

Against the prevailing "return to nature" educational philosophy of his day, Nietzsche stressed sublimation, the active redirecting of one's life energy or the channeling of one's power in the service of creativity, and the inevitability of suffering as essential in the attainment of freedom. The current educational practice which mitigates the importance of sublimation and suffering were, in his view, a subversive tactic of the German State to keep the reins on individual autonomy and creativity and insure conformity to the *status quo*.

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## Nietzsche's View of Sublimation in the Educational Process

To those human beings *in whom I  
have a stake*, I wish suffering.<sup>1</sup>

For Nietzsche, the primary aim of education is the conscious production of the free man, the *overman*, who is capable of endlessly engaging in self-overcoming, self-perfecting and creativity. For Nietzsche, the overman eventually is willing to take upon himself the responsibility of not only perfecting himself but all of society. Of necessity, he is endlessly involved in searching for alternatives to the *status quo*. Nietzsche did not envision this overman as a new biological species. Rather, he thought of him as a man, who, acknowledging the death of God, would out of his own strength and courage have the capacity to affirm life in its inherent tragedy and use it to create new values and a more humane world. The overman is a man who has willed himself above the animal state and the cultural conditioning of his times. His creativity is a product of his inner richness and self-knowledge. It is born of his suffering — his capacity to sublimate his life energy for the sake of creative action and to endlessly destroy what is old and accomplished for the sake of becoming qualitatively more.

For Nietzsche, the educator is always in the foreground of the educational process; he is essential to the liberation process. It is his task to endlessly reach for the student and become his agent of liberation. His aim is to "make the individual uncomfortable"<sup>2</sup> — to endlessly "scourge this race of blessed people mercilessly into unhappiness"<sup>3</sup> not from sadistic motivation but rather in realization that without struggle, suffering and overcoming, human growth is impossible. "Beauty is not given to man....it must be conquered, willed, won by struggle."<sup>4</sup> The teacher must always be ready to shake the student out of his complacency "restoring energy to the slack fibers and toughness to the will to become more."<sup>5</sup> In order for creators to come into being, educators are needed who are capable of not only imparting the traditions of culture, but who can exemplify the necessity and usefulness of sublimation in the process of becoming free. By means of an educational process based on the inculcation of self-discipline, the student gradually comes to the realization of his own power to channel his energies into

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<sup>1</sup>Friedrich Nietzsche, *The Will to Power*, trans. by Walter Kaufmann and R. J. Hollingdale, (New York: Random House, 1967), p. 481.

<sup>2</sup>Friedrich Nietzsche, "Notes," in *The Portable Nietzsche*, ed. and trans. by Walter Kaufmann, (New York: The Viking Press, 1960), p. 50.

<sup>3</sup>Nietzsche, *The Will to Power*, p. 482.

<sup>4</sup>*Ibid.* p. 539.

<sup>5</sup>*Ibid.* p. 482.

the organization of a whole personality and creative actions. Freedom rests with the student who has learned to control and sublimate his impulses, thus harnessing them for the creation of beautiful ideas and actions.

Although no era has been more concerned with freedom than ours, few educators talk about the *pain* which is the price of freedom. All too frequently, modern educators assume that, given the correct environment and the most advanced teaching methodology, freedom will naturally result. The suffering involved in the endless quest for self-mastery is often mitigated or ignored as if talk of such things is not in good taste. Emphasis is put on everything, (the curriculum, the teaching technique, the set-up of classroom) except the struggle involved in all self-discipline, in all delaying of gratification for the sake of something more. In his work, *Twilight of the Idols*, Nietzsche asks, "For what is freedom? That one has the will to assume responsibility for oneself."<sup>6</sup> In assuming complete responsibility for oneself, one has developed the power to consciously create oneself, to assume responsibility not only for one's present, but for one's past and one's future and to affirm life in its inherent tragedy and suffering. "All who wish to be free must become so through themselves. Freedom falls to no one as a gift from heaven."<sup>7</sup> Thus the educator must be concerned with "the breeding of suffering, of *great* suffering. Do you not know that only *this* breeding has created all exaltations of man so far?"<sup>8</sup>

