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Editorial

Religious Language and Symbolism in

The Great Gatsby's Valley of Ashes

ROBERT C. HAUHART

QUERIES

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QUESTIONS

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"oneub" ,rasnep ed acit!Árcotsira arenam al ed n'Áicantsid "alam/aneub" al nE ,sotseupo sodacifingis sod ratneserpe a oniv Ás ne "oneub" arbalap al euq y ,setneredif yum senegÁro neneit Sol it originates what Nietzsche calls the "revolt of love in which, according to him, begins with Judaism (ÁSÁ7), for it is the bridge that led to the slave revolt, via Christian morality, of the alienated, oppressed masses of the Roman Empire (a dominant part in the Antichrist, written the following year). To the noble life, justice is immediate, real, and good, necessarily requiring enemies. To slave morality, justice is a deferred event, ultimately taking the form of an imagined revenge that will result in everlasting life for the weak and punishment for the strong. Slave morality grows out of impotence, world-weariness, indignation and envy; it purports to speak for the oppressed masses who have been wronged, deprived of the power to act with immediacy by the masters, who thrive on their subjugation. The men of resentment, in an inversion of values, redefine the "good" in their own image. They say: "he is good who does not outrage, who harms nobody, who does not attack, who does not requite, who leaves revenge to God, who avoids evil and desires little from life, like us, the patient, humble, and just."(ÁSÁ13) According to Nietzsche, this is merely a transformation of the effects and qualities of impotence into virtues, as if these effects and qualities were chosen eÁÁÁ the meritorious deeds of the "good" man. The deeds of the powerful man, known to themselves as "good", are re-cast by the men of resentment as "evil", taking on a mystical moral-judgemental element entirely absent from the aristocratic "bad", which to the noble was simply a descriptor for the inferior qualities of the lower classes. In the First Treatise, Nietzsche introduces one of his most controversial images, the "blond beast". He had previously employed this expression to represent the lion, an image that is central to his philosophy and made its first appearance in Thus Spoke Zarathustra. Beyond the metaphorical lion, Nietzsche expressively associates the "blond beast" with the Aryan race of Celts Gaels who affirms that they were clear and expensive hair and constituted the collective aristocracy of the little. He therefore, he associates the "good, noble, pure, as originally a blonde person in contrast to the native inhabitants of dark skin and dark hair" (the incarnation of the "bad"). He presents the concept of original blonde beasts such as the "master race" that has lost his dominion over humanity, but not necessarily, permanently. However, at the same time, their examples of blondry beasts include villages such as the Japanese and anxious nobles of antiqueness (á e Á811), which suggests that being a blonde beast has more to do with morality than the race. Nietzsche insists that it is a mistake to keep the beasts of dam to be "evil", because their actions come from their inherent strength, instead of any malicious intention. One cannot blame them for their "thirst for enemies and resistance and triumphs" because, according it is nothing more than precisely this itself, arranged, made and only due to the seduction of language (and the fundamental errors of the reason that are petrified in it) that conceive and conceive all effects as caused effects, by a "subject", can appear differently? As the popular mind separates the ray of its flash and takes this last one to an action, for the operation of a subject called lightning, by what that popular morality also separates the force from expressions of force, as if there were a neutral substrate from the strong man, who was free to express strength or not. But there is no such substrate; there is no "being" detriment of doing, carrying out, becoming; "the maker" is yes mpleously a fiction added to writing; writing is everything. The "subject" (or soul) is only necessary for the morality of slaves.It allows the impotent man to sanctify the qualities of his impotence by turning them into "good" qualities, chosen for moral reasons, and the actions of his oppressor in morally "bad" elections. Nietzsche concludes his first treatise by raising the hypothesis of a tremendous historical struggle between the Roman dualism of "good/bad" and that of the "good/bad" Judaic, and the latter finally achieved a victory for resentment, temporarily broken by rebirth, but then. Reaffirmed by the Reformation, and finally confirmed by the French Revolution when the "Noble resentment instincts" triumphed. The first treaty concludes with a note calling for a more detailed review of the history of moral concepts and the hierarchy of values. Second treatise: "culture" , 'bad conscience 'and related matters' according to Nietzsche, what we call "consciousness" is the end product of a long and painful sociohistoric process that began with the need to create a memory in the human animal. For its own health and psychic functionality, the human organism is naturally forgotten. The oblivion is "a faculty of active positive repression and in the strictest sense, which is responsible for the fact that what we experience and absorb enters our consciousness as little while we are digesting it (one could call the process "in-psychation") as well as the Process of thousands of times involved in physical feeling; the so-called incorporation" (Á81). But social existence, to the extent that the social organism must function as a unit to survive and prosper, requires that certain things be not forgotten, that people must remember their place in relation to the whole. Memory in this sense, social consciousness in its rudimentary form, was forged with a great difficulty for a long period of time, so Nietzsche refers to as the mnemotecnia of thehose underlying principle is "if something is to remain in memory, it must be burned in what never stops hurting remains in memory" (á e Á83).

