

Nietzsche y su política en la democracia española

Héctor Julio Pérez

La filosofía nietzscheana ha estado determinada por lo político en la España del siglo XX con la misma intensidad que en el resto de Europa¹. La influencia del franquismo incidió radicalmente en ella granjeándole un destino singular, provocando las actitudes dominantes de ignorancia o de rechazo, situación claramente opuesta a la que aconteció en las principales dictaduras de derechas europeas, como Alemania e Italia. Éste es un hecho que no deja de sorprender a los estudiosos extranjeros de Nietzsche y que suscita también curiosidad.

A años vista, la consecuencia de aquello fue que llegada nuestra democracia surgiese una nueva confrontación con la obra de Nietzsche en condiciones de «fragilidad» respecto a la de aquellos otros países como Alemania o Italia². Cuando en España avanzaba la democracia faltaban no sólo experiencias de discusión y reflexiones en profundidad, sino intercambios internacionales e

1 Nada puede ilustrar mejor eso que la acogida de la obra de Nietzsche en las primeras décadas del siglo pasado en España, similar en cuanto a intensidad y debate a la de otros países como Francia o Italia, véase al respecto el artículo de ESTEBAN RUÍZ SERRANO publicado en este mismo número de *Rex Publica* bajo el título «Nietzsche y el pensamiento político español (1898-1931)».

2 Para la recepción política de Nietzsche en Alemania, tema que ha provocado una extensa bibliografía, pueden seguirse como obras de referencia el texto de S. E. ASCHHEIM, *Nietzsche und die Deutschen. Karriere eines Kults*, Metzler, Stuttgart/Weimar 1996, el estudio de N. KAPPERER, *Das Feindbild der marxistisch-leninistischen Philosophie in der DDR 1945-1988*, y el de B. H. TAURECK, *Nietzsche und der Faschismus*, Hamburgo 1989, más concretamente dedicado a su relación con la ideología de extrema derecha; para una aproximación general puede consultarse el trabajo clásico de HENNING OTTMANN, *Philosophie und Politik bei Nietzsche*, W. de Gruyter, Berlin/N. York 1987. Por lo que respecta a Italia no hay un trabajo exhaustivo capaz de dar idea de todas las formas que adquirió la recepción nietzscheana, si bien existe un trabajo con la pretensión de abarcarla en su parte más agitada como es el de D. M. FARRO, *Il caso Nietzsche. La cultura italiana di fronte a Nietzsche 1872-1940*, Milán 1988. Para una perspectiva general sobre el periodo posterior hay que conformarse con visiones fragmentarias siempre, orientadas en todo caso más hacia los matices políticos de interpretaciones filosóficas de la obra nietzscheana como las de G. Vattimo en sus obras de los años setenta o las de M. Cacciari.

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