



HOW TO BE AN ETHICAL MAN BY FRIEDRICH NIETZSCHE

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Abstract- Friedrich Nietzsche thinks that morality means transformation of self. He suggests that the real transition of self is prime duty of an ethical man. An ethical man is a unified entity who can sublimate the conflict among the drives. An ethical man needs strength like a superman or overman to control his conflicting drives. Nietzsche suggests that human self is not a fixed, unchanging identity self is something which is always in a motion of change. Ethical man is a strong and self-created person who accepts this self-transition process. In this paper, I would like to focus on the notion of Nietzsche's ethical man.

Keywords- *Übermensch*, master and slave morality, democracy, psychological unity.

Introduction- Friedrich Nietzsche's philosophy is the result of his life experiences. He learned from his early struggles that public pity does nothing to alleviate the worst aspects of life. However, he discovered that compassion weakens individuals and is thus the adversary of our lives. Therefore, Nietzsche criticizes feelings such as sympathy, pity, or compassion because he believes that they are the causes of individuals becoming weak and docile by limiting their potential for strength and power. Nietzsche aims to portray a person as superhuman. He refers to a superman as an *Übermensch*.

The possessor of the free will is considered as great men. Nietzsche's concept of reaffirming human nature is possible through creating a qualitative change in nature following the tendency to increase the feeling of power. It is very much related with his existentialist approach that appreciates self-transition. In this paper my focus is to understand the characteristics of *Übermensch* whom we can mention as an ethical man also. Nietzsche thinks morality means transformation of self that's why I consider his superman as an ethical man. In this respect I will focus on his notion of morality – master and slave morality, rejection of the democratic system and the psychology of an ethical man.

According to Nietzsche the ethical man is the higher man or *Übermensch* of the society. He believes that the ethical man possesses unbound power of freedom that he uses to overcome the obstacles of his day-to-day life. The ethical man makes himself free from his own impulses and passions to reach at his ultimate goal of Self-overcoming. He uses power of his will to control his impulses. Thus by freedom Nietzsche refers to self-control.

Since freedom is linked with self-overcoming or control of the impulses, it cannot be achieved completely and be pursued constantly through building a new value or creating new ideas. Since Nietzsche believes that self-transition has no ultimate end, this process never finds satisfaction as people have to fight against all those obstacles that he encounters in his everyday life in his social and personal environment. This environment where an individual is born is considered as fate by Nietzsche. He argues that historical, social, psychological, and even biological elements influence our life. These influencing factors are called fate as they are not chosen by the individual and the individual is unable to change it. The individual has to take the decisions of his life accepting the conditions or limitations made by his fate. Though he cannot control his fate, his active control is desirable over his drives when he is taking the decisions of his life. According to Nietzsche, a person is a conglomeration of several opposing urges. Like fate, drives are unchosen factors. And balancing the competing urges is a challenge for an ethical man. An ethical guy is the type of person who can achieve autonomy by balancing his desires. An agent has a number of unidentified urges that attempt to influence the person. However, an ethical man should unite as a single organism for a true change. If a person can effectively regulate his opposing urges, the conflict between them can be subdued or muted. The self is not an immutable, permanent identity. On the other hand, he is a powerful self-made individual who may undergo self-transition.

Being autonomous requires having an unwaveringly strong will that demonstrates the bravery to manage all competing desires and crisis situations while upholding moral principles. Man is regarded as a fighter when he has the capacity or talent to battle against unwholesome surroundings thanks to autonomy. The amount of obstacles somebody must overcome in order to exercise his freedom is a measure of that freedom. If a person has the spirit to guarantee his freedom, we can confirm his existence. To accept someone as an individual means to acknowledge that his life's destiny align with his fate. Nietzsche therefore counsels to love destinies.