For Nietzsche, freedom involves the freedom "to become the being that you are." This of necessity involves the cultivation of the power over oneself. For Nietzsche, this power is born as the child "surveys all the strengths and weaknesses of his nature and fits them into an artistic plan so that everything has a stamp of art and even his weaknesses are delightful."<sup>9</sup> For Nietzsche, the basic human drive is the will to power, the will to grow, to become more. Involved of necessity is endless self-overcoming. This basic drive was not conceived as purely sexual as in Freudian theory but rather as eros, that drive to become more. Implied is much more than genital sex. As Herbert Marcuse aptly points out:

Eros, as life instinct, implies an enlargement of the meaning of sexuality itself. Eros signifies a quantitative and qualitative aggrandizement of sexuality and the correspondingly modified concept of sublimation.<sup>10</sup>

Actually, when Freud defined eros as "striving to form living substances into ever-greater unities, so that life may be prolonged and brought to higher development,"<sup>11</sup> he was closer to Nietzsche's conception of the will to power. Nietzsche stresses throughout all of his writings that often it is sexuality itself that must be sublimated for the sake of growth. In the sublimation process, the sexual energy is redirected for the sake of conscious creativity. Sublimation then is not a repudiation or renouncing of sexuality per se but rather the process of ACTIVELY REDIRECTING the basic energy of human life. A man without passion is incapable of any creative activity, including the activity of teaching. A man who feels that he must renounce his sexuality does so out of weakness rather than strength.

<sup>6</sup>Friedrich Nietzsche, *Twilight of the Idols*, in *The Portable Nietzsche*, trans. and ed. by Walter Kaufmann, (New York: The Viking Press, 1960), p. 542.

<sup>7</sup>Friedrich Nietzsche, *The Joyful Wisdom*, in *The Complete Works of Friedrich Nietzsche*, ed. Oscar Levy, (New York: Russell and Russell, 1964), p. 131.

<sup>8</sup>Friedrich Nietzsche, *Beyond Good and Evil*, trans. by Walter Kaufmann, (New York: Random House, 1966), p. 154.

<sup>9</sup>Friedrich Nietzsche, *Twilight of the Idols*, p. 541.

<sup>10</sup> Herbert Marcuse, *Eros and Civilization*, (New York: Vintage Books, 1955), p. 187.

<sup>11</sup>*Ibid.* p. 193.

Moral intolerance is an expression of weakness in a man; he is afraid of his own "immortality," he must deny his strongest drives because he does not yet know how to employ them. Thus the most fruitful regions of the earth remain uncultivated the longest; the force is lacking that could here become master.<sup>12</sup>

Nietzsche's view of the free man is a man who has the ability to use his passions consciously, channel them toward the creation of beautiful ideas. He is a man who has the self-discipline to impose form on his own nature. Sublimation is essential in the growth process because it is the only means that the student has to take the basic life energy with which he has been born and to do something with it. Very early in life, the student must learn the art of self-control, if he is to ever taste of freedom.

When self control is lacking in small things, the ability to apply it to matters of importance withers away. Every day in which one does not deny himself some trifle is badly spent and a threat to the following day.<sup>13</sup>

Education must involve the cultivation of sublimation in the interest of the student's becoming free. As he learns to model himself after his educator, who himself must reflect the fruit of sublimation in his every-day actions, the student will begin to internalize the necessity of sublimation. "The example must be given through visible life and not through books, that is...through one's expressions, attitudes, clothing, food and way of life rather than through speaking and least of all through writing."<sup>14</sup>

This cultivation of the art of sublimation is the antithesis of self-denial or self assault. It is based ultimately on a love of self, a love of self-growth which manifests itself in a commitment to enduring all that is necessary to attain self-mastery and the strength for endless creativity. In this WILLING TO BE MORE, the student commits himself to the endless pain of giving up all that will thwart his growth and creativity. Security, comfort and peace have no place in the life of a creator. His goal is to "become that being that he is" and, at times, it appears that the environment is always warring against this ideal.

