

How does Nietzsche explain the death of tragedy?

Name

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According to Nietzsche, creation of art is because of two forces of Apollonian and Dionysian which oppose each other. Apollo is the Greek god of light and reasoning while Dionysus is the god of wine and music and thus represents anything which can help one in forgetting one's self. According to Nietzsche, people of Greece suffered a lot because they were too sensitive and thus too artistic. As per Nietzsche, Aeschylus and Sophocles are the biggest tragedies for people, and they became so great by the effects of Dionysian self forgetting characteristics over Apollonian (Stanford, 2014). Greek tragedy took its shape through the religious influence too. Golden time period of Greek tragedy ended after less than a century because of the effects of Euripides and Socrates. Euripides does not agree with the self forgetting induced by the Dionysian characteristics and is a supporter of rationality. Characters presented by Euripides have qualities which bring forward the flaws and faults in ordinary human beings. Socrates went a step forward. According to Socrates, there has to be a reason for everything that is happening. There is a justification of everything. According to Socrates, instinct is only acceptance of having no insight, and any wrong step taken which leads to a tragedy is due to lack of information or poverty of knowledge. According to Nietzsche, Socrates added a scientific point of view to the Greek tragedies thus bringing the death of Greek tragedies which were based on too much sensitivity and self forgetting. This led to further changes in Greek tragedies over time. A rational aspect was added to these tragedies over a period of time, which made that much more rationalist than the past. According to Nietzsche, this proved to be the most important reason which brought death of tragedy in Greek times (Nietzsche, 2013).

## References

Nietzsche, F. (2013). *The Birth of Tragedy: From the Spirit of Music*. Agora Publications, Inc..

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