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By seeing the deep-seated connections of politics with culture, Nietzsche orients politics beyond the domination over life and, instead, offers the animality of the human being a positive, creative role in the organization of life. Lemm's book presents Nietzsche as the thinker of an emancipatory and affirmative biopolitics.

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The theme of the animal was largely overlooked in twentieth-century Nietzsche scholarship and has only very recently started to attract attention in philosophy and the humanities.¹ This book aims to provide the first systematic treatment of the animal in Nietzsche's philosophy as a whole.

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"This book explores the significance of human animality in the philosophy of Friedrich Nietzsche and provides a systematic treatment of the animal theme in Nietzsche's corpus as a whole. The book argues that the animal is neither a random theme nor a metaphorical device in Nietzsche's thought. Instead, it stands at the center of his renewal of the practice and meaning of philosophy itself.

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Nietzsche's Animal Philosophy. Culture, Politics, and the Animality of the Human Being. Author: Vanessa Lemm Publisher: Fordham University Press, 2009. This book explores the significance of human animality in the philosophy of Friedrich Nietzsche and provides the first systematic treatment of the animal theme in Nietzsche's corpus as a ...

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~~Nietzsche's Animal Philosophy—Fordham University Press~~

Vanessa Lemm is Professor of Philosophy at the School of Humanities and Languages at the University of New South Wales, Sydney, Australia. She is the author of Nietzsche's Animal Philosophy: Culture, Politics, and the Animality of the Human Being (New York: Fordham University Press, 2009), Nietzsche y el pensamiento político contemporáneo (Santiago: Fondo de cultura económica, 2013) and ...

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Nietzsche's thought. Instead, it stands at the center of his renewal of the practice and meaning of philosophy itself. Lemm provides an original contribution to on-going debates on the essence of humanism and its future. At the center of this new interpretation stands Nietzsche's thesis that animal life and its potential for truth, history, and morality depends on a continuous antagonism between forgetfulness (animality) and memory (humanity). This relationship accounts for the emergence of humanity out of animality as a function of the antagonism between civilization and culture. By taking the antagonism of culture and civilization to be fundamental for Nietzsche's conception of humanity and its becoming, Lemm gives a new entry point into the political significance of Nietzsche's thought. The opposition between civilization and culture allows for the possibility that politics is more than a set of civilizational techniques that seek to manipulate, dominate, and exclude the animality of the human animal. By seeing the deep-seated connections of politics with culture, Nietzsche orients politics beyond the domination over life and, instead, offers the animality of the human being a positive, creative role in the organization of life. Lemm's book presents Nietzsche as the thinker of an emancipatory and affirmative biopolitics. This book will appeal not only to readers interested in Nietzsche, but also to anyone interested in the theme of the animal in philosophy, literature, cultural studies and the arts, as well as those interested in the relation between biological life and politics.

“[Lemm] consolidates her reputation as one of Nietzsche’s most original, attentive, and lively readers.” —The Journal of Nietzsche Studies
This book explores the significance of human animality in the philosophy of Friedrich Nietzsche, and provides the first systematic treatment of the animal theme in Nietzsche’s body of work. Vanessa Lemm argues that the animal is neither a random theme nor a metaphorical device in Nietzsche’s thought. Instead, it stands at the center of his renewal of the practice and meaning of philosophy itself. Lemm provides an original contribution to ongoing debates on the essence of humanism and its future. At the center of this new interpretation stands Nietzsche’s thesis that animal life and its potential for truth, history, and morality depends on a continuous antagonism between forgetfulness (animality) and memory (humanity). This relationship accounts for the emergence of humanity out of animality as a function of the antagonism between civilization and culture. By taking the antagonism of culture and civilization to be fundamental for Nietzsche’s conception of humanity and its becoming, Lemm gives a new entry point into the political significance of Nietzsche’s thought. The opposition between civilization and culture allows for the possibility that politics is more than a set of civilizational techniques that seek to manipulate, dominate, and exclude the animality of the human animal. By seeing the deep-seated connections of politics with culture, Nietzsche orients politics beyond the domination over life and, instead, offers the animality of the human being a positive, creative role in the organization of life. This book will appeal not only to those interested in Nietzsche, but to anyone interested in the theme of the animal in philosophy, literature, cultural studies, and the arts, as well as those interested in the relation between biological life and politics.

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Nietzsche's *On the Genealogy of Morals* has become a central text for understanding the thinker and his impact on moral philosophy. Yet his account of the rise of political society and its relation to morality has generally been overlooked, in large part because of its strange and often confusing character. In *The Rise of Politics and Morality in Nietzsche's Genealogy: From Chaos to Conscience*, Jeffrey Metzger devotes careful attention to Nietzsche's analysis of the origin of political society in the Second Essay and its intertwining with the development of morality and religion. Focused on how that account places Nietzsche's understanding of humanity in his larger conceptions of nature and the will to power, the book further considers how Nietzsche grounds his thought in the world as he presents it, and the strengths and weaknesses of Nietzsche's approach to this crucial moment in human development. This book will interest philosophers, political theorists, and anyone else interested in Nietzsche and his contribution to our understanding of how we became human.