An autonomous self finds its true joy by using freedom to manage his fate. This autonomous individual or ethical man is well known for his strength. He is aware about his personality that helps to balance conflicts between the inner drives. This typical character accepts all external and internal conditions as true conditions for the creation of a new self, to give a new meaning to existence. In this journey of self-transition the superman never acts as a passive subject. He tries to make changes ignoring the fates that contradict his transition to another level. Here we can say Nietzsche tries to come out from the notion that fate determines our destiny. In Nietzsche's view human being is a collection of drives, desires and fates. The autonomy of a free agent attempts to evaluate his existing set of values and forms a new set of values for his own. The capacity to develop new values guarantees the individual's ability to regulate his impulses and wants. Therefore, a weak individual is never a man of integrity. The strength of an ethical man is demonstrated by his ability to manage his urges and remove obstacles in order to achieve his goals, not by his ability to restrict the freedom of others. He therefore turns into the epitome of moral excellence.

Ethical man and master morality-The innocuous weapon of morality is the willpower to conquer the challenges. Few people only develop the mental fortitude to apply this willpower to alter their surroundings and

the social climate. According to Nietzsche, there are two kinds of men in society: the so-called herd, or average or common men. They never consider bringing about any social change and live according to the established system. Slave morality is the morality of the general populace. The other type of morality is master morality. Possessors of master morality are like cox of any change. Master uses his strong will power and by virtue of this he creates values. That is why Nietzsche thinks the moral view of the strong man or ethical man of the society is called master morality. Power, nobility, and independence are the characteristics of master morality. On the other hand slave morality or herd morality appreciates sympathy, kindness, and humility. In his book *On the Genealogy of Morals*, Nietzsche elaborately discussed about the differences between slave and master morality. There are two fundamental categories of people: those with strong and focused drives and those with weak and diffused drives. As a result owner of weak diffused and dispersed drives display slave psychology; whereas possessors of powerful and focused drives display master psychology. Traditionally the terms 'slave' and 'master' have different connotations. The strong ruling elite determines what is valuable and beneficial for the whole community, and slaves are essentially subservient to their masters. The term "master" class denotes supremacy, confidence, and pride in one's physical prowess, intelligence, and skill. The lower-class, undignified members of society, known as slaves, are powerless to fight against their enslavement. As a result, they denounce the aggressive and arrogant ethics of the rulers for being oppressive and unfair, and they promote qualities like humility, meekness, and sympathy.

The conflict between the moral norms of slaves and masters has a long history. Christian slave morality expanded throughout the Roman Empire, master morality was historically overthrown. Master morality predominated history at first, but it progressively waned as slave morality evolves. Slave morality is currently dominant, and there is much evidence for this. Slave morality is currently winning, because of the cultural domination of socialists, Democrats, Judeo-Christian priests, egalitarians, and others. Nietzsche is adamant that the supremacy of slave morality poses a threat to human progress. Therefore, it is necessary to revitalize either the master morality or a fresh version of it. But we have to remember that his notion of master morality is different from the traditional view. Nietzsche claims that the democratic revolution is the collective degradation of humanity and denounces the triumph of slave morality in the West. He believes that the morality of slaves posed an immediate threat to contemporary society. He, however, does not really endorse either slave or master morality. He really deems that it is the high time for evaluation of our values. The process of evaluation is helpful for rethinking of our natural inclinations. This is an appeal to the higher morality which insists to rethink about the actions of the great man, who have created their own morality. Nietzsche is in favour of affirming individuality. Slave morality, on the other hand, is the antithesis of self-affirmation. According to him, slave morality is the morality of the weak. Indolent people prefer slave morality as it brings mental peace to them, it corresponds to their temperament. Slave morality appreciates concepts like equality, charity, humility, and sympathy. People with these traits lead life weakly and cowardly. Weakness stifles human strength and drives people toward an unauthentic way of living. People are unable to realize their full potential because of such attitude. Nietzsche refers to the morality of strength as master morality. Anything that is deemed strong and noble is good in his eyes. One of the main traits of master morality is creativity. Master morality always values the development of new concepts. A superman knows what real life is all about and is constantly happy,

energetic, and optimistic about his life. Therefore, a guy who possesses master morality is an *Übermensch*, or ethical man. A great man who cultivates his own morals and invokes the greater morality that directs his actions is always a master. A master is typically suggested to be noble. Nonetheless, a hierarchy or order is established among society's members by these two types of moral qualities. Nietzsche's moral hierarchy distinguishes between low, or common, men and noble, socially powerful individuals.

