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Preface

The people of slave morality will use Nietzsche's concept of the ascetic ideal in the Genealogy of Morality to cause humanity's own degeneracy into an era of a new vulgarity, hatred, and weak social progression because this ideal condemns our instinct to conquer our highest vitality and strength in order to one day overcome ourselves and progress as rational and social animals. The ascetic ideal was invented by the person of slave morale, an everyday human who has been oppressed by the people of master morale which therefore makes them resentful of this noble/aristocratic figure. In response, the slave has orchestrated a resistance to the master by inventing the ascetic ideal in order to reverse the meaning of the concept of good as belonging to the noble and strong and invert good as belonging to the people of slave morality who view good as pureness and a negation of human instinct. The people of slave morality have had their will imposed on them by the person of master morality for centuries on end in multiple cultures and histories. The ascetic priest, who is born from nobility, utilizes the ascetic ideal in order to gather a following as a kind of ammunition to punish the master. He or she does this so that they can one day oppress the master and take their place. "I suffer. Someone is to blame for this."

(Nietzsche Third Essay section 15) Nietzsche describes the slave as a sick and degenerate human in the eyes of the master figure. To the master figure, imposing one's will on the slave is justified because they believe their belonging to the nobility gives them that right. This is represented in The Genealogy of Morals when Nietzsche says, "It is possible to conceive of a society blessed with so great a consciousness of its own power as to indulge in the most

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aristocratic luxury of letting its wrong doers go scot-free.” (Second Essay section 10). This statement presents the idea that society can reverse its cycle of degeneracy by using one's will to power as a luxury since that society would relish in the nature of domination and strength rather than resent it. Having one's will imposed on would not be seen as an evil because this person would not have a resentment that wills for the sake of subtle revenge. We have seen the reversal of this concept in the modern age. The slave, herd, priest has developed a weapon to get back to the master. That weapon would be the ascetic ideal. It is through the ascetic ideal that the slave will one day subjugate the master only to become the new master. What used to be good is now the new evil. Evil is strength, and goodness is weakness. This new definition of good and evil is going to drive humanity to ultimate complacency while warping our moral evolution because it teaches us to be disgusted with things that aid our well being like power, vitality, and the will to generate the potential of our ultimate flourishing. This is to be undone so that humanity can evolve and one day overcome themselves. The slave morale's ascetic ideals will breed a new generation of people who will be sensitive, negating and pessimistic; all while adopting a perspective on life which wills to believe that what is good and natural for us is vulgar, absurd, and paradoxical. This will reverse our evolution into ultimate degeneracy and complacency because it rallies against human instinct. This has caused the social progression of humanity to be led into an era of weakness and hatred much more vulgar than the person of master morale would have been capable of committing. Therefore, our ideas are to be exclusive upon each individual so that we are not swayed into thinking through someone else's lens but one that is

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unique to our own experience. This type of person would use other people's knowledge as a way of imposing oneself onto each other through an orderly, well established, competition friendly, and respect of each person's style of debate that would encourage the development and progression towards our understanding of what good and evil means and how it came to be. Every person would have their own ascetic ideal in order to reverse the degeneration that happens when more than one person follows the same ideal. This would eventually make stronger people for a stronger society where our ultimate potential awaits us.

Ascetic Ideals and the Degeneracy of Modern Humanity

In the Genealogy of Morals, Nietzsche introduces the priest character and how they are a person of slave morality born under nobility. This person is a spokesperson for the herd because the priest embodies the ascetic ideal as a means of converting those who have been oppressed. Through years of oppression a type of resentment is born against the master, so the oppressor invents a belief system to target the oppressor in order to bring them to justice. Once the foundations of the belief system have been solidified by the ascetic priest, then he or she is ready to preach their belief to another person in hope that they too will resonate with their experience of being oppressed by the master. When the people of the herd resonate with the priest's belief structure, then the priest has gained a following. The belief system spreads as more followers subscribe to this ideal because people need other people's validation in order to legitimize the effectiveness of the ascetic ideal. To these people who have been oppressed, something is better