Are Hegel and Nietzsche philosophical opposites? Can twentieth-century Continental philosophers be categorized as either Hegelians or Nietzscheans? In this book Elliot Jurist places Hegel and Nietzsche in conversation with each other, reassessing their relationship in a way that affirms its complexity. Jurist examines Hegel's and Nietzsche's claim that philosophy and culture are linked and explicates the various meanings of "culture" in their work—in particular, the contrast both thinkers draw between ancient and modern culture. He evaluates their positions on the failure of modern culture and on the need to develop conceptions of satisfied agency. It is Jurist's original contribution to focus on the psychological sensibility that informs the project of both philosophers. Writing in an admirably clear style, he traces the ongoing legacy of Hegel's and Nietzsche's thought in Adorno, Habermas, Honneth, Jessica Benjamin, Heidegger, Derrida, Lacan, and Butler.

Political theorists have long been frustrated by Nietzsche's work. Although he develops profound critiques of morality, culture, and religion, it is very difficult to spell out the precise political implications of his insights. He himself never did so in any systematic way. In this book, Tamsin Shaw claims that there is a reason for this: Nietzsche's insights entail a distinctive form of political skepticism. Shaw argues that the modern political predicament, for Nietzsche, is shaped by two important historical phenomena. The first is secularization, or the erosion of religious belief, and the fragmentation of moral life that it entails. The second is the unparalleled ideological power of the modern state. The promotion of Nietzsche's own values, Shaw insists, requires resistance to state ideology. But Nietzsche cannot envisage how these values might themselves provide a stable basis for political authority; this is because secular societies, lacking recognized normative expertise, also lack a reliable mechanism for making moral insight politically effective. In grappling with this predicament, Shaw claims, Nietzsche raises profound

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questions about political legitimacy and political authority in the modern world.

This book explores Friedrich Nietzsche's understanding of modern political culture and his position in the history of modern political thought. Surveying Nietzsche's entire intellectual career from his years as a student in Bonn and Leipzig during the 1860s to his genealogical project of the 1880s, Christian Emden contributes to a historically informed discussion of Nietzsche's response to the political predicaments of modernity, and sheds new light on the intellectual and political culture in Germany as the ideals of the Enlightenment gave way to the demands of the modern nation state. This is a distinguished addition to the series of Ideas in Context, and a major reassessment of a philosopher and aphorist whose stature among post-enlightenment European thinkers is now almost unrivalled.

In his first book, *The Birth of Tragedy*, Nietzsche observes that Greek tragedy gathered people together as a community in the sight of their gods, and argues that modernity can be rescued from 'nihilism' only through the revival of such a festival. This is commonly thought to be a view which did not survive the termination of Nietzsche's early Wagnerianism, but Julian Young argues, on the basis of an examination of all of Nietzsche's published works, that his religious communitarianism in fact persists through all his writings. What follows, it is argued, is that the mature Nietzsche is neither an 'atheist', an 'individualist', nor an 'immoralist': he is a German philosopher belonging to a German tradition of conservative communitarianism - though to claim him as a proto-Nazi is radically mistaken. This important reassessment will be of interest to all Nietzsche scholars and to a wide range of readers in German philosophy.

Nietzsche's impact on the world of culture, philosophy, and the arts is uncontested, but his political thought remains mired in controversy. By placing Nietzsche back in his late-nineteenth-century German context, *Nietzsche's Great Politics* moves away from the disputes surrounding Nietzsche's appropriation by the Nazis and challenges the use of the philosopher in postmodern democratic thought. Rather than starting with contemporary democratic theory or continental philosophy, Hugo Drochon argues that Nietzsche's political ideas must first be understood in light of Bismarck's policies, in particular his "Great Politics," which transformed the international politics of the late nineteenth century. *Nietzsche's Great Politics* shows how Nietzsche made Bismarck's notion his own, enabling him to offer a vision of a unified European political order that was to serve as a counterbalance to both Britain and Russia. This order was to be led by a "good European" cultural elite whose goal would be to encourage the rebirth of Greek high culture. In relocating Nietzsche's politics to their own time, the book offers not only a novel reading of the philosopher but also a more accurate picture of why his political thought remains so relevant today.

Political Writings of Friedrich Nietzsche is an anthology that gathers together, for the first time, the political commentary and writings found throughout Nietzsche's corpus. Included is an historical introduction which demonstrates that Nietzsche was an observer of and responded to the political events which defined the Bismarckian era.

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