How is it possible to stay on one's path? Always someone crying calls us aside; our eye rarely sees a case where it does not become necessary to leave our own task immediately . . . There is even a secret seduction in all this . . . our 'own path' is too hard . . . and too far from the love and gratitude of others . . . we do not at all mind escaping it.<sup>15</sup>

Freedom for Nietzsche is conceived of as self-formation, self-limitation and self-mastery. The fashionable "returning to nature" in his view was no more than an escape from the hard task of becoming free. "Thus men plunge into nature not to find themselves, but to lose and forget themselves. 'To be outside oneself' is the desire of the weak and self-discontented."<sup>16</sup> Nietzsche's educated man is a man who has affirmed all of his passions and is able to consciously take upon himself the task of channeling them to their fullest extent in the production of creative

<sup>12</sup>Nietzsche, *The Will to Power*, p. 383.

<sup>13</sup>Quoted in Karl Jaspers, *Nietzsche: An Introduction to the Understanding of His Philosophical Activity*, trans. by Charles Wallraff and Friedrich Schmitz, Tucson: Univ. of Arizona Press, 1965), p. 134.

<sup>14</sup>Friedrich Nietzsche, *Schopenhauer as Educator*, trans. by James Hillesheim and Malcolm Simpson, with an introduction by Eliseo Vivas, (Chicago: Henry Regnery Company, 1965), p. 18.

<sup>15</sup>Friedrich Nietzsche, *The Joyful Wisdom in The Complete Works of Friedrich Nietzsche*, ed. Oscar Levy, (New York: Russell and Russell, 1964), p. 338.

<sup>16</sup>Nietzsche, *The Will to Power*, p. 495.

ideas, creative works of art, creative inventions. "The well known 'wild beast' in man has not been mortified, it lives, it flourishes, it has merely been divinely sublimated."<sup>17</sup> The creative person is not only endlessly engaged in self-limitation but also in world transformation via his power to create. It is a slow process, the art of imposing form on one's nature, and then in turn creating oneself. Therefore, it must be "gradual and in small doses until a new evaluation has created a new nature in us."<sup>18</sup> The channeling of one's power enables the student to bring about the new, building upon the old and the past, but in new and novel ways. Via his originality, he is capable of bringing about novel perspectives and potential to the familiar and the conventional.

It is the task of the educator to create conditions which demonstrate to the student that giving rein to one's instincts is not evil but against life. "Our instincts contradict, disturb and destroy each other."<sup>19</sup> Passions unless sublimated can impede man's growth, and yet all growth in rationality and creativity is marked by passion itself of the most intense kind.

In order to achieve freedom, the student must learn to "impose an iron pressure on at least one of these instinct systems which must be paralyzed to permit another to gain in power, to become strong."<sup>20</sup> In order to move toward freedom, he has to be pruned."<sup>21</sup> Ultimately, freedom is the antithesis of giving rein to one's feelings; rather it is "creative self-limitation."<sup>22</sup>

Nietzsche has nothing but contempt for any "free school" educational theory. Throughout all of his works, he rejects this "return to nature" or noble savage thesis and points to its naiveté and destructiveness. He saw the popular educational philosophy as regressive and anti-liberating. In relation to Rousseau, Nietzsche states, "I am not telling about a return to nature but rather a going higher than nature, an overcoming of nature."<sup>23</sup> Rather than achieving growth and self-perfection, this "return to nature" philosophy results in mediocrity, superficiality, and enslavement. Often, it serves as a rationalization to avoid the suffering involved in growth towards self-perfection.

So now the lazy fellow lives under the French conventions that are actually incorrect . . . In the belief that he was returning to nature he merely followed caprice and comfort, with the smallest possible amount of self-control . . . Everyone acts at his own sweet will — which is not a strong or serious will — on laws dictated by the universal rush and the general desire for comfort.<sup>24</sup>

In order to advance in freedom, an education of hard discipline is essential. Nietzsche was convinced that "the most desirable thing is still under all circumstances a hard discipline *at the proper time*, i.e. at the age at which it still makes one proud to see that much is demanded of one."<sup>25</sup> In this education of discipline, "the good, even the exceptional is demanded as the norm."<sup>26</sup> Essential is an

<sup>17</sup>Quoted in Otto Manthey-Zorn, *Dionysius: The Tragedy of Nietzsche*, (Amherst: Amherst College Press, 1956), p. 120.