Some Indian and Western thinkers, including Nietzsche, acknowledge this order in people's moral attitudes. I want to bring up two names in relation to this: Manu, an Indian philosopher, and Plato, a famous Greek philosopher. Greek philosopher Plato categorizes humans into three classes in his book *The Republic*. These groups cooperate to govern society justly, although they differ in their abilities. Producers, Auxiliaries, and Guardians are these three categories. The working class makes up the producers. The largest class is this one. They produce goods and provide services, such as farmers, craftsmen, merchants, and artists. Auxiliaries are military and law enforcement personnel. They protect the society or country from outside attacks. Guardians are the rulers like king, queen and philosophers who govern the society and resolve the disputes also. Guardians are educated in mathematics, astronomy, and metaphysics. Socrates says that guardians must be philosophic. Guardians are qualitatively highest class of the society. The basis of this social order is the psychology of the person, according to which the soul consists of three different parts: reason, spirit, and desire. The ranking of life forms in Plato's theory makes it clear that a truly good life is incompatible with a life where people spend a considerable part of their time with activities. This is true even for more demanding activities such as those of artists or architects. He only gives supremacy on contemplation and thinks the life of philosopher is the best life as he is the only one who is capable to acquire knowledge of the truth. It means Plato only cares for the members of the highest class. But Nietzsche's assessment does not follow Plato's method that only entertains the elite class. In contrast, Nietzsche focuses on the modern nation state, which is formed in the transition from the middle Age to modern times. He talks about human ability of creation. Similar to Western philosophy, Indian philosopher *Manu* states in his *Manu Samhitā* that individuals are classified according to their natal family name. However, Nietzsche does not distinguish between a master and a slave based on caste or place of birth. He bases his distinction on the capacity for willpower. His denial of God's existence and his attempt to disavow Christian traits like humility and pity show that he places a higher value on willpower. Nietzsche points out that whereas the noble master wants to rise above his mediocrity, the slave tries to force its values on everyone.

The division which Nietzsche asks for is called order rank. In his theory of order rank, Nietzsche expresses his disrespect to people who are blind followers of Christian norms. As an existentialist Nietzsche criticizes the Christian value system as he compares it with slave morality that indicates denigration of life. Nietzsche gives example of Roman society and he says that though this society is grounded on master morality, but this morality eventually disappears when slave morality of Christianity spreads over ancient Rome and dominates the whole system. He also mentions that the general tendency of any moral system is to favour common good. But it is a futile effort to determine good for all people by one standard. All are not in same position and so the notion of good and bad cannot be same for all. For this, Nietzsche moves away from the traditional moral views or Christianity. To sustain his existentialist viewpoint and the theory of ethical man he criticises slave morality.

Relation between Ethical man and Democracy- By recognizing the existence of an order rank between master morality and slave morality, Nietzsche challenges the notion of equality. He asserts that human beings do not all have the same potential. The concepts of equality and universality are thus just idealistic. However, democracy is rooted in these illusions. Because democracy requires equality in order to be independent. A necessity for democracy to be a successful system is agent equality. In this sense, all citizens are equal. But Nietzsche's concept of superman always demands a hierarchy among people in respect of their ability. So, according to Nietzsche, treating everyone equally is democracy's worst mistake. Human nature is against it. He asserts that since the French Revolution, the ideas of political and social equality have been ingrained in society's members. By claiming that equality stifles the possibility for the fine qualities of European man to grow, the European contemporary democratic movement is against equality. Nobility, in Nietzsche's view, is a reflection of the unique qualities that originate from personal principles. Diversity and distinction are socio-political realities as well as philosophical ideas.

