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NIETZSCHE'S POLITICAL PHILOSOPHY AS A SPIRITUAL RESPONSE TO THE UPHEAVAL OF MODERNITY**

Abstract

The central focus of this paper is Nietzsche's philosophical poem, "Thus Spoke Zarathustra." While acknowledging its profound philosophical and literary value, this paper also explores its potential to reveal hidden aspects of the future of large political landscapes, in accordance with Nietzsche's advice. Nietzsche did not aspire to be universally loved or understood; rather, his thoughts resonated deeply with a select few, leaving behind a legacy of guiding principles for the future he envisioned as promising. This legacy was founded upon his pivotal concept of *value reevaluation*, making him a profoundly politically engaged thinker. Nietzsche's nihilism was underpinned by a persistent hope, a shared belief with Hegel, who also envisioned a new dawn, system, and dominant leadership class. Consequently, this paper delves into the similarities and dissimilarities between Nietzsche and Hegel, particularly in relation to Hegel's conception of historical consciousness as a stage for the historical spirit and the absolute idea, which Nietzsche saw as equivalent to the concept of the *Übermensch*. Hegel also underwent three distinct stages of transformation to emerge as the new man in the dawn of the world, thereby negating the polarities that surrounded him and within himself, ultimately rising to victory alongside his society. The decision of a single individual, the

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Übermensch, becomes the collective decision of the nation he leads, and it possesses the capacity to evolve and expand over time.

Keywords: Nietzsche, Übermensch, Hegel, historical consciousness, idea, Europe

“The world does not revolve around the inventor of new noise, but around the inventor of new values – it revolves silently.”

Friedrich Nietzsche

“THE WHOLE WORLD IS A STAGE”

To grasp the core thread of Nietzsche’s philosophical thought, one must abandon classical positivist frameworks and approach his work through a hermeneutic-phenomenological lens. Nietzsche calls for a transfiguration of the spirit, and thus the interpretation of his oeuvre demands a fusion of contextual reading with a phenomenological reconstruction of the inner logic of the text. This study will interpret his work on multiple layers – through the aphoristic structure, genealogical analysis of values as foundations of modern political constructs, and the phenomenon of heightened intuition. By examining texts such as *Thus Spoke Zarathustra*, *Dawn*, and *Human, All Too Human*, we establish a continuity between Nietzsche’s prophetic vision and the epoch of nihilism. We re-examine the ontological structure of his concepts, such as the *Übermensch* and *will to power*, while leaving room for philosophical cartography that charts the movement of spirit through historical cycles. In a societal system dominated by mass culture, Nietzsche calls for the regeneration of individual consciousness and the affirmation of harmony as a guiding principle of spiritual transfiguration – one that begins within the individual and reflects outward onto the world. The *Übermensch* is no longer merely a hero of new consciousness, but a bearer of the possibility that reality itself may be recreated through the creative act of the spirit. In this, the spirit and the Absolute Idea fulfill their role upon the stage of society, politics, and history, where politics is no longer technocracy, but a spiritual transfiguration and the path of the Absolute Idea – the path of justice, freedom, and harmony. The aim of this paper is to offer an interpretation of the political dimension of Nietzsche’s philosophy, with

particular emphasis on the spiritual potential carried by the bearer of a new epoch, embodied in the figure and work of the *Übermensch*. The spiritual dimension of his being is transposed onto the plane of political reality as a whole, and a part of personal identity becomes the spiritual identity of a nation. The emanation of the *Übermensch*, in this case, as always and without exception, is not merely a catalyst for change or a single link in the creation of a new epoch. It is the new epoch itself, and political reality becomes the closest reflection of the spirit.

The central question of this paper concerns the philosophical-prophetic dimension of Nietzsche's thought and whether Nietzsche genuinely possessed prophetic tendencies. History may reveal this to us. As a philosopher, he is undisputed, and the poetic strength of his expressions is undeniable. Therefore, does he impart additional wisdom through the unity of philosophy and poetry in the realm of dreams, with the subtle guidance of a wise eye? To address this challenge effectively, we must primarily comprehend Nietzsche's affinity for riddles and enigmatic expressions. For Nietzsche, the riddle encapsulates the essence of existence, and its solution holds the world's destiny – a quest he consistently envisioned. Where does he perceive and discern the world's destiny? For him, the world is a stage striving for its culmination through the unification of opposing concepts and their apparent reconciliation in the grand tapestry of Europe's destiny, about which he dreamt with fervor. For him, philosophy, or geopolitics (as he invariably commenced from the philosophy of space and earth "remaining true to the earth," rather than the world as Hegel did), the entirety of philosophical thought is perpetually prepared and anticipating its culminating moment when it transforms into the philosophy of unification, and when the masks are removed, revealing the entire expanse as a stage where the *Übermensch* emerges, embodying the profound call of his own being for transformation (Hegel 2006). The *Übermensch* finds his ultimate expression only in such an environment, where his authority and chosen status are inexorably acknowledged (Niče 2005a). Will Europe ever attain this pinnacle, and what does Nietzsche, with his prophetic and philosophical view on the reality of things, impart to us regarding this matter?