<sup>18</sup>Quoted in Otto Manthey-Zorn, *Dionysius: The Tragedy of Nietzsche*, (Amherst: Amherst College Press, 1956), p. 120.

<sup>19</sup>Nietzsche, *Twilight of the Idols*, in *The Portable Nietzsche*, p. 545.

<sup>20</sup>*Ibid.* p. 546.

<sup>21</sup>*Ibid.*

<sup>22</sup>Nietzsche, *Schopenhauer as Educator*, p. 18.

<sup>23</sup>Nietzsche, *Twilight of the Idols*, in *The Portable Nietzsche*, p. 552.

<sup>24</sup>Friedrich Nietzsche, *The Use and Abuse of History*, trans. by Adrian Collins, (New York: Bobbs-Merrill Company, 1957), p. 25.

<sup>25</sup>Nietzsche, *The Will to Power*, p. 482-83.

<sup>26</sup>*Ibid.*

educator who can render this education, demand this standard not from an authoritarian base, but rather because of the love and respect for the students that the educator can communicate. The good educator for Nietzsche is one who can seduce the students into a love of knowledge and truth and who can show them the usefulness of sublimation as a means to an end, and nothing more. He also must have the ability to manipulate the environment at all times so that the student is endlessly challenged with experiences which involve growth and expansion of his horizons. This educator is an artist who is involved in the most delicate art that there is, the art of teaching.

In contrast to the inane "academic freedom" of the day, Nietzsche felt that the free man could only be born of "obedience, subordination, discipline and a willingness to serve."<sup>27</sup> Instead of producing children of self-discipline, the prevailing cult of academic freedom was encouraging the children to "be themselves" at the expense of growth in self-formation. As long as the public schools continue to be seduced by this "freedom of cult" and continue to praise the "fine personality" at the expense of excellence, education is responsible for the production of powerless men. The products of this non-education, for that is what it is, end up "atoning" for this huge illusion of freedom by evergrowing inner doubts and convictions. He feels that he can neither lead nor help himself . . . he looks into his own breast, analyses his faculties and finds he is only peering into a hollow and chaotic vacuity . . . There you have a picture of this glorious 'independence' of yours."<sup>28</sup> Mediocrity, conformity, and a oneness of thought about everything is the result: excellence and differentness become non-existent, and the capacity for reform and renewal within the society disappears. Nature herself teaches us that license and ability to sublimate is a perversion and must not be confused with freedom or the will to power. "The principle of *laissez aller* should not be confused with will to power (which is the counter principle.) The student who is committed to freedom is involved in an endless ascent. He begins to see asceticism as a tool for self-growth and yearns for the day when he will find "happiness where others find their destruction, in the labyrinth, in hardness against himself and others, in experiments";<sup>29</sup> when his joy will be "self-conquest and asceticism becomes in him nature, need and instinct."<sup>30</sup>

This asceticism, however, must be based on self-love rather than a denial of self or any will to negate the self. In *Beyond Good and Evil*, Nietzsche reminds the student that he must love his own egoism and cease looking at his passions and instincts as if they were evil in themselves. "I submit that egoism belongs to the essence of a noble soul."<sup>31</sup> Given a healthy love of self and a conscious decision to take upon oneself the responsibility of self-mastery because he yearns to be free, the student has begun the path to liberation. Rather than renouncing his own will, his own passions, he makes up his mind to consciously use them in the service of his growth. This power, however, always bears the mark of sublimation. Asceticism becomes a tool in self-liberation. In Nietzsche's view, asceticism was perverted by Christianity. "I want to make asceticism natural again: in place of the arm of

<sup>27</sup>Friedrich Nietzsche, *The Future of Educational Institutions*, in *The Complete Works of Friedrich Nietzsche*, (New York: Russell and Russell, 1964), p. 140

<sup>28</sup>Nietzsche, *The Will to Power*, p. 75.

<sup>29</sup>Friedrich Nietzsche, *The Anti-Christ*, in *The Portable Nietzsche*, trans. and ed. by Walter Kaufmann, (New York: The Viking Press, 1960) p. 645.