The hierarchy or order rank, which is a sign of mastery or nobility, is indicated by the differences between persons. Equal rights are the antithesis of difference. In this instance, the Nietzschean viewpoint holds that while freedom and equality are concepts of high class civilization, they undermine the need for oppression, enslavement, and service. Although democracy encourages the ideas of freedom and equal rights for all, but these ideas are contrary to the notion of superior men or ethical man who possess great integrity and inventiveness. In Nietzsche's view a noble or aristocratic man must have a deep regard for his misfortunes. He enjoys his misfortune and even takes pride in it. This is due to the fact that the misfortune he encounters is a result of the specific enemy he meets. In contrast to the slave, the ethical man takes pride in his adversaries. The ethical man takes satisfaction in the unique qualities of his enemies, such as their courage, position and prestige, and intelligence. Because of his hardship, he is a unique individual. Life would be passive and there would be no opportunity to demonstrate integrity if it does not face any obstacles. Thus, misfortune and the enemy are important stages of a journey. An ethical man is one who accepts life's injustices with delight and does not seek to remedy them by idealistic ideas of global equality. When ethical man considers him fortunate for having adversary situations in life, the slave has no sense of gratitude towards the creator of his miseries. As he never thinks to overcome the slave condition, he is unable to appreciate the beauty of particularity. However, Nietzsche thus states in his writings that democracy and equality will invite a huge disaster for humanity as it supports slave morality. He believes that democracy and equality are the worst, not the finest, ideals. He understands that equality and differences cannot be reconciled. This is the primary justification for Nietzsche's opposition to socialism and equitable democracy. Since democracy and equality are ideas that point to something ideal and beyond the actual world, Nietzsche hates them. Nietzsche claims that as slaves and base men never think to develop new values, they are ignorant of any aesthetic sense too.

Nietzsche is not an anarchist, however, because of this. Since anarchy suggests a different ideal, he is also against it. All things considered, he rejects ideas and theories that assume anything other than reality. Why is he against all that? Because he thinks that ideas and theories that promote an idealistic perspective are an illusion and a denial of reality. According to Nietzsche, people create illusions by conjuring up concepts. Democracy is

only a concept. It has nothing to do with reality. According to Nietzsche, democracy is directly linked to nihilism and is a continuation of Christianity. If we reject this idea, we might accept the idea of the *Übermensch*, or ethical man, who possesses a special mental unity that allows him to establish new ideals.

Psychological Peculiarity of An Ethical Man- Human potentiality is suppressed and the process of mental union is interrupted by the traits of conventional morality or religion. According to Nietzsche, personality weakness is a form of incapacity that makes it difficult for a person to express their individual spirit. We all possess an inner creative energy that is exclusively our own. This could be referred to as self-content. According to Nietzsche, this creative impulse shows forth as deeds. One needs the presence of an integrated self or psychic wholeness in order to express creativity. The unorganized drives are stabilized by this integrity. Being entire or united gives one power, aids in controlling unforeseen circumstances, and allows one to express their distinct personality or content. Thus, if a person fails to handle any difficult situation then it is proved that the individual is a fragmented entity and his outer form fails to correspond to his inner form. Such a futile self fails to plan anything new and possesses no tendency for self-transition. Only the strong personality person is capable of imposing self-discipline that is required to face the challenges of life and for channelize his internal energies or will to power.

According to Nietzsche, a weak person has a fractured self that is emotionally weak and unable to trust its parts and strengths. A person who has a weak personality is forced to cede their individuality to other factors, such as the state, authority figures, or religion. At that point, the person is unable to showcase his abilities. In this state, the individual learns whatever the authorities tell him. He believes that his appropriate attitudes and responses are derived from the revelation that the authority dictated. Without expressing his authentic personality outwardly, this person becomes a role player and no genuine inwardness which he bears is revealed. The individual becomes a blunt entity who suppresses all its inward energies and all of his outward actions are just blind imitation of revelation given by the outside force. Nietzsche proclaims that in his time he notices this kind of weakness in Germany. Their sensibility has been ruined by disciplines that have spun a confusing web of concepts and abstractions that, instead of helping a person mediate his relation to reality, creates a total disorientation within him. According to Nietzsche, we must revive our ability for completeness in order to combat this state of numbness and return these cultures to their real core. Because he believes that the individual who is able to experience totality effectively maintains a justified life, Nietzsche emphasizes this issue. According to Nietzsche, the disjunction between the inner self and the external action demonstrates how weak the self is and how its external manifestation does not match its inside capacity. Therefore, a person must truly realize who they are or what makes them special in order to communicate their inwardness successfully. The key prerequisite for self-transition is this genuine self-realization.

Conclusion- Thus Nietzsche claims that true realisation of inner-self is a necessarily determining factor which helps an ethical man to apply his freedom and to continue the process of transition. This process of self-transition is the definition of ethics to Nietzsche.

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