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than nothing. According to this person, in order to make the ascetic ideal a success, the oppressor must one day become oppressed. That is because in the eyes of the person of slave morale, this oppressor has hurt them, and they are going to suffer under their will one day. “They are an attempt to imagine themselves as “too good” for this world, a holy form of orgiastic excess, their chief tool in the fight with their enduring pain and boredom; among the clergy they are the essential priestly belief, their best instrument of power, and also the “highest of all” permits for power; finally among the saints they are a pretext for hibernation, their *novissima gloriae cupido* [most recent desire for glory], their repose in nothingness (“God”), their form of insanity.” (Nietzsche What do Ascetic Ideals Mean? Section 3). Good and evil are interchangeable concepts that have changed over time. According to Nietzsche, The origins of the word good goes back to the nobility since they believed themselves to be better than the people of the herd. What was bad to the nobility were people in lower castes since they represented people who were not as good as they believed themselves to be. In this morality, the people who are good are justified to cause harm against those deemed as bad. This is master morality. The people of the lower castes saw the nobility as bad since they were harsh and imposed force against their will. As a result the lower caste people developed a new good which was opposite from the brutal nature of the nobility. This new good saw goodness as purity, free from vices that imposed force against other people’s will. This is slave morality and its driving force is resentment towards the master. A belief structure came from this new idea of good and evil. This belief structure resents the fact that life is brutal and unforgiving whether it is Judaism,

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Christianity or anything that condemns the individual in hope to one day capture the master and order them to be ostracized from the rest of society.

Over time the priest becomes powerful after he or she gains so many followers. The herd recognizes its strength in numbers. 100 people of slave morale can take down 5 people of master morality because there is power in collective efforts. A person does not lead an army alone. People need other people to network and build empires in order to rally and protest their idealistic agendas onto others as a means of it one day becoming a new norm for people to obey. The priest gathers a crowd because they have an ideal strong enough for people to follow and listen. This is often due to the fact that the priest figure has a similar outlook in relation to the experiences and circumstances that have happened to the people they are trying to convert. This alienating, and what appears to be a meaningless existence, is too much for the everyday person to bear. The priest finds followers based on people who need something to hold on to whether it is a religious belief or any ideal that helps direct how one “should live a good life” opposite from the evil nobility. Some people are too complacent in developing an ideal of their own and so adopt another person’s ideal, set it in stone, and never add anything that is unique to them. This kind of practice condemns the human spirit to develop an ideal manifested from their own experiences and reasoning. An ideal capable of opening a window for the individual’s ultimate advantage. One person’s ideal is subjective to the next person. Having a large group of people believe in the same thing prevents people from expressing themselves creatively. This is part of what will speed up our degenerate complacency. The priest is fine with humanity being in

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degeneracy as long as the brutal beasts of the nobility are brought to justice. After having so many followers, the priest becomes the new master. What many do not realize is this new master has the potential in being ever more hateful, cunning and destructive in ways the original master would have never been able to conceive. This can be seen in the Catholic church where a castration of our natural instinct has been the cause of several priests to engage in acts corrupt beyond measure. The difference is this type of evil is much more grotesque than the master's since it is negating in nature, forbidding the things about life that have rewarded great empires to flourish like the Greek Empire. Things like sex, vanity, and pride, to name a few. Instincts that give us life and a sense of well being are deemed inappropriate to the Catholic church, and so they have created a war against life itself as Nietzsche has said. We end up believing ourselves as evil and we punish ourselves for it. This is clearly an unnatural, degenerative function of modern humanity. "After Christian truthfulness has drawn one conclusion after another, it will finally draw the strongest conclusion, that against itself; this will, however, happen when it asks itself, 'What does all will to truth mean?'" (Nietzsche Third Essay Section 27)

Slave morality has the potential in being more hateful, petty, oppressed, and cunning in ways the master never could have had the capability of committing. To the master, imposing one's will over others gives them strength and a sense of dominance and flourishing. This type of morality is in harmony with the brutal nature of reality. Life can be seen as unforgiving since it rewards the strong over the weak. The master knows this and does not try to go out of their way to condemn this fact of life. It is the degenerate person who finds this reality to be

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nauseating and so creates an ideal to escape this nausea of living. This person simply cannot accept that they are weaker than the master in more ways than one. A resentment is therefore created against the master which is the driving force for the slave's ascetic ideal. The slave simply will not tolerate being exploited by the master anymore and longs for revenge. This revenge happens in a subtle way since the slave views strength differently than the master. "Popular morality separates strength from the manifestations of strength, as though there were an indifferent substratum behind the strong person which had the freedom to manifest strength or not." (Nietzsche Third Essay Section 1). This phenomenon can be seen in individuals who portray characteristics that are passive aggressive. These people have alternative routes in getting back at the person they resent. One way is to not be like their oppressors in any shape or form. Free from their natural tendency to express anger, lust, vanity, greed, or any other way of living that the nobility flourishes from. Telling a person they are not allowed to have any kind of indulgences like eating meat, mating, having pride in oneself, or expressing who they are as humans often results in that person resenting life itself. Not being able to participate in the part of existence that gives us the potential for our highest happiness and strength naturally makes people despise those things since they never got to participate in them. This can be seen in kids whose parents don't let them go to public school, swear, or overindulge. Eventually, these same kids long for the moment they can meet kids who aren't in private school since they partake in behaviors such as being exposed to diversity, learning to network, and function in the real world. Something they so strongly lack. We do not like feeling left out of the fun. The slave deems their

