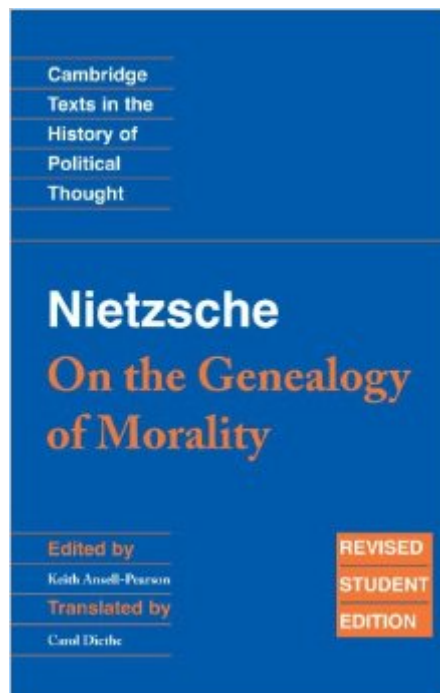


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# Nietzsche: 'On The Genealogy Of Morality' And Other Writings: Revised Student Edition (Cambridge Texts In The History Of Political Thought)



## Synopsis

Friedrich Nietzsche is one of the most influential thinkers of the past 150 years and *On the Genealogy of Morality* (1887) is his most important work on ethics and politics. A polemical contribution to moral and political theory, it offers a critique of moral values and traces the historical evolution of concepts such as guilt, conscience, responsibility, law and justice. This is a revised and updated 2006 edition of one of the most successful volumes to appear in Cambridge Texts in the History of Political Thought. Keith Ansell-Pearson modified his introduction to Nietzsche's classic text, and Carol Diethe incorporated a number of changes to the translation itself, reflecting the considerable advances in our understanding of Nietzsche. In this guise the Cambridge Texts edition of Nietzsche's *Genealogy* should continue to enjoy widespread adoption, at both undergraduate and graduate level.

## Book Information

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## Customer Reviews

"We are unknown to ourselves" (3) writes Friedrich Nietzsche, beginning his work *On the Genealogy of Morality* with a sweeping statement not just about the human condition, but about the state of Europe at the end of the 19th century. "We have never looked for ourselves" he continues, "so how are we ever supposed to find ourselves?" (ibid.) Nietzsche's famous - or, infamous - belief that Judaism, through Christianity, has bequeathed to the world a "slave morality" that has held the West captive is what this book is about. "[A]ll religions are, at their most fundamental, systems of cruelty" (41) - and they are ultimately perpetuated by priests whose own state of inferiority once upon a time led to a great revolt in the world such that the priests came out on top and the powerful

were castigated. One can, in many ways, see the old Protestant polemic against Catholicism now turned against not just Protestantisms, but against all religion in general. In many ways Nietzsche's attack on asceticism is like Martin Luther's, only without any positing of salvation from Christ. Instead, salvation comes from the anti-Christ, who is also an anti-nihilist, that frees people to enact their own "will to power" - an aesthetic creating that pays no attention to distinctions between good and evil. Nietzsche seeks what he terms "the revaluation of all values", particularly in the realm of moral judgment; the aesthetic will to power exists to return us "to the innocent conscience of the wild beast" (25) for "no cruelty, no feast" (46). By claiming that our current conceptions of "good" are ultimately due to the resentment of religious persons thousands of years ago, he is able to claim that our current understanding of "good" is really actually the opposite of what it purports to be.

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