



BENJAMIN ALBERTS

NIETZSCHES (ANTI-)DARWINISMUS

1. Volker Gerhardt / Renate Reschke (Hg.), Nietzsche, Darwin und die Kritik der Politischen Theologie, in: Nietzscheforschung, Jahrbuch der Nietzsche-Gesellschaft 17 (2010), Berlin (Akademie Verlag), S. 29–148, ISBN 978-3-05-004690-7.
2. Dirk Robert Johnson, Nietzsche's Anti-Darwinism, Cambridge (Cambridge University Press) 2010, 240 S., ISBN 978-0-521-19678-9.

Darwin kann mit seinen Theorien, speziell mit seinem Evolutionsgedanken wohl unbestreitbar als einer der für Nietzsche bedeutsamsten Einflüsse gelten. Die Vielzahl der Veröffentlichungen zu diesem Themenkomplex überrascht daher nicht. Die Weimarer Nietzsche-Bibliographie etwa zählt zusammen ca. 180 Einträge zu „Darwin“, „Darwinismus“ und „Evolution“. Darüber, wie Nietzsches Stellung zu Darwin genau zu beschreiben sei, ist man sich jedoch gänzlich uneinig. Er gilt als Darwinist und als Anti-Darwinist, wobei der Anti-Darwinismus keine bloße Gegnerschaft, sondern auch ein Weiterdenken der darwinischen Überlegungen sein könne. Seine Kritik an den Anhängern Darwins sei dabei nicht schon als Kritik an Darwin zu verstehen, und seine Kritik an Darwin könne nicht mit einer Ablehnung des Evolutionsgedankens überhaupt gleichgesetzt werden. Insbesondere der Fortschrittsgedanke ist in der Forschung noch immer sehr umstritten: Impliziert Darwins Evolutionstheorie die Vorstellung, die Hoffnung oder auch nur das Gefühl der Progression? Kritisiert Nietzsche den Fortschrittsglauben an Darwin, und wenn ja, zu Recht oder nicht? Oder verteidigt Nietzsche Darwin vor seinen oft von Fortschrittsoptimismus geleiteten Interpreten? Und welche Rolle spielen Begriffe wie ‚Teleologie‘, ‚Zweckmäßigkeit‘ und ‚Nutzen‘ dabei?

Offensichtlich hinterfragt Nietzsche einige zentrale Annahmen Darwins. Den Überlebenskampf sieht Nietzsche als Ausnahme, man kämpfe zumeist nicht um das bloße Überleben, sondern um Macht, um Höherentwicklung. Auch sei das Leben nicht durch Mangel, sondern durch Überfluss gekennzeichnet. Schließlich sei die Behauptung, die Selektion befördere die Stärken, unhaltbar, vielmehr sei der höhere, komplexere Typus durch die gleichmachende Moral der vielen Minderen gefährdet, um nur einige Aspekte zu nennen. Andererseits übernimmt Nietzsche wohl neben dem Agonalitätsgedanken auch den revolutionären evolutionstheoretischen Ansatz Darwins, nicht mehr bei einer Spezies, sondern bei Individuen anzusetzen. Er geht also nicht mehr von einer feststehenden Art aus, sondern von einzelnen Lebewesen: Der Sinn „aller Begriffe, Typen und Arten“ (BHL 9, KSA I, 319) verflüssigt sich.

Ein wesentlicher Gesichtspunkt für die gesamte Thematik dürfte in den Quellen Nietzsches bestehen. Er las Darwin selbst nicht oder nur wenig, sondern bezog seine Kenntnisse aus der Forschungsliteratur und persönlichen Gesprächen. Neben Langes



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