

Nietzsche: anti-modern, post-modern, modern

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Abstract: More an expert in diagnosis than a prophet Friedrich Nietzsche appraised some of the multiple meanings of Man and the World. At first he was antimodern, a feverous critic of rationalist tradition and moral optimism, well stated in *Die Geburt der Tragödie*. Some years later in *Menschliches, Allzumenschliches* he gained the “comet’s tail” of his time by establishing a thought close to the mechanical-positivist paradigm. During this time he also renounced the romantic filters that made him the philosopher of Wagner aestheticism and Schopenhauer’s metaphysics. *Die fröhliche Wissenschaft* and *Also sprach Zarathustra* exposed the pre-established combined limits between human reason and the alleged logic of the world. In *Zur Genealogie der Moral* Nietzsche set aside the established doctrines that supported the idea of origin so he elaborated a criticism about the contamination of morals. Even though *Jenseits von Gut und Böse* was a filigree work, as well as his publications of 1888, it expanded, in its own kind, new perspectives on rules and judgment of the world through the new figure of *Freigeist*. Therefore we propose to point out the wavering path of Nietzsche’s thought about modernity where its most visible traits are shown between the wanderer that rejects modernity, the *malgré lui* post modern founder and the *secret* launcher of a modernity, which has not yet been built.

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