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ideal life to be superior than those who indulge in life's excesses. In the eyes of the person of slave morale, a person who abstains from the excesses of living is often seen as a purer and better person than a person who does so. According to this ideal, the person who indulges in sexual acts is sinful and is therefore evil even though sex is a natural part of life. The things that make us who we are are seen as evil where punishment and pureness is the only thing that can save the followers of the ascetic ideal from eternal suffering and pain. "Man, the bravest animal and most prone to suffer, does not deny suffering as such: he wills it, he even seeks it out, provided he is shown a meaning for it, a purpose for suffering." (Nietzsche Book Three Section 28). On the contrary, we should embrace suffering in order to motivate ourselves to become better rather than to weaken one's will and cause alienating desperation in people. The slave morality resistance have rallied together in order to push this agenda for the masses to follow. The priest knows this is the only way he or she can one day take down the master. Overtime, humanity will become sick of their own instincts and the people who still relish in them for their own good will be burned at the stake.

The master and slave morale phenomenon has taken an extreme turn for the worst in recent years. There are many examples of the master and slave phenomenon in American culture. It is most notably represented in organizations such as Aryan Nation and extreme Black Lives Matter militia groups. Both are examples of ideal structures that have both elements of master and slave morality. The resentment of the African American against the Anglo Saxon is

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prominent in American culture because this resentment is directly correlated with the history of the master and the slave. Slavery, classism, segregation, police brutality, are all forms of oppression that the African American experienced during the course of American history. The white slave owner justified their oppression against the slave because they firmly believed they were a better type of person who was allowed to exploit “other humans” for the sake of their own benefit. Police who abuse their power to cause harm to minorities have justified the fact that wearing a blue uniform means they are entitled to their right to impose their own will on others. This is often because many cops have been oppressed and developed a type of resentment which motivates them to enforce the law as a way of taking a jab back at society. This is how slave morality becomes master morality. Several bad apples have justified the fact that wearing a badge means they can redefine good and turn it into an evil. This is a weak and sick person who resents rather than protects. The people of Aryan Nation have justified their belief structure based on the fact that their morality believes itself superior because of their white skin while the extreme follower of Black Lives Matter despises this notion because it is an ideal that is conflicted with the suffering and oppression of their people. A type of tension and hatred is born between the followers of these separate ideals. This tension will one day destroy us because any form of terrorism has the capability of transforming a person of slave morality into a new version of master morality. This is corruption at its purest form. We have already seen this happen in the Middle East’s holy wars. The slave wills to one day get revenge on the master. There is no doubt that America could re-enter a new civil war in the years ahead. Our difference in idealism will

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lead us to cause our own destruction. “Under what conditions did man invent the value judgments good and evil? And what value do they themselves have? Have they up to now obstructed or promoted human flourishing? Are they a sign of distress, poverty, and the degeneration of life? Or, on the contrary do they reveal the fullness, vitality and will of life, its courage, its confidence, its future?” (Nietzsche Preface Section 3)

The social justice warrior is the modern day subscriber to the ascetic ideal because they promote the idea that the oppressor needs to be brought to justice because their will to impose the herd has caused innocent people suffering and oppression. According to this morality, the master deserves to be punished and they want to be the one to orchestrate it. This person believes their morale is superior to the master’s morality because they are harmed and disgusted of the vitality it brings. They must therefore expose the oppressor for everyone to witness so that society as a whole castrates them. This is why cancel culture attempts to end the careers of individuals who have “offended” a certain demographic by de-contextualizing a statement the person has made in the past. “An attempt to see themselves as ‘too good for this world, a saintly form of debauchery, their chief weapon in a battle against long-drawn-out pain and boredom” (Nietzsche Third Essay: Section 1). The SJW movement increases more and more daily, and the people who oppose this counter-culture are growing more hateful of the SJW’s imposing their agenda onto everyone around them because they feel their sense of liberty and individuality is being prohibited. Americans do not tolerate people telling them what to do and how to think since we are a society that values freedom and individuality. The far right person with master

