

## Newspapers in the City. Nietzsche's Critique of Press

Dr. Paolo Scolari<sup>1</sup>

### Abstract

---

When one considers the many interpretations of Nietzsche there is an absence of a section that deals with the reconstruction of his reflections about the press. Reading through his works one can note how journalism represents a socio-cultural problem to him. His criticism of newspapers is to continue for the rest of his life. While he observes the daily existence, Nietzsche reflects on the role of the press in an extremely sensitive way. His outdated opinion gives us a lively portrait of a fundamental aspect of modernity, which is indeed still a current issue.

---

### 1. The newspaper: a new “Untimely”?

In the hermeneutics' maze of Nietzsche's thought, a chapter dedicated to the reconstruction of his reflection about modern press is still missing. Scanning his published works, the posthumous fragments and his epistolary, it can be noted how the passionate diatribe against newspapers accompanies him through all his life stages. Journalism never leaves his polemical sights, since it represents a real social-cultural issue to him. In addition to being an assiduous newspaper reader, he proves to be an accurate observer of their influence in culture and society of his time: his eye swings between theoretical considerations about the culture-journalism relationship and more concrete phenomenological observations about the influence of media on the daily lives of his contemporaries.

A lifetime battle which has regrettably settled in a limited amount of material, filled with personal grudge: everything Nietzsche has left us about the newspapers' world, is scattered in short passages, whose tone is almost always excessive. This fragmentation and this pathos become, though, the only path to follow in order to reconstruct Nietzsche's polemic towards printed press.

Fleeting brushworks they are, from which it seems to appear an image of Nietzsche as very aware of the frequent matching between the experience of modernity and the experience of newspapers. From a posthumous fragment of the years 1875-1876, it even comes to light that «press» was one of the «subjects» for those «new “Untimely”» which, according to the never completed original project, Nietzsche should have added to the existing four.

Maybe at that moment he lacked time, or he preferred to devote himself to something else. Fact is, even if it will never be known what he intended to write into this never composed pamphlet, one thing's for sure: Nietzsche carefully observes the modern men's daily life, reflecting upon the role of press and newspapers with remarkable sensibility. His untimeliness shows a vibrant “phenomenological cross section” of a fundamental aspect of modernity, so far still extremely relevant and problematic (NIETZSCHE, 1967, 10 [20]; GUTSER, 1938; GOLDSCHMIT, 1932, pp. 340-348; SCHÖBER, 2006, p. 191).

### 2. The “paper Europe”. Sympathy/hatred for press

Nietzsche's untimely thoughts don't represent a dissenting voice, but do anchor him in his time and they pertain to a historical-cultural background where the newspaper, widespread in every corner of society, has in fact become subject for discussion. Just as Nietzsche, indeed, in all Europe exponents of the political-cultural world and philosophers – some of whom personally engaged in journalism activities – had made a clear stand towards press.

---

<sup>1</sup> Assistant Professor, Università Cattolica del Sacro Cuore, Milano (Italy) – [paolo.scolari@unicatt.it](mailto:paolo.scolari@unicatt.it)

The voices of those who took action against the newspapers' sprawl, were opposed those who welcomed positively the spreading of revolutionary gazettes in cities, denouncing their subversive, damaging consequences on modern mentality (LOSURDO, 2004, pp. 479-482; LOSURDO, 2001, pp. 161-172; NEGRI, 2003, p. 37; KELLNER, 1999, pp. 77-89).

On one side, Engels and Marx both greet with sympathy and enthusiasm the role of journalism in society. Engels praises the «methodical and copious newspapers readings» practiced by socialist workers (LOSURDO, 2004, p. 481). In the wake of Parisian «gazettes» of revolutionary France «placed under the rubric: “prostitution of the intellect”» (NIETZSCHE, 1965, § 31) by Nietzsche, Engels finds in the press a foothold for his strong battle against the capitalist system. With their freedom of press, newspapers bring out the people's issues from private and expose them to the public eye: while they attract the interest of increasingly large crowds, they amplify the feeling of their discontent and increase their desire for redemption. In line with Engels, newspapers are also to Marx swift vectors for revolutionary ideas. On the verge of the 1848 revolution's outbreak, newspapers in Prussia are literally devoured. Public opinion proves to be a powerful tool to get over the separation between politics and social sphere: newspapers «ever-present, vigilant eye of the people's spirit» and «spiritual mirror in which a people discovers itself» – are able to heal the rift between «individual» and «state», between man and world, closing that gap in the society caused by an academic philosophy too far from daily issues and passions. To a «philosophy» decked out in «ascetic priestly vestments», «inclined» to a sterile «seclusion» and to an apathetic «self-contemplation», Marx opposes the «light conventional garb» of «quick-witted and alive-to events newspapers, whose only delight is in information» with the other (LOSURDO, 2004, p. 481; LOSURDO, 2001, p. 168).

