 gg./ Per. s nem. Yu.I. Arhipova; nauch. red. A.G. Zhavoronkov, I.A. Ebanoidze. – 2010. – 640 s.
12. Nietzsche F. Polnoe sobranie sochinenij: V 13 tomah / Institut filosofii. – M.: Kul'turnaya revolyuciya, 2005. – T. 11: Chernoviki i nabroski 1884-1885 gg. / Per. s nem. V.D. Sedel'nika; nauch. red. A.G. Zhavoronkov. – 2012. – 688 s.
13. Nietzsche F. Polnoe sobranie sochinenij: V 13 tomah / Institut filosofii. – M.: Kul'turnaya revolyuciya, 2005. – T. 12: Chernoviki i nabroski 1885-1887gg. / Per. s nem. V.M. Bakuseva; nauch. red. S.V. Kazachkov. – 2005. – 560 s.
14. Nietzsche F. Polnoe sobranie sochinenij: V 13 tomah / Institut filosofii. – M.: Kul'turnaya revolyuciya, 2005. – T. 13: Chernoviki i nabroski 1887-1889gg. /

Per. s nem. V.M. Bakuseva i A.B. Garadzhi; nauch. red. SV. Kazachkov. – 2006. – 656 s.

Литература

1. Ницше Ф. Полное собрание сочинений: В 13 томах / Институт философии. – М.: Культурная революция, 2005. – Т. 1/1: Рождение трагедии. Из наследия 1869-1873 гг. / Пер. с нем. В. Бакусева, Л. Завалишиной и др.; общ. ред. И.А. Эбаноидзе. – 2012. – 416 с
2. Ницше Ф. Полное собрание сочинений: В 13 томах / Институт философии. – М.: Культурная революция, 2005. – Т. 1/2: Несвоевременные размышления. Из наследия 1872-1873 гг. / Пер. с нем. В. Бакусева, В. Невежиной, И. Эбаноидзе и др.; общ. ред. И.А. Эбаноидзе. – 2013. – 480 с.
3. Ницше Ф. Полное собрание сочинений: В 13 томах / Институт философии. – М.: Культурная революция, 2005. – Т. 2: Человеческое, слишком человеческое. В двух томах. / Пер. с нем. В.М. Бакусев. – 2011. – 672 с.
4. Ницше Ф. Полное собрание сочинений: В 13 томах / Институт философии. – М.: Культурная революция, 2005-2014. – Т. 3: Утренняя заря. Мессинские идиллии. Веселая наука / Пер. с нем. В. Бакусева, К. Свасьяна; общ. ред. И.А. Эбаноидзе. – 2014. – 640 с.
5. Ницше Ф. Полное собрание сочинений: В 13 томах / Институт философии. – М.: Культурная революция, 2005. – Т. 4: Так говорил Заратустра. Книга для всех и ни для кого. / Пер. с нем. Ю.М. Антоновского; пер. комментария А.Г. Жаворонкова; науч. ред. Е.В. Ознобкиной. – 2007. – 432 с.
6. Ницше Ф. Полное собрание сочинений: В 13 томах / Институт философии. – М.: Культурная революция, 2005. – Т. 5: По ту сторону добра и зла. К генеалогии морали. Случай «Вагнер». / Пер. с нем. Н.Н. Полилов, К.А. Свасьян. – 2012. – 480 с.

7. Ницше Ф. Полное собрание сочинений: В 13 томах / Институт философии. – М.: Культурная революция, 2005. – Т. 6: Сумерки идолов. Антихрист. Ecce homo. Дионисовы дифирамбы. Ницше contra Вагнер / Пер. с нем. Ю.М. Антоновского, Я.Э. Голосовкераи др.; науч. ред. И.А. Эбаноидзе. – 2009. – 408 с.
8. Ницше Ф. Полное собрание сочинений: В 13 томах / Институт философии. – М.: Культурная революция, 2005. – Т. 7: Черновики и наброски 1869-1873 гг. / Пер. с нем. А.И. Жеребина; науч. ред. В.А. Подорога. – 2007. – 720 с.
9. Ницше Ф. Полное собрание сочинений: В 13 томах / Институт философии. – М.: Культурная революция, 2005. – Т. 8: Черновики и наброски 1874-1879 гг. / Пер. с нем. А.И. Жеребина, В.Г. Куприянова и А.В. Назаренко; науч. ред. И.А. Эбаноидзе. – 2008. – 704 с.
10. Ницше Ф. Полное собрание сочинений: В 13 томах / Институт философии. – М.: Культурная революция, 2005. – Т. 9: Черновики и наброски 1880-1882 гг./ Пер. с нем. АЛ. Карельского и др.; науч. ред. А.Г Жаворонков. – 2013. – 688 с.
11. Ницше Ф. Полное собрание сочинений: В 13 томах / Институт философии. – М.: Культурная революция, 2005. – Т. 10: Черновики и наброски 1882-1884 гг./ Пер. с нем. Ю.И. Архипова; науч. ред. А.Г. Жаворонков, И.А. Эбаноидзе. – 2010. – 640 с.
12. Ницше Ф. Полное собрание сочинений: В 13 томах / Институт философии. – М.: Культурная революция, 2005. – Т. 11: Черновики и наброски 1884-1885 гг. / Пер. с нем. В.Д. Седельника; науч. ред. А.Г. Жаворонков. – 2012. – 688 с.
13. Ницше Ф. Полное собрание сочинений: В 13 томах / Институт философии. – М.: Культурная революция, 2005. – Т. 12: Черновики и наброски 1885-1887гг. / Пер. с нем. В.М. Бакусева; науч. ред. С.В. Казачков. – 2005. – 560 с.

14. Ницше Ф. Полное собрание сочинений: В 13 томах / Институт философии. – М.: Культурная революция, 2005. – Т. 13: Черновики и наброски 1887-1889гг. / Пер. с нем. В.М. Бакусева и А.В. Гараджи; науч. ред. СВ. Казачков. – 2006. – 656 с.

© Берковский В.А., Гончаров А.С., 2021. Научно-образовательный журнал для студентов и преподавателей «StudNet» №9/2021