<sup>30</sup>*Ibid.*

<sup>31</sup>Nietzsche, *Beyond Good and Evil*, trans. by Walter Kaufmann, (New York: Random House, 1966), p. 215.

denial the arm of strengthening . . . an experiment with adventure and danger.”<sup>32</sup> For him, renunciation of basic drives is not only unhealthy but dangerous to a student becoming free.

Renouncing the world before we know it results in a *fruitless* and melancholy solitude. This has nothing in common with the *vita contemplativa* of the thinker who chooses this form of solitude: HE WISHES TO RENOUNCE NOTHING, but on the contrary, he would regard it as destruction of his own self if he were obliged to continue merely in the *vita practica*. He forgoes this latter because he knows it and knows himself.<sup>33</sup>

The young student often does not know the world and is instructed that to get to know it is sinful and will harm him. Nothing could be further from the truth. Conceived of in these terms, renunciation involves a dualism which Nietzsche rejects. When one considers the nature of man as a whole, there is no dichotomy between body and spirit and the old Christian dualistic view must give way. Sublimation then becomes a tool, and nothing more, through which one gains power over oneself. It does not involve the repression of anything evil, but rather the active redirecting of the power or energy for something higher, something more valued. When sublimation results in the production of creative work, the man experiences a unity which results in a personality that is somehow more integrated, more whole. “The spirit then abides and is at home in the senses just as the senses abide and are at home in the spirit . . . With such perfect, well-formed men, even the most sensual acts are transfigured . . . They experience a sort of deification of their bodies and are furthest removed from a philosophy of asceticism.”<sup>34</sup>

For Nietzsche, to be free means that one’s actions mirror one’s authentic self, that one consciously imposes form on one’s nature in accordance with one’s own ideals and thus is endlessly involved in a process of self-creativity. Such a man “has disciplined himself to wholeness — created himself and become a man of tolerance, not from weakness but from strength. He is a spirit who *becomes free*.”<sup>35</sup> His life reflects a unity and it is this unity which is the source of his creativity. Creators are very different from the ordinary man. They, by their very power of sublimation, are dangerous to the *status quo* because they are capable of creating new views, new perspectives, new values as alternatives to the predominant values of the time. Because they have cultivated the ability for sublimation, they have the capacity to always begin anew, to create the unexpected, to speak NO to the predominant mores of the day. They have the ability for generating endless reform within the society — endless change. Nietzsche criticized the educational institutions of Germany for failing to teach children how to sublimate and thus making sure that self renewal on an individual basis as well as a societal basis can take place. To the extent that schools lack educators who can lead children to the realization and the willing of sublimation, to that extent they serve as nothing more than factories for the preservation of the *status quo*.

Nietzsche believed that the prevailing free-school philosophy was a subversive tactic of the State to keep the reins on individual autonomy. Herbert Marcuse calls it “repressive de-sublimation” by which he means that giving rein to sexual and instinctual freedom is an attempt to make sure that the mass man does not move

<sup>32</sup>Nietzsche, *The Will to Power*, p. 483.

<sup>33</sup>Friedrich Nietzsche, *The Dawn of Day* in *The Complete Works of Friedrich Nietzsche*, (New York: Russell and Russell, 1964), p. 165.

<sup>34</sup>Friedrich Nietzsche, *Thus Spake Zarathustra*, trans. by R.J. Hollingdale, (New York: Penguin Books, 1961), p. 62.

<sup>35</sup>Nietzsche, *Twilight of the Idols*, in *The Portable Nietzsche*, p. 554.

beyond this instinctive gratification. In this way the man spends himself in satisfying urges which are really no threat to the state and thus the possibility of real change is eliminated. Marcuse stresses how the forms of this sexual license in modern society are controlled by the State and shows how domination works. It is as if the State, intentionally knowing the value of sublimation in the process of becoming free, sets out to do away with it.