Nietzsche primarily posits the revaluation of all values, albeit in a manner that these values, now reimagined, contribute to the collective progress of the entire community and the world that inhabits the same earthly space, "remain true to the earth, my brothers, with the power of your virtue" (Niče 1999, 281). Fidelity to the Earth is encouraged by the

internal conflict that exists within the human spirit. Individuals are called upon to make decisions about their own destinies and transform their personal paths through the power of their own potential and transformative abilities. This aligns perfectly with the three fundamental aspects of Hegel's dialectic: *thesis*, *antithesis*, and *synthesis*. External influences are perceived as the necessary antithesis that propels individuals towards a form of development (Hegel 1987, 191). Nietzsche's theodicy centers on humanity, not due to a disregard for religion, but rather because he recognized the potential risks associated with human overreliance on external factors. Is there a way for individuals to find purpose in their own realization and then contribute to the development of the society they belong to? When do the politics of the individual align with the politics of the nation, and when do the outcomes of individual purpose transcend external plans? What insights can Nietzsche provide on these matters? Ultimately, what are the inherent flaws with this approach? This paper will address these related questions, focusing on Nietzsche's often-overlooked political philosophy.

Many authors who have engaged with Nietzsche's work have primarily focused on his inevitable nihilism and the concept of the *Übermensch* as the pivotal determinant of his philosophical trajectory. Could we discern potential future political perspectives within his ideas? Heidegger offered the following perspective on this matter: "It is quite evident. Values are conditions established by the will to power itself." (Hajdeger 2000, 180). Heidegger would say the following on the matter: "It is perfectly clear. Values are conditions set by the will to power itself for its own realization. Only when the will to power appears as the fundamental purpose of all that is real—that is, when it is actualized and thereby understood as the reality of all that is real—does it become evident where values originate and what sustains and directs every value judgment" (Hajdeger 2000, 180). In this light, Heidegger recognized the ontological significance of the concept of the will to power in everyday contexts by defining his approach as the "metaphysics of the will to power." (Hajdeger 2000, 187). The metaphysics of the will to power has, to date, been primarily viewed as an isolated phenomenon, distant from its true domain or perhaps precisely from the perspective where it can be comprehended. Hannah Arendt contends that this theory is irrevocably refuted by the concept of eternal recurrence, which "implies the unconditional negation of the modern linear concept of time and its continuous progression" (Arendt 2010, 273). Conversely, circular movement affirms the authority of being, as circular movement in this

context is perceived as a means of expressing historical consciousness, likely a consequence of Hegel's influence on Nietzsche, a topic that will be extensively discussed in this paper. However, this concept is scarcely recognized in contemporary thought regarding Nietzsche, despite his frequent challenges to Hegel's ideas, despite their shared spiritual affinity. Even in these challenges, the unwavering strength of thought exhibited by both philosophers was acknowledged, akin to a river flowing towards the same source from which it drew nourishment – antiquity. Nevertheless, the narrative of the *Übermensch* does not depict a solitary individual, and this aspect will be the primary focus of our discussion. While he advocated for internal transformation, Nietzsche envisioned it as a precursor to a broader societal shift. This transformation, he believed, would manifest because of the individual's spiritual evolution, culminating in the emergence of new aspects and ideals. Spiritual change, according to Nietzsche, serves as a mirror, reflecting the individual's transformation and eventually reflecting the entire society – here, Nietzsche is unwavering: “The *Übermensch* lies close to my heart, he is my first and only concern – not man: not the neighbor, not the poorest, not the greatest sufferer, not the best” (Niče 2005a, 275). Only an individual who has mastered self-overcoming possesses the capacity to envision authentic social change. To achieve this, we must explore Nietzsche's thought and identify approaches that illuminate the role of the *Übermensch* as a catalyst for social transformation. Specifically, we should examine how the *Übermensch* initiates social apotheosis and odyssey, and the extent to which they embody the essence of social change. Nietzsche's emphasis lies in the internal plan, which subsequently manifests in the external world. Key social transformations occur when individual consciousness aligns with the plan of manifestation in a novel form. Consequently, change emanates from the transformation of a single individual, spreading like a wave to others. For substantial social change to transpire, the transformation of the *Übermensch*, a natural leader whose role is to inspire the masses through exemplary behavior, becomes indispensable. Nietzsche writes: “And what you have called the world, that still needs to be created: let it become your mind, your image, your will, your love! And truly, to your bliss, you knowers” (Niče 2005a, 81).

