

**Politics and aesthetics in Nietzsche:
the aesthetic experience in the Nietzschean critique of Greek readings on tragedy**

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Abstract:

Plato didn't have much regard for the tragic poets and saw nothing good in tragedy, despite its pleasant character. On the contrary, this character would only aggravate its danger to the moral education of the Republic's citizens, moving them further away from the truth. Like Plato, Aristotle considered tragedy as an imitative art, but he saw in it a positive way to educate citizens, by initiating them in the learning of the forms, and hence, of the truthful. As much a critic of Platonism as an enthusiast of tragedy, which he considered to be the highest stage of Greek culture, in Nietzsche's analysis of the Greek philosophical readings of tragedy he will spare Plato, a denigrator of tragedy, but not Aristotle, who praised it. Why is this so? What questions are involved in this? What was Nietzsche's goal? We propose to investigate Nietzsche's motives in respect to his partial acceptance of Plato's reading, as well as to his critique of Aristotle's reading, highlighting the political aspects of this matter, and the importance that those readings have for his own philosophy.

Keywords: tragedy; Plato; Aristotle; aesthetics; politics.

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