Thus diminishing erotic and intensifying sexual energy, the technological society LIMITS THE SCOPE OF SUBLIMATION. It also reduces the need for sublimation. In the mental apparatus, the tension between that which is desired and that which is permitted seems considerably lowered, and the Reality principle no longer seems to require a transformation of instinctual needs. The individual must *adapt* himself to a world which does not seem to demand the denial of some of his innermost needs . . . The organism is thus being preconditioned for the spontaneous ACCEPTANCE AND EVENTUAL IDENTIFICATION OF WHAT IS BEING OFFERED BY THE SOCIETY. Inasmuch as the greater liberty involves a contraction rather than an extension and development of instinctual needs, it works for rather than against the *status quo* of general repression.<sup>36</sup>

Nietzsche went to great lengths to make people aware of the dangers of accepting or identifying with the predominant values or *mores* of any State. Only an education which encourages a new conception of individual freedom as the endless generating of alternatives to that which is, as endless reform and renewal is worthy of the name education. For Nietzsche, the State had only one objective: "To turn men into machines."<sup>37</sup> Education had the task of teaching man to fight anything which attempts to turn him into an object. In order for personal autonomy to be protected, much more is needed than a reform of educational methodology. Rather what is needed is a vital conception of freedom and educators who have the capacity to liberate students by their very example and their capacity to love. Educators are needed who

themselves are educated, superior and noble intellects, who can prove that they are qualified, ripe and mellow products of culture at every moment of their lives, not the learned louts who like 'superior wet nurses' are now thrust upon the youth of the land by public schools and universities.<sup>38</sup>

The educators' capacity to liberate is in direct proportion to the care he has taken in educating himself. To the extent that he is a man of self-discipline and of culture, a man who has not only been exposed to the heritage of the past, but through sublimation has truly become an educated and wise man, a man who reflects a unity in his very way of life, to that extent can he educate others. He himself, of necessity, must be a man who is constantly striving for freedom and self-perfection, a man who manifests this striving in his everyday life.

Nietzsche views the educator as a lover who by means of his power of sublimation can create alternatives for himself and society and can lead others to do the same. Although he is interested in "creating the most favorable conditions under which creatures of the highest value can arise,"<sup>39</sup> he is aware that the traits of his ideal — the overman — "independence, hardness, courage, sincerity, feeling of responsibility"<sup>40</sup> cannot be taught. They must instead be communicated through love to the student who out of love for his educator begins to emulate him. Although he is aware that he is manipulating the environment for the production of free men, the educator is also aware that education required more than this. Somehow, he

<sup>36</sup>Herbert Marcuse, *One Dimensional Man*, (Boston: Beacon Press, 1964), p. 73.

<sup>37</sup>Nietzsche, *The Use and Abuse of History*, p. 64.

<sup>38</sup>Nietzsche, *Twilight of the Idols in The Portable Nietzsche*, p. 509.

<sup>39</sup>Nietzsche, *The Will to Power*, p. 480.

<sup>40</sup>*Ibid.*

must be capable of seducing the student to the life of creativity and freedom. It is only through his creative and overflowing love that he is able to seduce another into the suffering which all self-discipline involves for the sake of freedom. Without this eros, "the very first condition of education is lacking."<sup>41</sup> It is the educator who must bring the student face to face with his responsibility for himself and his *own* decisions, rather than allowing him to be dependent on others to make decisions for him. This is not to say that the educator can never give a child an answer, but rather that the student learns early in life that the teacher's answer is only one among many possible alternatives for the student to consider in making his choices. It is essential that the student search for his own answers. "No one can build a bridge on which he must cross the river of life, no one but him alone."<sup>42</sup> Nietzsche was aware that there will be many so-called educators who will offer the answers, but at the price of the student's freedom. "It is true that there are numerous paths, bridges and demi-gods that wish to carry you across the river, but only at the cost of your self."<sup>43</sup>

For Nietzsche, the educator is a model for the student of self-discipline, and of someone who is constantly striving to make creative and unique choices based on the context of each situation as he sees it and who is able to bear the responsibility for his choices. Through his everyday contact with his students, the educator aims at awakening the *pain* which comes when one realizes that one is not oneself yet and thus must search for new knowledge and experiences in order to satisfy the drive for liberation. The educator is endlessly waiting for the student to awaken to the drive for freedom.