This long prehisto process allows a" customs morality" to establish, and through it it becomes calculable, regular and predictable. "Fruit more ripe" is 'the sovereign individual', a human being whose 'social responsibility' has become flesh and blood, an individual with such a hard domain over only that he is able to determine and guarantee his own actions before. Such an individual has a free will; by virtue of his self-maestro he has the right to make promises. Consciousness in this regard is the self-discipline of social responsibility that from the perspective of this instinct. (Á e Á82) was in the contractual relationship, a relationship based on mutual promises, that a person first "was measured against another ... establish prices, determine values, invent equivalences, ex change á e á, - these worried the first thought of man to a Point so big that in a certain feeling or constitute thought as such " (á e Á88). The "law" and "justice", the conditions, judgments and commands of a society in relation to individual and interpersonal rights and obligations, are formed in the context of this conceptual paradigm that evaluates contractual. The strength of the "conscience" of one, the ability of one to make promises and not break them, personally guarantee the future actions of one, to fulfill the obligations with the others, it is, therefore, a vital factor for Determine the individual social state. The concepts of guilt and punishment also have their origin in contractual relationship. Here "Guilt" (Schuld) simply meant 'debt' (Schulden): the guilty person was simply the person who could not download his debt. In punishment, the creditor acquires the right to inflict the guilty person. Such transaction is possible, na Hguort! elbaegrahcsid vletamilla le !ht! thed a ,y!etsoos ot thed a ,gnyilpmi yrogetac !egel !cartebs na otni deed lauta© !fomorfsmat, "emir eht" sive eht eht eht edecnoc Epecnoc , ecnelov dna doolp gnikes sercof yrgna eht dna tnermuqer silt neesweb esimopmoc a evolvni !liw wal lanep! s'ytinummoc a hecus fo eruan! eht ,detatser dna delortnoc eb sesenpser tneolv ylevisecxe taht serituef etats suioimomrah erom eht fo ecnauntinoc eht dna ,y!gnidnopserroc sesoared s'noisesgrsnaart s' Laudivñi Eno Fo Mrh Eht ,Serçni Ecnefnoc-!tes dna yñraces dna yñraces s'ytinummoc in ,sreaker-wal fo tñemtaert seclircrom dna tneolv eh !ñad , rod Dedneffo eht sa ,ytinummoc eht sa ,noitcetorp silt rof nruter nruter swal dna sna dna yttammoc eht ed edam simelp a ,ytinummoc eht edidio dlrow eht soh eht morf noitcetorp si hcihw fo suovibo tsoem eht ,eñl lanummoc morf stífeneb fo rebmun a soyne laudivñi eht hcihw ni noitaler eht otno derrefsnart neeb evah phisnoitaler roitderc/rothed eht dna tñemsiun ,wal lanimic n' ,gmireffus " !htw deniwrtetni emaceb tsrif "tluq" taht ytleuroc fo noitadiv!w liv sive silt ni saw !t ,thed eht of evitaler ydob s'rotbed eht of enud eh dluooc tahw fo snoitacifitnaug tceax dah skool wal emos dna ,roitderc eht fo thgir elbaecrofe yllagel a sav tñemsiun huc ,!Sselrewip i onno enop uoye rehw tnev of devol gnib Fo eruaselp ehta!áeÁTr Fo Dnik Eh morf !aiceps that nait eram gnihon t le :reod-gnorw eht Fo ,cte ytil!lannuccora lorum ,solve eerf eerf eerf eerf snoitoc yaw yaw yaw yow yon kito zgeuor ,ehcteurC "Punishment". As Nietzsche, one should not match the origin of a thing and its usefulness. For example, the origin of the penalty is in a procedure that precedes the numerous possible uses and interpretations. The punishment does not only have it a proper, but a whole range of "meanings" that "finally crystallizes in a class of unity that is differ from dissolving, differs from analyzing and ... completely and completely undefinable" (Á813). Nietzsche lists eleven different uses (or "means") of punishment, and suggests that there are many more. A utility that does not possess, however, is to awaken remorse. The psychology of prisoners shows that the punishment "becomes hard and cold; the feeling of alienation" is concentrated" (Á814). The feeling of guilt, bad conscience, had very different origins and had no place in crime and punishment institutions for most of its history. The criminal was treated simply as something damaged, as an "irresponsible part of destiny", and the person on which the punishment was administered, although his body found something shocking and violent, was not entirely familiar with pain " moral". The "less" learned from punishment was that of prudence and memory. The punishment produces "an increase in fear, an increase in prudence, the domain of desires; as well as punishes, but does not 'make them' better." (Á815) in Nietzsche's theory, bad consciousness it was the serious illness that the animal man was obliged to contract when he was finally locked in the walls of a polytechnically organized society. It begins with the institution of 'state', in its original form a violent subjugation of a people by a highly organized military corner and without regrets: "the manipulation of a population until now without control and without form in a firm way it was instituted by an act of violence, but to us its conclusion ralucniv ,otix©Á noc ,odacsub ah euq n'Áigiler al se omsainitsir IE ,artlu s!Ám on us "Árgol elbapluç onteimaduene ed oñeimitnes le noc euf y ,satsAetonom senoigirf sal aicah ecnava le ogisnoc ojt selarsavinu soirepmi sol aicah ocit!Átshid ecnava IE 918Á) ("soid nu ne odarugifsnart res etenmirasecen ebod) odasapeta le lanif la :elbanigami e olud©Árcni etenmaniv!d ed dadirucco al a redocer" n'Áiceno ,seroduced sus ed sacionarap senoicainigami sal ne ,etnemaliñ euq atsah ,acts!Ám y royam zev adac redop nu amot odasapetna led etneserpino orep elbisivni arugif al ,.etnemaluj atnemua odasapetna la adued al ,ubirt al ed redop le ecerc euq adidam A ,sairaid sedaditivca y serbmutoos sal sadot ne etneserp eugis utirÁpse osoredop oyuç ,odasapetna led sounitnoc osolomber y oñeimconocer nu ed edmeped ubirt al ed acinetisxe aiporp al euq eerc eS ,sodasapetna sol ,ubirt al ed selanigiro serodadnuñ sol a !tluq! 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As Nietzsche, one should not match the origin of a thing and its usefulness. For example, the origin of the penalty is in a procedure that precedes the numerous possible uses and interpretations. The punishment does not only have it a proper

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