Who is this leader – Nietzsche's *Übermensch* – and what qualities must he possess? Does he bear a moral and social responsibility to awaken others? This *Übermensch*, as envisioned by Nietzsche, possesses specific qualities that enable them to fulfill their leadership

role. Notably, they bear moral and social responsibility to inspire others. This responsibility stems from their primary objective of not only transforming their own world but also the broader society. As they are the first to awaken to their own truth, they become the embodiment of that truth for the nation. In this analysis, we acknowledge Hegel's influence on Nietzsche's thought. Both philosophers posited that the individual shapes the nation and history. Hegel asserted that the individual becomes the historical consciousness that embodies the national spirit, embodying "freedom that has only itself as an end and which at the same time contains the simple concept of reason, as well as what we call the subject, self-consciousness, the spirit that exists in the world" (Hegel 2006, 59). Similarly, Nietzsche's *Übermensch* emerges as a transformative figure, akin to a storm that awakens individuals to their own truths, which become the prevailing truths of an era. Nietzsche's *Übermensch*, like Hegel's *absolute*, possesses the potential to reshape history, which aligns with its own trajectory and serves as the foundation of existence. As Hegel stated, "the experience that consciousness gains about itself can by its concept encompass nothing less than the entire system of consciousness or the entire kingdom of the truth of spirit" (Hegel 1974, 48). Although Hegel's concept is presented immediately, Nietzsche's *Übermensch* emerges later. Nevertheless, their certainty is evident. While this convergence may exceed Nietzsche's initial comfort level, it is undeniable. The Absolute idea selects individuals we can refer to as geniuses of spirit and geniuses of their time, while Nietzsche's *Übermensch* initiates its own journey of self-discovery and boundary-pushing, ultimately transforming its personal world into a global plan. This process of reconstructing one individual's world can lead to the reconstruction of a nation or, ultimately, the very fabric of being itself. Therefore, in Nietzsche, we discuss the development of a nation, which progresses in the following sequence: *man, nation, being*. In contrast, Hegel's path is irreversible, leading to the sequence: *being, nation, man*. Hegel's world is centered around the absolute as the primary cause of everything, originating from the world of ideals and ideas. Hegel posits that "freedom can only be where individuality is recognized as something truly existing in the divine being" (Hegel 2006, 61). Nietzsche, on the other hand, adopts a more practical approach. His world consistently begins with the individual and ultimately returns to them. This understanding is fundamental to his philosophy. Nikolai Trubetzkoy (Евгѣний Николаевич Трубецкой) says: "The more people in a given nation who

have 'known themselves' and 'become their own,' the more successful the work on national self-knowledge and the creation of a self-sufficient national culture, which in turn represents the condition of the success and intensity of individual self-knowledge" (Trubeckoj 2004, 75). Consequently, the truths of one individual can become the truths of a nation and the history of a specific time. In contrast, Hegel's approach involves selecting the best offspring to 'record' history as the "concrete existence of the divine essence" (Hegel 2006, 61). The focus remains on the absolute idea initially, with the individual ultimately taking center stage. Both Hegel and Nietzsche acknowledge Hellenism as the foundational nourishment of the spirit. While Plato's concept has been interpreted through Hegel's lens, Nietzsche's thought draws inspiration from the audacious Heraclitus, who contemplates the transience of existence while recognizing the cyclical nature of all that exists.