I see something higher and more human than myself above me. Help me, all of you to reach it, as I will help every person who recognizes the same thing and suffers from the same thing.<sup>44</sup>

Nietzsche's emphasis on the importance of sublimation in the self-mastery of oneself as a prerequisite for freedom is antithetical to the goals of the State. To talk of freedom is not threatening to the *status-quo*, but to adopt an educational process that results in the liberation of students can be most threatening. A free person is one who is constantly marked by creativity, an endless ability to generate new ideas, new alternatives to that which is. Of necessity, this means the destruction of the given. That is why the German state advocated the expansion of education at the cost of quality. "The state . . . strives . . . after the greatest possible expansion of education, because it always feels strong enough to bring the most determined emancipation, resulting from culture, under its yoke."<sup>45</sup> If expansion of education results in the lowering of standards and an advocating of a process of education which is "fun", painless and self-gratifying at the lowest of instinctual levels, the cost is individual liberation. Whenever the need for sublimation is mitigated, freedom is thwarted. "And that is what they *want!*"<sup>46</sup> The State does not want to educate free men marked by the endless capacity for creativity, but rather men who are willing to take their place in the machine. Nietzsche, in effect, calls to educators to take upon themselves the responsibility of educating students who are willing to develop the art of sublimation, to give up the need for security and comfort, and out of love for truth and freedom to speak what Marcuse refers to as the "Great Refusal."

<sup>41</sup>*Ibid.*, p. 510.

<sup>42</sup>Nietzsche, *Schopenhauer as Educator*, p. 4.

<sup>43</sup>*Ibid.*

<sup>44</sup>*Ibid.*, p. 61.

<sup>45</sup>Nietzsche, *The Future of Educational Institutions*, p. 38.

<sup>46</sup>Nietzsche, *The Use and Abuse of History*, p. 66.

The true end of man is to discover his most personal conscience, to "become what he is", and whoever undertakes to do that will learn, not merely that comfort and security and prosperity are things of secondary importance, but their very opposite; pain, danger, and deprivation may be the quickest beast to carry him to perfection.<sup>47</sup>

For this "Great Refusal", this saying NO, for this power to generate alternatives for oneself, sublimation and suffering are the price. "Creation, that is the great deliverance from suffering; but if the creator is to exist, suffering itself is needed."<sup>48</sup> The free man is a man who out of his knowledge and experience has the capacity to create new alternatives beyond himself. He has learned and appropriated his tradition which instead of enslaving him, has freed him for the ability to change, to create. Of necessity, he is always involved in self-overcoming, destroying what he has attained so that he can make way for a new creation. "In all creation is annihilation. It is only as creators that we can annihilate . . . The will to create . . . the will to become, to grow . . . destruction too is involved in creation."<sup>49</sup>

In this day of open education, free schools, and accountability, Nietzsche can serve as an important balance for educational theorists in their pursuit of meaningful educational theory. His stress on the importance of sublimation and the suffering that is inevitably involved in the attainment of freedom, and the role of the educator as model of self-mastery, is somehow refreshing while at the same time sobering. For Nietzsche, once one dedicates oneself to becoming free, one, of necessity, affirms the inevitable suffering involved in the process itself. All conquest, all pain, all joy and all creation involves a struggle with nature and an overcoming of that nature. When the tension is removed, growth and creativity suffer. Modern educational theorists would do well not to mitigate the pain involved in liberation and the essential *tension* that must exist in the student-teacher relationship for growth to take place. As the student becomes more free, his capacity for tolerating the suffering involved in overcoming will not only become more conscious but will begin to render a deep satisfying pleasure itself. Eventually, he will not only be able to affirm but to love any suffering which aids him in growth, creativity and self-perfecting.

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<sup>47</sup>Nietzsche, *Schopenhauer as Educator*, p. 6.

<sup>48</sup>Nietzsche, *Thus Spake Zarathustra*, p. 111.

<sup>49</sup>Quoted in Karl Jaspers, *Nietzsche, An Introduction to the Understanding of His Philosophical Activity*, trans. by Charles Wallraff and Friedrich Schmitz, (Tucson: University of Arizona Press, 1965), p. 152.