On the opposite side, Schelling and Schopenhauer, both spectators of the revolution, stand up against the press. The first accuses the «bad journalists», «instigators» of crowds, who fuel dangerous ideas in the people. The second, condemning the pettiness of his time in which «nobody opens a book anymore and the unworthy newspapers usurp the monopoly of reading», attacks journalists, «intellectual poison [who] destroy the mind» and «renters of opinion». This last definition summarizes, on the best of terms, their role in society: taking advantage of the audience's easy malleability and its difficulty in having a personal opinion and thinking for itself, journalists fool «every man» letting him believe that it's necessary – indeed, a «duty» – to have an opinion on everything, and they're ready to «rent him» right away any opinion which he will be forced to put on (LOSURDO, 2004, pp. 481-482; VALENTINETTI, 2011, pp. 191-193).

Wagner and Treitschke are on the same wavelength; they identify in the press a lethal weapon for social democracy and warn against the devastating effects that the newspapers' «force» – in Europe, almost exclusively in the hands of Jews – can have upon the «spirit of the people» (LOSURDO, 2004, p. 479). Even Bismarck echoes the accusations by the German cultural world. If, on one side, he tries to exploit the press power, promoting its freedom and abolishing censorship in order to support the development of information flow and the birth of a national conscience, on the other hand, with his eye on the socialist press, he shouts against the «journalistic mob», getting even to define press and newspapers as «weapons of the Antichrist» (LOSURDO, 2004, p. 480). According to the Chancellor, these are the main carriers for the diffusion of the revolutionary disease among the lower classes, which find in them the best allies in their struggle against authority and State. Indeed, during the repression acted through the Anti-Socialist laws, forty-five newspaper offices are closed by Bismarck, who takes hundreds of legal actions against newspapers and journalists.

### 3. “Journalistic culture”. The paradox of Modernity

There's only one moment in Nietzsche's life in which his criticism towards journalism isn't limited to ironic and contemptuous rants, thrown as much angrily as fragmentarily against press. It's the Basel period, during which the young Nietzsche's jabs against press find a common denominator, all gathering around the issue of culture: newspapers and journalists become the tangible sign of a broader crisis regarding culture tout court.

In the Basel lectures *On the future of our Educational Institutions*, Nietzsche puts journalism on trial. Newspapers are investigated as primarily responsible for «pseudo-culture» and «cultural barbarism». Indeed, journalism is the «culmination of its era's true cultural orientation», the most institutional form of vulgarization of modern times (NIETZSCHE, 1973, I).

It even represents the landing point for the betrayal of culture itself and for the hypocrite inversion of values so typical of modernity: «the most despicable signs of incivility and the public plebeian scene of the so-called “cultural interests” of journalism are extolled as the foundations of the newest, highest and maturest culture form» (NIETZSCHE, 1973, III). «It is precisely in journalism that the two tendencies combine and become one. The expansion and diminution of education here join hands» (NIETZSCHE, 1973, I).

Journalism encompasses both issues which, according to Nietzsche as lecturer, negatively characterize the modern culture. A single place in which expansion and diminution of culture take their masks off and simultaneously come out. Actually, a newspaper gets right “in the hands” of all. At the same time, it’s the herald of a culture reduced to “day’s event”.

The first issue expansion of culture – has its most tangible and evident expression in the press: journalism is the form of culture expansion on which Nietzsche’s most harsh criticism falls. The writing style and the language of newspapers don’t go beyond a superficial approach to problems and an agreeable and easily accessible format. They are the most suitable means for exploiting and making culture – which the journalist has put “at hand” – usable, until they make on it a real “journalistization”. “Multiplier” of a false and shallow culture, «the journalist is the product of the so-called general culture – “the common man with a culture in common with all”», he who more than others contributes in creating a «semi-culture for masses» (NIETZSCHE, 1992, 26 [15]; SCHÖBER, 2006, pp. 196-197).

