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Good and Bad, Good and Social Necessity

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Introduction

Man wrestles with good and bad, or, in the purview of Nietzsche's good and bad, the invigorating and the humiliating. For his manhood be questioned; he, who allows such doubt to be cast, is the bad in which the aristocratic point of view describes.

Yet, many ascribe a toxicity to this visceral, near self-preserving thinking, a fear and escape from humiliation as social necessity. But what occurred for man to hide from social necessity? And, moreover, why did a social necessity develop? One could link the creation and eventual destruction of social necessity to the Enlightenment, and the rapid loss of the individual found after; however, for the purposes of this book, the Enlightenment is simply a piece for man to secure and dominate such social necessity.

Social necessity does not inherently seek self-destruction as in the Enlightenment **dialectic enlightenment** - it, of course, developed out of the self-preservation, socially, of the individuals that constitute it's development. Thus, when the individual is destroyed, social necessity is destroyed.