AUTHENTICITY AS THE FIRST CALL OF THE SPIRIT

In Nietzsche's philosophy, the path to the *Übermensch* encompasses the journey of transformation, which is the selfless revelation of the *Übermensch* on his path to self-discovery. Authenticity is primarily recognized as the initial station of the spirit or the initial stage towards a man destined for transformation and self-actualization. To attain self-knowledge, an individual must undergo various forms and transformations, ultimately leading to the transcendence of their natural limitations. Therefore, it can be asserted that for Nietzsche, the path of transformation from man to *Übermensch* is marked by self-awareness, as a man destined for transformation towards his true nature: "The wonderful self-concealment of earlier epochs, when thinking, belief, and feeling had different polarities, is no longer there. Thinking disappears into thoughts, feeling into things that are felt, will into what is wanted, and belief into what is believed. A fury of disappearing bewitches and captures the actor in his act. Now the stage is revolving, the actor is emerging from his creation, placing himself in front of it, and declaring. Look, I did this, this is where I felt and believed, and this is where my 'will to [...]' did its job" (Safranski 2002, 310).

In contrast, Hegel's path involves understanding and comprehending one's being as an integral part of the spirit. Hegel posits that "only in those changes occurring in the realm of the spirit does something new appear" (Hegel 2006, 65). Consequently, knowledge of

the spirit and being is derived from understanding the ideal world as a guiding principle. In Nietzsche's perspective, the journey traversed is aimed at bridging the gap within one's personality. Self-awareness is the sole truth; the being must recognize its limitations and transcend them through growth and self-awareness. Hegel's *being* is revealed over time through the negation of all external constraints, affirming that "freedom can only exist where individuality is recognized as something truly existing in the divine being" (Hegel 2006, 61). Conversely, Nietzsche's *Übermensch* authentically asserts himself over time, overcoming all polarities within his spirit to affirm his presence on the stage of life, mind, and reality. As Nietzsche aptly states, "Upwards flies our path, from our kind to the super-kind. Upwards flies our spirit: so it is the parable of our body, the parable of exaltation" (Niče 1999, 116).

All that is necessary is for him to remain a man striving to conquer his own spirit. Here, Nietzsche's moment, now crystal clear, emerges that only through the shape and refinement of one's own spirit can we attain the essence of the concept of being. Spirituality is not found as immanence, as is the case in Hegel's view of the concept "the state is the spiritual idea in the external manifestation of human will" (Hegel 2006, 57). Nor is it present in Plato's definition of knowledge as *forgotten memory*. In Nietzsche, spirituality flourishes, and here lies the infinitely clear determinant of his political philosophy. The political spirit is cultivated, and political readiness is prepared, and this is simply the fundamental characteristic of his ideology. In fact, this is the trait that later defines a man, not only as the transformer of his own life but also as someone who transforms an entire epoch. The entire epoch is not solely dedicated to serving an individual in the manner Hegel would comprehend, nor is it concealed from truth, as Plato perceived it through his renowned allegory of the *cave exit*. Rather, its purpose is to affirm an individual's readiness to govern primarily themselves and subsequently define the epoch. The transformation of society, even in contemporary times, invariably commences with the transformation of the individual who chooses to act. Nietzsche exhorts, "Return, as I do, the flying virtue to the Earth – yes, return it to the body and life: to impart meaning to the Earth, a human meaning!" (Niče 1999, 117). His actions now leave an indelible mark on the fabric of reality, and the entire reality serves as a confirmation of the reflection of the *Übermensch*'s work within the society surrounding him. Thus, this society will follow his example, reflecting Nietzsche's *ideal*. This is precisely why his discourse on the transformation of man, traversing three distinct stages, holds immense

significance and resonates with the transformation of the *Übermensch*. While it may not be straightforward, it is always profoundly rewarding. Spiritual authority is not unveiled but rather established. What is the reason behind that? The reason lies in Nietzsche's perception of an individual who fails to realize their full potential as incomplete. They must transcend their own limitations and thereby overcome and redefine everything that hinders them. Through Zarathustra's lens, Nietzsche elucidates the significance of the *Übermensch*'s transformative journey and its ultimate destination. For Zarathustra, *the will to power* is the fundamental characteristic of every individual; it drives them to pursue specific definitions and accomplishments in their lives, thereby defining their essence. Through this process of overcoming, life transcends its inherent limitations. Contrary to Hegel's notion of a final purpose in this dance of concepts, there exists merely a gap between humanity and the *Übermensch*, and this gap must be transcended. The spirit undergoes a series of transformations, evolving from a camel to a lion and ultimately to a child. The lion's spirit confronts and overcomes the attributes of the camel's spirit, having transcended its physical limitations through the initial transformation. The second transformation leads to the lion's transformation into a child. What does it imply to us? The answer can be found within Nietzsche's thought: "The present is the past on earth – ah, my friends, that is what I find most unbearable; and I would not know how to live if I were not a seer of what must come" (Niče 1999, 189). He further states: "And how could I endure being a man if man were not also a poet, a solver of riddles, and a redeemer of chance." (Niče 1999, 190). These insights collectively suggest that the philosophical poem about Zarathustra is not merely a narrative but a coded prophecy.