In the press is reflected a «culture» which Nietzsche, in fact, calls with contempt «journalistic» (NIETZSCHE, 1992, 29 [22]). From noun to adjective – according to the Italian text –, a single word – looking at the German original –: linguistic variants which demonstrate how everything that is “newspaper” has undermined and still keeps in check the whole cultural system of the Modern age. «The newspaper actually steps into the place of culture, and he who, even as a scholar, wishes to voice any claim for education, must avail himself of this viscous stratum of communication which cements the seams between all forms of life, all classes, all arts, and all sciences, and which is as firm and reliable as newspaper is» (NIETZSCHE, 1973, I; RESCHKE, 2015, p. 46).

The newspaper takes the place of culture and gains an absolutistic role. As a strong and sticky glue between the various expressions of society, it hoards all of the modern men’s life and monopolizes it completely.

#### 4. Newspapers in the school

The issue starts at school: the newspaper quickly invades schoolhouses – mainly the «secondary» ones – which have «even discarded scholarship in favour of journalism». This is a “bad teacher” that winks at youth and its «repulsive impress is stamped upon the still unformed minds of youths». «How useless the most energetic work on the part of the individual teacher must be» and powerless in front of it, defeated at once «when in less than an hour, that same pupil will have recourse to a newspaper». The «young», after all, grow up in schools learning how to «feel no physical loathing» when they meet with «certain words and tricks of speech in our journalistic jargon» and with the «“elegance” of style – so beloved and praised – of the journalism workers», «condemning themselves to remain forever in the sterile and dangerous shifting sands of journalistic style» (NIETZSCHE, 1973, I, II; NIETZSCHE, 1972, §§ 11-12).

Then, «the press and the journalist – who has stepped in the place of the genius – have taken over, both in society and in schools». In German institutions, «the “journalist” has won his victory over the professors so far as culture is concerned». Therefore, in order to still have success with their students, for the professors «the only thing still left is the frequently experienced metamorphosis which has them also moving around these days with the speech styles of a journalist». But, by doing so, they will betray their true vocation: they will turn into «mediocre journalistic teachers», more suited to work in an «editorial office» than teaching in a secondary classroom (NIETZSCHE, 1972<sup>2</sup>, §§ 20, 22; NIETZSCHE, 1992, 8 [65]; NIETZSCHE, 1972<sup>3</sup>, § 8).

And, the problem doesn’t concern only secondary schools. Even «universities» can’t avoid the spreading of journalistic culture, in this matter the bearer of a mystification as convenient as hypocrite: in them, the «journalistic spirit is arising, often under the name of philosophy». In an era in which «we no longer see how far the seriousness of philosophy is removed from that of a newspaper», Nietzsche sees in the «university philosophers very ordinary men who in their leisure hours read the newspapers and go to concerts», but who «have lost the last remnant of feeling, not only for philosophy, but also for religion, and have put in its place journalism and the daily paper» (NIETZSCHE, 1972<sup>3</sup>, §§ 4, 8).

## 5. The journalist. “Slave of the day”

The second issue – diminution of culture – sheds light on the human side of journalism: the journalist. Nietzsche’s allegations against the journalist job are really bitter. After all, his contempt towards it is well shown in the word, specifically coined by Nietzsche himself, to designate journalists: *Zeitungsfabrik-Arbeiter* closely recalls those factory workers who are tragic protagonists of modern society’s human fragmentation (SCOLARI, 2013, pp. 81-122).

In his work *Birth of Tragedy*, Nietzsche describes the journalist as «the paper slave of the day» (NIETZSCHE, 1972<sup>2</sup>, § 20). A definition that fully captures that essence. Cantor and at the same time servant of the moment, he is the one who «exploits the moment and, to make it useful, judges it as quickly as possible», promoting a “day-to-day culture”. But, this way, he remains at the mercy of his own profession – «a day-labourer» who works only for a salary – trapped by what should ensure him success (NIETZSCHE, 1973, I; NIETZSCHE, 1972<sup>4</sup>, § 6). A prisoner «linked to the chain of the moment» and «slave of moment, opinion and fashion» – the journalist is unable to look beyond «transitory and temporary» actuality (NIETZSCHE, 1992, 35 [12]). «Suffocated by piles of printed paper», he’s only able to passively obey the «present time» as it was «eternity», «dragged off by it» in a whirlwind (LOSURDO, 2004, p. 930; FERRARIS, 2009, p. 27; NEGRI, 1978, pp. 168-172; NEGRI, 2003, p. 38; RESCHKE, 2000, pp. 27, 60-61; RESCHKE, 2015, pp. 47-48; BRAATZ, 1988, pp. 41-52).

