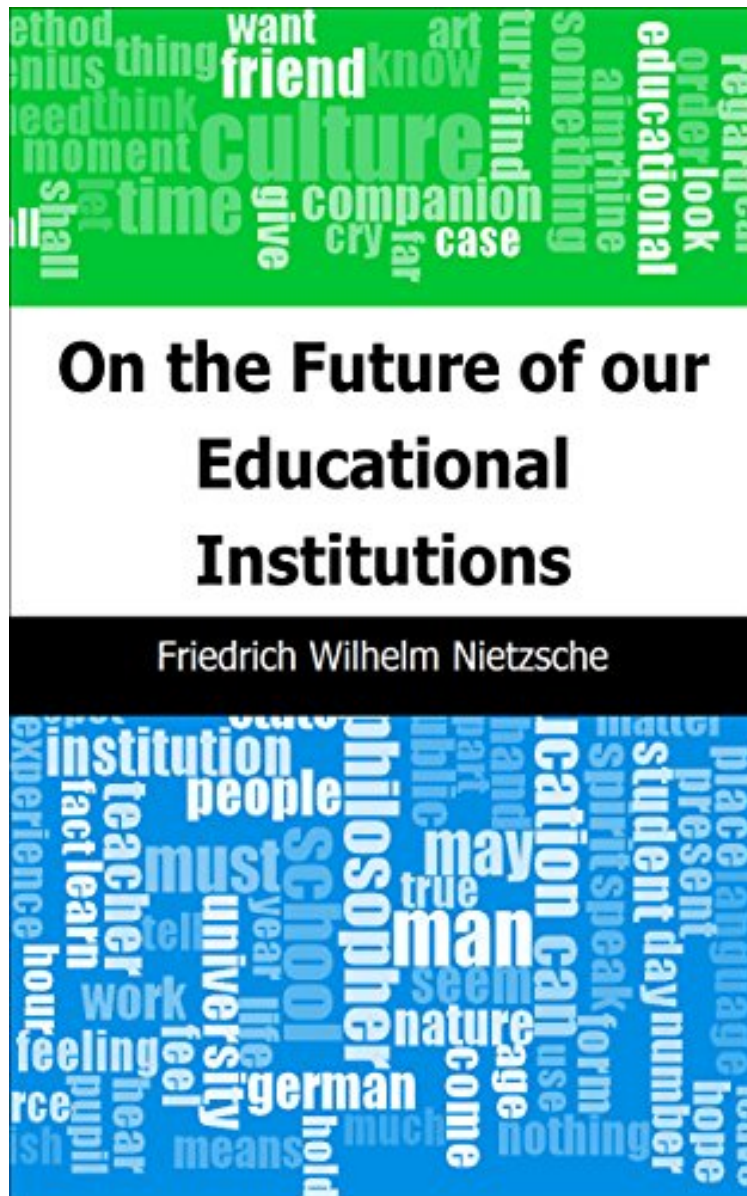


## On the Future of our Educational Institutions

*Friedrich Wilhelm Nietzsche*

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**Friedrich Wilhelm Nietzsche : On the Future of our Educational Institutions** before purchasing it in order to gauge whether or not it would be worth my time, and all praised On the Future of our Educational Institutions:

6 of 6 people found the following review helpful. The Decline of The Classical Education. By M. DeKalb Published in 1910 and translated by JM Kennedy, this is Nietzsche's work on the decline of the 'classical education' to what, in his era, represents a 'formal education'. Broken down into five lectures, a sixth and seventh were intended but never completed, we encounter a philosopher and his pupil conversing and two eavesdroppers still steeped in the educational