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morality finds the SJW to be a nuisance and sensitive creature without any grasp on how the world works while the far left extremist will often find far right people to be a repugnant and disgraceful human being who deserves ostracization. Both sides will not tolerate the other resulting in their own type of slave morality for one other which weakens and degenerates the productivity of the social and political progress in the United States. No one knows how to properly contest with each other's differing ideals and so we enter a pre-Homeric age in American culture where society no longer knows how to debate in a structural way. We the people degenerate by our own savage resentment and hatred of people in our own country. We the people end up hating ourselves. "If we take away the contest from Greek life, we gaze immediately into that pre-Homeric abyss of a gruesome savagery of hatred and pleasure in destruction." (Nietzsche Homer's Contest Section 178)

A slave morality resurgence has come about recently due to the internet producing faulty information for the masses to absorb. This phenomenon is similar to the theory of "Idle Talk" by Martin Heidegger. The idea of Idle Talk is related to how when information reaches a certain amount of people, then the narrative distorts and becomes misinterpreted. We have let social media cloud our political and social reasoning because anyone and anybody can expose misinformation to a large audience. There are all kinds of pointless discussions happening as I type this that are manifestations of a culture willing their ascetic ideal against the oppressor. Examples can be seen in cancel culture, outrage culture, defenders of cultural appropriation, modern day extreme feminism, abusers of the Me Too movement, and BLM militia groups.

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What all of these cultures have in common is an ideal in response to the oppression that has been caused and so the weapon needs to be turned back to the master in order to cause them their punishment and ostracization. We have become bored as a society to the point that we are invested in canceling authors like Dr. Seuss for his racist and outdated propaganda animations he once used to make. While I agree that these cartoons are dated and distasteful, I certainly do not think wasting our time cancelling a dead person is of much importance than issues related to capitalism, classism, homelessness, climate change, our broken economy, etc. The will to punish dead noble figures over pointless and obscure matters is much more exciting than discussing things that matter in a logical, agreeing to disagree manner. What happens is that the issues that matter become overlooked. The motive behind the attempted cancellation of people like Dr. Seuss for racist cartoons and Eminem for misogynistic lyrics is to target the master by gaining ammunition of followers in order to collectively ostracize anybody who offends them. This is a war against free speech. A person who is far left or far right can log into social media and find people who they agree with. The agreeers post similar things they all believe in. A type of “they self” can be seen on these sites where a person’s sense of being and identity is related to a certain trait that a subgroup shares. Most liberals believe in gun control and are pro-choice while conservatives support the opposite. “Everyone is the other, and no one is himself,” (Martin Heidegger Being and Time) People subscribe to an ideal and abandon their freedom of expression by thinking like everybody else. This is dangerous because it creates a war of ideas. Both sides resent each other to the point where we are going back to the dark days prior to the

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1950s where the hatred and tension of our nation began to crumble. “What if the opposite were true? What if a regressive trait lurked in ‘the good man’, likewise a danger, an enticement, a poison, a narcotic, so that the present lived at the expense of the future? Perhaps in more comfort and less danger, but also in a smaller-minded, meaner manner?...” (Nietzsche Genealogy page 393)

Why is it that everywhere I look, I see people that have lost touch with any sort of reasoning and rationale? Why can't anybody listen to each other? Why are we screaming in our megaphones into our enemy's ear? The human creature should develop rivals who tolerate those who think differently. We are raising a generation of debaters who do not know how to properly debate. People are so strung up in their resentful ideals given to them in their experience of the world and have yet to question why they think the way they do. Should I join the masters or should I side with the slaves? Would stepping away from both ideals lead me to nihilism or can I overcome that which sways me to think a certain way in order to invent a better meaning of good and evil that pertains to me? Is this what Nietzsche means when he wants us to be a dangerous free thinker? To perhaps learn how to laugh and tolerate the absurdity of existence? To make peace with one's own resentments. To truly be greater for the sake of humanity's evolution and progression. In order to do this, the ascetic ideal must belong to each individual and each individual alone. One would need to master one's own ideals in order to overcome their old ideal and produce a new worldview pertaining to their own experiences. The master and slave phenomenon can be seen everywhere you look. it is in our experience as social creatures who