## 5. Phenomenology of Printed Press

During the journey that Nietzsche makes Zarathustra do from the mountains of solitude to the plain of men, the prophet encounters a fool near the city’s gate, who launches a flaming rant against the metropolis and the city life. Among the ferocious judgments that this weird character spits out, there is one regarding journalism and press. Addressing Zarathustra, the fool provokes him with these burning words:

«See you not the souls hanging like limp dirty rags? – And they make newspapers also out of these rags! Hear you not how spirit has here become a verbal game? Loathsome verbal swill does it vomit forth! – And they make newspapers also out of this verbal swill» (NIETZSCHE, 2005, III, *Del passare oltre*). This accusation is really close to a sudden thrust just launched by Zarathustra himself to the inhabitants of the city: «Just see them! Sick they are always; they vomit their bile and call it a newspaper» (NIETZSCHE, 2005, I, *Del nuovo idolo*).

The rage that the two characters unleash on newspapers isn’t accidental nor impromptu, but autobiographical. These two short passages represent the tip of that iceberg of Nietzschean harsh criticism towards press and journalistic culture of his time. Newspapers are widely spread in Nietzsche’s places and settings. Besides, in the 19th century bourgeois society they have already reached a leading position: the number of readers has exponentially grown and the press, asserting its social role and communicative force, has in a short time become a fundamental part of civil life.

It appears by his letters that since his young age Nietzsche is deeply nauseated by the «hateful atmosphere of journalistic press» which rules the German towns, very soon getting to feel «contempt for any culture linked to newspaper reading or writing». He openly declares himself to be «of Bismarck’s same opinion», proving to be always suspicious towards the press. Indifferent to the newspapers’ stories, he shows that he doesn’t want «anything to do» with them – even if, as his epistolary shows, he will be reading them all his life – (NIETZSCHE, 1976, § 517; NIETZSCHE, 1995, § 751; NIETZSCHE, 2004, § 516; NIETZSCHE, 1975, 35 [9]).

A reactionary spirit emerges from many of his fragments, inviting to remain «free» from all that regards the «large masses of men», newspapers included: «the revolt of a big town and the newspaper of a big town are entirely “comedy” and “lack” of authenticity» (NIETZSCHE, 1964, 6 [360]; NIETZSCHE, 1976<sup>2</sup>, 25 [491]; RESCHKE, 2015, pp. 51-52). He considers «newspapers» and the «dangerous freedom of press» among the main «means» through which, in the «now predominant democratic mentality», «the herd animal becomes master», establishing an actual «journalocracy» (NIETZSCHE, 1975, 34 [177]; LOSURDO, 2001, p. 165; RESCHKE, 2015, pp. 48-49). Furthermore, the «press» is included among the «always new forms of need that a slave creates» to cope with the tragic nature of existence (NIETZSCHE, 1976<sup>2</sup>, 25 [70]). Fact is that in town the regular newspaper «reading» is by now a proper daily ritual, «a sort of realistic morning prayer» – to say it with a Hegelian brilliant intuition of the Jena period, which Nietzsche appropriates .

In those big cities where God is dead, the newspaper takes the place of the «daily prayer», thus becoming the new sacred text that substitutes the old Bible: now it applies «the obligation for everyone to read their newspaper at breakfast» and to recite the «rosary of public opinions», secularized liturgies that take over Christian «religion's» holy texts (NIETZSCHE, 1976<sup>2</sup>, 25 [210]; NIETZSCHE, 1976<sup>3</sup>, § 208; NIETZSCHE, 1972, § 9; LOSURDO, 2004, p. 483). This newspaper with which «the civilized man accompanies the morning meal» turns into a «*dégoûtant apéritif*» – Nietzsche says, quoting Baudelaire –, causing «nausea seizures» and «*vomitu matutinus*»: after all, newspapers and their words were «bile vomit» e «loathsome swill» to Zarathustra (NIETZSCHE, 1971, 11 [17], 11 [218]; NIETZSCHE, 2005, I, *Del nuovo idolo*; NIETZSCHE, 2005, III, *Del passare oltre*).