system of the current times. The primary argument is: Schools are meant to teach 'culture'. Here they are failing miserably for as Nietzsche defines culture it is: 1. The need for philosophy, 2. The instinct to art and 3. Holding Greek and Roman antiquity as Kant's 'Categorical Imperative' of all culture - Hellenistic idealization. To attain culture one must approach works of art with pious regard and studiousness. One must take on leaders and masters and relent to the sheer power of genius. Obedience is the start of all culture (he earlier states that it is the 'movements of language'). However, the current educational model, the so taught 'historical' model of teaching culture is debased in that it allows an 'Acroamatic' approach to learning - the student is allowed to pick and choose which ideals to incorporate into himself. This method is prone to leave an individual leaderless, cultureless and thereby trawling through his life in misery. School is not, contrary to most estimation, meant to prepare one for the universities. It is simply meant to prepare an individual for the workforce, so that he may be of benefit, financially, to the state. And the university experience is only meant for further specialization in any given workforce. It is not meant to instill culture. Nietzsche states: 'men are given the culture which is compatible with their interest of gain', essentially meaning: the uncultured choose to be so. He however finds that only a select few should be truly educated, or more precisely, that only the select few are educated are truly educated, because all the others plod through their schooling unwitting to the State's devices or its own intended gain, or they're not invested in their own cultural gain but only their financial gains. In continuing to educate the undeserved masses we find 'uniform mediocrity gets peevish praise.' (561). Being that Nietzsche studied Philology (the study of the meaning of historical texts), it makes sense that one of the smaller bases of his argument reads: 'Take your language seriously! He who does not regard this as a sacred duty does not possess even the germ of a higher culture... From your treatment of your mother tongue, we can judge how highly or how lowly you esteem art.' (497) 'Culture begins, however, with the correct movement of language.' (629) Of prime importance to the argument is the antiquarian ideals of Ancient Greece, for she 'was for his culture not a supervisor, regulator and watchman' (950). And in these ideals expounded by Greece: steadfast, courageous, pure and lofty, we also see the 'German Spirit' (996) In a nutshell: Only a few should be educated and these few should be heralded for their great work and anybody else should submit to their genius. Our educational institutions are meant to teach you how to survive; not how to become cultured. With each sapping of the latter, man is being propelled into his own misery. 0 of 0 people found the following review helpful. Future past By Paul H. Greinke When Nietzsche wrote this, the struggle was for education of the masses, as a philosophic bend. What to do with the folk with no intellect, those who run on instinct alone? This may be true in 3rd world countries but throughout the world, the masses are being educated and the challenges for educators much different. Still a fairly good read for Nietzsche fans. 0 of 0 people found the following review helpful. Five Stars By dill bertan acquired taste the first time

Trajectory presents classics of world literature with 21st century features! Our original-text editions include the following visual enhancements to foster a deeper understanding of the work: Word Clouds at the start of each chapter highlight important words. Word, sentence, paragraph counts, and reading time help readers and teachers determine chapter complexity. Co-occurrence graphs depict character-to-character interactions as well character to place interactions. Sentiment indexes identify positive and negative trends in mood within each chapter. Frequency graphs help display the impact this book has had on popular culture since its original date of publication. Use Trajectory analytics to deepen comprehension, to provide a focus for discussions and writing assignments, and to engage new readers with some of the greatest stories ever told. "On the Future of our Educational Institutions" by Friedrich Wilhelm Nietzsche is a request for educational reform in Germany. Nietzsche examines the German educational establishments and looks at what is needed for a good education.

Grenker's superb edition ... makes [a] most important early work available... Grenker's translation sets new standard of fidelity to Nietzsche's thought. -- Susan Shell, Boston College This new translation happily makes them readily available at long last to English-speaking readers. -- Richard Schacht, University of Illinois About the Author Friedrich Wilhelm Nietzsche (1844-1900) was a German philosopher and classical philologist. He wrote critical texts on religion, morality, contemporary culture, philosophy and science, using a distinctive German-language style and displaying a fondness for metaphor, irony and aphorism. Nietzsche's influence remains substantial within and beyond philosophy, notably in existentialism and postmodernism. His style and radical questioning of the value and objectivity of truth have resulted in much commentary and interpretation, mostly in the continental tradition, and to a lesser extent in analytic philosophy. His key ideas include the interpretation of tragedy as an affirmation of life, an eternal recurrence (which numerous commentators have re-interpreted), a rejection of Platonism and a repudiation of both Christianity and egalitarianism (especially in the form of democracy and socialism). Nietzsche began his career as a classical philologist before turning to philosophy. At the age of 24 he was appointed to the Chair of Classical Philology at the University of Basel (the youngest individual yet to have held this position), but resigned in 1879 because of health problems, which would plague him for most of his life. In 1889 he exhibited symptoms of insanity, living out his remaining years in the care of his mother and sister until his death in 1900.