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assert dominance based on the distinction one makes based on power, races, accents, etc. Humans have a way of making a distinction of oneself from the other as Sartre would have described in *Being and Nothingness*. We know ourselves because we are good at pointing out people who are not us. We can say scientifically that race makes no difference on whether one is a different type of human or not. We are all human. It is important to remember this when one becomes resentful of a master figure imposing their will against others to their advantage. We all have an instinctual desire to one day become the nobility despite our resentment telling us otherwise. “It is absolutely impossible for us to conceal what was actually expressed by that whole willing, which was given its direction by the ascetic ideal: this hatred of the human, and even more of the animalistic, even more of the material, this horror of the senses, of reason itself, this fear of happiness and beauty, this longing to get away from appearance, transience, growth, death, longing itself - all that means, let us dare to grasp it, a will to nothingness, an aversion to life, a rebellion against the most fundamental prerequisites of life, but it is and remains a will! ... And, to conclude by saying what I said at the beginning: man still prefers to will nothingness, than not will . . .” (Nietzsche Third Essay Section 28)

On the contrary, the master morale phenomenon has the issue of monopolizing oneself in order to oppress the masses. The one percent has invented, “The production of too many useful things for too many useless people,” as Karl Marx once said in *Human Requirements and Division of Labour Under the Rule of Private Property*. This causes the proletariat who is

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alienated and dissatisfied to rally against the bourgeoisie only for the cycle to repeat over and again. This is a natural order of life. In nature, one animal's pleasure is another animal's suffering. It is a hard pill to swallow for the slave to understand their ascetic ideal is escaping this fearful truth. What is often viewed as the cold hearted fact of life should be embraced through one's strength rather than to fear it out of a weakness of character. What the master may not realize is that the slave is slowly brewing a plan for them that will work its way out in the long term. Eventually the people of the Aryan Nation will have to bow down to Black Lives Matter militia groups. Jeff Bezos and Mark Zuckerberg will be put to trial by a resistance aiming to wish them away due to the exploitation both have caused on Amazon workers and Facebook users. White privileged men will be held accountable for being fascists who sexualize women and abuse their power over others most notably against people of LGBTQ+, minorities, and anyone they claim to be as the "other". The people of America will turn their back on their own leader who misrepresented their meaning of good and evil. The people will be allowed to question their own authority if they are not satisfied with them. Once the master is eradicated, then the slave can sleep at night only to wake up the next day realizing that a new ascetic ideal will one day turn against them in a never ending cycle. Maybe we are better off abandoning the old ideal of good and evil in a way that pertains to the theory of master and slave morality, so that we can create a better morality that harmonizes the two. We need to one day let go of our prejudices of each other so that we may rise above it.

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The definition of good and evil can be found in our past history in the form of master and slave morality. These concepts are proof that morality is subjective to an individual's experience of the world around them. Subscribing to another person's ideal is like borrowing someone's opinion rather than making up one's own. We are better off allowing each person to create their own meanings and ideals about concepts like good and evil. We will progress much more efficiently that way because each person will be authentic and original in their thought process. People will be respectful of each other's different views since each person would have a sense of pride in their ideal resulting in a society of people who know how to debate these topics without letting our irrational nature as humans degenerate and get the best of us.

How could one rise above the master and slave phenomenon? What would this utopian-esque society appear like? Is it possible? Would we abandon resentment and accept our differences and similarities? What are those differences and similarities? Does a thing even exist the way we often think it is? What we attribute as different meanings of good and evil can be traced to our tendency to execute power through, noble and ignoble, pure and impure, or generate and degenerate. Segregation can be based on the differences in strength over others and it could also be based on empirical phenomenon. What we see as different in two people in the empirical sphere, different hair and skin color, presents zero to no difference in two people of the same species. There is only one type of human. A human that is influenced by what he or she experiences empirically is the cause of their motivation to create an ideal in the first place. An ideal that says, "No, I am not this. I am in fact this, because I am most certainly not that thing

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which is different from me”. This person hardly realizes the infinite amount of similarities he or she has between people they deem different from them. There has to be a common agreement between ourselves. Men and women, whites and blacks, left and right, foreigners and non foreigners, noble and ignoble, as well as the many other master and slave examples in our culture. We need to take down the wall that is separating us from coming together and learn how to cooperate and build a better future for generations to prosper and hopefully overcome themselves as Nietzsche would have wanted us to one day do. Good and evil are infinitely interchangeable and society needs to evaluate these words like a scientist would in developing a cure for aids or cancer. Maybe then, humanity can overcome their old ideals which hardly serve us any good in the present age. “Honest atheism is therefore not opposed to the ascetic ideal as it appears to be; instead, it is only one of the ideal’s last phases of development, one of its final forms and inherent logical conclusions, - it is the awe-inspiring catastrophe of a two-thousand-year discipline in truth-telling, which finally forbids itself the lie entailed in the belief in God,”(Nietzsche Third Essay Section 27)

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