Using the accuracy of metaphors about nutrition, Nietzsche claims that, if the «spirit of the Germans» is «burdened» and full of «*squalor*», the «reason» is an «excessively exclusive feeding on newspapers, politics, beer and Wagnerian music». On the other hand, «journalists have taken over the modern man's hours of idleness and digestion and stun him with newspapers» (NIETZSCHE, 1965<sup>2</sup>, *Opinioni e sentenze diverse*, § 324; NIETZSCHE, 1972<sup>5</sup>, III, § 26; NIETZSCHE, 1972, § 1). Real illnesses and physical disorders caused by «newspaper reading», including «a vision loss»: an irony which is sharp in its concreteness and well represents the concept of the Nietzschean rejection of press (NIETZSCHE, 1976<sup>3</sup>, *Prefazione*; NIETZSCHE, 1965<sup>2</sup>, *Il viandante e la sua ombra*, § 233).

«*Deeply humiliated*» when «he holds a newspaper», Nietzsche recommends to «abstain» from its reading and not to «listen» to that «socialist mousers' pipe» (NIETZSCHE, 1964, 4 [61]; NIETZSCHE, 1992, 37 [3]; NIETZSCHE, 1964<sup>2</sup>, § 206). In an «era of parliamentary imbecility that learns German from newspapers», he thinks it's salutary not to allow their «jubilant cries» to reach him and not to be deafened by that «constant noise about nothing» (NIETZSCHE, 1973, II; NIETZSCHE, 1992, 7 [122]; NIETZSCHE, 1965<sup>3</sup>, 27 [2]).

«Journalists and scribblers» – who «carry within themselves the signs of degeneration» of culture – embody an instrumental concept of language, «using the first word that conveniently suits them», exactly as the «great comedians» of the «market» mocked by Zarathustra (NIETZSCHE, 1973, V; NIETZSCHE, 1992, 27 [68]; SCOLARI, 2017, pp. 28-29). A «work of journalistic seduction» devised only to fool the «people», a “chatter” to vibrate the «newspapers' echo», sole sound that «today» gives «“greatness”» to an «event» (NIETZSCHE, 1982, 3 [1] 250). Through their writing «the press yells, deafens, excites and scares with its daily waste of breath», a «*blind, constant noise* which diverts ears and senses to a false direction» (NIETZSCHE, 1965<sup>2</sup>, *Opinioni e sentenze diverse*, § 321).

With contempt, Nietzsche doesn't spare provocative jokes about the «newspaper-German», sarcastically confusing it with a «pig-German» (NIETZSCHE, 1975, 34 [99]), and making a scary prediction: «one more century of newspapers and all words will stink», immersed in a smelly «journalistic pigsty» (NIETZSCHE, 2011, § 847; NIETZSCHE, 1982, 3 [1] 168).

His anger and irreverence appear to be without limits. The press is an invention to be deleted, which Germany should paradoxically be ashamed of. While for Marx «gunpowder» and «press» are the «necessary conditions for the bourgeois development», for Nietzsche instead, if «Germans were great in gunpowder invention, they got to even the score inventing the printed press». In the event that «the police *forbids* newspapers», in «his future tasks» he even imagines «also an attack to the whole modern press» (NIETZSCHE, 2004, § 516; NIETZSCHE, 1992, 27 [28]; NIETZSCHE 1975, 34 [92]; NIETZSCHE, 1976<sup>3</sup>, *Prefazione*; LOSURDO, 2001, p. 165; LOUSRDO, 1997, pp. 415-419).

Nietzsche's extreme thoughts and impossible gestures, on one side well express the pathos with which he rages against the press, on the other side make visible the somatic features of that kaleidoscopic modern society which was finding its identity right around newspapers. Now, to really feel like a «“nation”» it's not enough to «speak the same language» anymore, but it's necessary to «read the same newspapers » (NIETZSCHE, 1975, 34 [203]).

## References

- Bergamini O. (2006), *La democrazia della stampa. Storia del giornalismo*, Laterza, Roma-Bari.
- Braatz K. (1988), *Friedrich Nietzsche. Eine Studie zur Theorie der Öffentlichen Meinung*, De Gruyter, Berlin - New York.
- Ferraris M. (2009), *Nietzsche e la filosofia del Novecento*, Bompiani, Milano.
- Goldschmit R.K. (1932), *Nietzsche und die Presse*, «*Zeitungswissenschaft. Zweimonatsschrift für internationale Zeitungsforschung*», vol. 1, pp. 340-348.

