

1. Record Nr.	UNINA9910956555603321
Autore	Roberts Tyler T. <1960->
Titolo	Contesting spirit : Nietzsche, affirmation, religion / / Tyler T. Roberts
Pubbl/distr/stampa	Princeton, N.J., : Princeton University Press, c1998
ISBN	9786612753466 9781400813117 1400813115 9780691059372 0691059373 9781282753464 1282753460 9781400822614 1400822610
Edizione	[Core Textbook]
Descrizione fisica	1 online resource (245 p.)
Disciplina	200/.92
Soggetti	Religion - Philosophy - History - 19th century
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references (p. [215]-223) and index.
Nota di contenuto	Front matter -- Contents -- Acknowledgments -- NOTE ON TEXTS AND CITATIONS -- Introduction: NIETZSCHE AND RELIGION -- Chapter One. Too Much of Nothing: Metaphysics and the Value of Existence -- Chapter Two. Figuring Religion, Contesting Spirit -- Chapter Three. Nietzsche's Asceticism -- Chapter Four. The Problem of Mysticism in Nietzsche -- Chapter Five. Ecstatic Philosophy -- Chapter Six. Nietzsche's Affirmation: A Passion for the Real -- Conclusion: Alterity and Affirmation -- BIBLIOGRAPHY -- INDEX
Sommario/riassunto	Challenging the dominant scholarly consensus that Nietzsche is simply an enemy of religion, Tyler Roberts examines the place of religion in Nietzsche's thought and Nietzsche's thought as a site of religion. Roberts argues that Nietzsche's conceptualization and cultivation of an affirmative self require that we interrogate the ambiguities that mark his criticisms of asceticism and mysticism. What emerges is a vision of Nietzsche's philosophy as the enactment of a spiritual quest informed

by transfigured versions of religious tropes and practices. Nietzsche criticizes the ascetic hatred of the body and this-worldly life, yet engages in rigorous practices of self-denial--he sees philosophy as such a practice--and affirms the need of imposing suffering on oneself in order to enhance the spirit. He dismisses the "intoxication" of mysticism, yet links mysticism, power, and creativity, and describes his own self-transcending experiences. The tensions in his relation to religion are closely related to that between negation and affirmation in his thinking in general. In Roberts's view, Nietzsche's transfigurations of religion offer resources for a postmodern religious imagination. Though as a "master of suspicion," Nietzsche, with Freud and Marx, is an integral part of modern antireligion, he has the power to take us beyond the flat, modern distinction between the secular and the religious--a distinction that, at the end of modernity, begs to be reexamined.

---