

David Allison and Friedrich Nietzsche: A phenomenological comparison

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David Allison seems very much Nietzschean, in that by the standards of European continental philosophy he was an existential empiricist that enjoyed story-telling. For factual story-telling is at the heart of continental philosophy. Where continental philosophy is the study of Anglo-Saxon European philosophy. A philosophy that is cognizant of the French and German tradition. Starting with Rene Descartes (the rationalist) and Immanuel Kant (the rationalist-empiricist), that also includes the Anglo-Saxon tradition of the classical modern philosophy of Samuel Pufendorf, David Hume, John Locke, George Berkeley and etc. Yet open to the classical American pragmatism -- of Charles Sanders Peirce, William James and John Dewey, that is sympathetic to an experimental and pragmatic approach to epistemological and ethical inquiry. And also delving into the critical psychoanalysis of the historical materialism of the Frankfurt school, the theoretic of interpretation of the German philosopher Hans-Georg Gadamer, the deconstruction of language and the written text developed by Jacques Derrida, and the anti-Freudian and semiotic study on the development of language and cognition by the late Gilles Deleuze.

Philosophy is grounded on the logo-centrism of being. Being is known in Martin Heidegger's, "Being and Time" as the essence of the life-world. Modernist thinking of the 20th century incorporates being as an attribute of transcendental nihilism, in that human metaphysical reality is inherently existential. An existentiality that stresses application of Friedrich Nietzsche and Søren Kierkegaard. The fathers of existential philosophy and early post-modernist thought. Heralding the contemporary field of phenomenological studies that laid the bases for research in consciousness, perception and behavioral psychology. The interface of which is the study of language in the form of semiotics and pragmatics. Leading to the founding of existentialism by Jean-Paul Sartre.

For Friedrich Nietzsche dealt with transcendental nihilism by imposing the will-to-power and the eternal return, while Edward S. Casey dealt with transcendental nihilism by arguing in trash nuisances. For Robert P. Crease argued instead for a quantum moment by emphasizing metaphorical and enthusiastic reasoning cut off from effective long-term decision-making. The technoscience of the late Don Ihde was inadequate to the spirit of the age. Harvey Cormier's honest study on experimental pragmatism wasn't all that satisfactory. And even Donn Welton's phenomenological reduction seem overly Cartesian. It just didn't seem all that Nietzschean, but very much Nietzschean in story-telling. Their continental philosophers that resort to ineffectual story-telling to prove a scattered point.

For Friedrich Nietzsche was his own person and to be respected as his own person. Having laid the impetus for the abandonment of wild-being in favor of wild-strength. The heralding of rational existentialism and the interplay. And the unraveling of logical intuitionism (owing its inspiration to the radical empiricism of the Vienna Circle) at the beginning of the Scientific Age. For the theatre of the absurd lies in psychotic literature and the herd mentality -- and for that reason, Friedrich Nietzsche dares not get involved in a theatrical absurdity.