- Gutser F. (1938), *Nietzsche und der Journalismus*, Ludwig Maximilians Universität, München.
- Kellner D. (1999), *Nietzsche's Critique of Mass Culture*, «International Studies in Philosophy», vol. 31/3, pp. 77-89.
- Kierkegaard S. (1948), *Diario*, vol. I, Morcelliana, Brescia.
- Losurdo D. (1997), *Hegel e la Germania. Filosofia e questione nazionale tra rivoluzione e reazione*, Guerini e Associati, Napoli.
- Losurdo D. (2001), *L'ipocondria dell'impolitico. La critica di Hegel ieri e oggi*, Milella, Lecce.
- Losurdo D. (2004), *Nietzsche, il ribelle aristocratico. Biografia intellettuale e bilancio critico*, Bollati Boringhieri, Torino.
- Negri A. (1978), *Nietzsche. Storia e cultura*, Armando, Roma.
- Negri A. (2003), *Nietzsche sottratto agli "ermeneuti dell'innocenza"*, «Idee. Rivista di filosofia», vol. 54, pp. 25-47.
- Nietzsche F. (1964), *Frammenti postumi, 1879-1881*, Adelphi, Milano.
- Nietzsche F. (1964<sup>2</sup>), *Aurora*, Adelphi, Milano.
- Nietzsche F. (1965), *La gaia scienza*, Adelphi, Milano.
- Nietzsche F. (1965<sup>2</sup>), *Umano, troppo umano, II*, Adelphi, Milano.
- Nietzsche F. (1965<sup>3</sup>), *Frammenti postumi, 1878-1879*, Adelphi, Milano.
- Nietzsche F. (1967), *Frammenti postumi, 1875-1876*, Adelphi, Milano.
- Nietzsche F. (1971), *Frammenti postumi, 1887-1888*, Adelphi, Milano.
- Nietzsche F. (1972), *David Strauss, l'uomo di fede e lo scrittore*, Adelphi, Milano.
- Nietzsche F. (1972<sup>2</sup>), *La nascita della tragedia*, Adelphi, Milano.
- Nietzsche F. (1972<sup>3</sup>), *Schopenhauer come educatore*, Adelphi, Milano.
- Nietzsche F. (1972<sup>4</sup>), *Richard Wagner a Bayreuth*, Adelphi, Milano.
- Nietzsche F. (1972<sup>5</sup>), *Genealogia della morale*, Adelphi, Milano.
- Nietzsche F. (1973), *Sull'avvenire delle nostre scuole*, Adelphi, Milano.
- Nietzsche F. (1975), *Frammenti postumi, 1884-1885*, Adelphi, Milano.
- Nietzsche F. (1976), *Epistolario, I*, Adelphi, Milano.
- Nietzsche F. (1976<sup>2</sup>), *Frammenti postumi, 1884*, Adelphi, Milano.
- Nietzsche F. (1976<sup>3</sup>), *Al di là del bene e del male*, Adelphi, Milano.
- Nietzsche F. (1982), *Frammenti postumi, 1882-1884*, Adelphi, Milano.
- Nietzsche F. (1992), *Frammenti postumi, 1869-1874*, Adelphi, Milano.
- Nietzsche F. (1995), *Epistolario, III*, Adelphi, Milano.
- Nietzsche F. (2004), *Epistolario, IV*, Adelphi, Milano.
- Nietzsche F. (2005), *Così parlò Zarathustra*, Adelphi, Milano.
- Nietzsche F. (2011), *Epistolario, V*, Adelphi, Milano.
- Nietzsche F. (2015), *Astenersi dai giornali!*, (a cura di P. Scolari), AlboVersorio.
- Pizzuti G.M. (2006), *Giornali e giornalismo nella riflessione filosofica della modernità*, «Atti dell'Accademia di scienze morali e politiche», vol. 67, pp. 207-249.
- Reschke R. (2000), *Denkumbrüche mit Nietzsche. Zur anspornenden Verachtung der Zeit*, Akademie, Berlin.
- Reschke R. (2015), *Der Journalist, die Presse, der informierte Leser. Nietzsche über Wertegeber, Werte und ihre Vermittlung im Medienzeitalter*, «Nietzsche Studien», vol. 1, pp. 44-53.
- Sabatini A. (1984), *Il giovane Nietzsche*, ESI, Napoli.
- Schober A. (2006), *Nietzsche, critique de la presse*, in AA.VV., *L'opinion publique dans les pays de langue allemande*, Paris, pp. 191-201.
- Scolari P. (2013), *Nietzsche. Fenomenologo del quotidiano*, Mimesis, Milano - Udine.
- Scolari P. (2017), *Great Comedians and Poisonous Flies. Nietzsche and the Marketplace*, «Journal of Social Science for Policy Implications», June 2017, Vol. 5, No. 1, pp. 27-32.