This transformation serves as a profound revelation, suggesting that the present is akin to the past on Earth, presenting a significant challenge. The individual grapples with the unbearable nature of this realization and acknowledges the necessity of possessing the ability to perceive the future. The poem further emphasizes the multifaceted nature of humanity, highlighting the roles of poet, interpreter, and redeemer of chance. These insights collectively suggest that the philosophical poem about Zarathustra is not merely a narrative but a coded prophecy.

This is the definitive conclusion of the spirit that manifests itself in the stage of life, initially as its antithesis and subsequently as its thesis. This entity journeys towards itself, to ground its own essence and delineate itself in relation to the manifold articulations and movements

of being, striving to fill the gaps left by incomplete reality and heal them with the elixir of eternity, which defines humanity on this stage as the first and last hope of the spirit, having transcended all initial limitations. As Nietzsche proclaims, “New nations will arise, and new springs will burst forth, filling new depths” (Niče 1999, 269). Spiritual transformation invariably commences and concludes with humanity, serving as the initial and final juncture of such transformations. It is exclusively humanity that records their defeats and victories on life’s journey, which, along with them, undergoes metamorphosis. *The will to power* is the genuine impetus of the profound spirit, yet this power is not directed towards conquering others but rather towards conquering oneself, primarily. An individual who recognizes their responsibility for their own development and the struggle against their own limitations becomes an *Übermensch*, or superman in the Nietzschean sense, whose mission is to establish dominion over their own being while upholding the autonomy of their own spirit. Nietzsche proclaims: “This, in essence, is the secret of the soul. Only when the hero departs does the super-hero approach it in a dream” (Niče 1999, 164). Subsequently, this spiritual giant becomes an exemplary for others, shaping the annals of history with the covers of immortality. In contrast, Hegel would, by the author’s free interpretation, vehemently assert, “No! He is not immortal because he has transcended the contradictions within his spirit, but because those contradictions necessitated their resolution. He did not choose spirituality; rather, the spirit chose him!” However, if we adopt the premise that spiritual reality is the foundational and fundamental reality for Hegel, this assertion becomes invalid. In general, Hegel never stopped implying “History is the development of the spirit over time, akin to nature’s development of ideas in space” (Hegel 2006, 86).

THERE IS NO MAN OF MODERNITY, BUT ALWAYS AND ONLY THE MAN OF AN EPOCH

What, then, would be the true response in contemplating the man of modernity, in the sense in which Nietzsche envisions the *Übermensch* and his political role within the reality of life? There is no such thing as a “man of modernity” in the sense that Nietzsche conceives of the *Übermensch* and his political role in the world. Rather, there is always and only the “man of the epoch.” However, who is this man of the epoch? Is he a political offspring of hope? Does Nietzsche provide us

with a pattern for recognizing him and the level of transformation he represents, given that he himself mentioned three? To gain a deeper understanding, we would need to introduce a third name into this exploration of the immortals – Homer. Can Homer help us resolve this antinomy? Homer can assist us in reconciling elements of fate with elements of character decision, as exemplified in the portrayal of the greatest Greek hero, Achilles. I will illustrate this reconciliation in the work “(Im)mortal Fate of a Demigod,” and through these elements, we can now identify the domains of fate and character and determine whether these two aspects can ever be reconciled. In this paper, the dichotomy is resolved in this way: “The fundamental question about Achilles’ fate can be approached from several perspectives. Certainly, Achilles had the opportunity to choose between a short and immortal life and a long and mortal one. However, in the face of this choice, an even more profound question arises: did Achilles choose his fate?” (Dokić 2020, 227). This question can be split into two: 1) Did Achilles make a conscious decision regarding his fate? 2) Did the heroic fate choose Achilles?

According to Dokić: “If Achilles is already confronted with a choice, does he genuinely decide, or is his destiny predetermined to be that very Achilles, as per his character and aspirations, who is incapable of deviating from his path? From the outset, it is evident that Achilles is faced with a pivotal choice that compels him to decide between a protracted and idyllic existence or a brief but impactful life. Fate presents him with a choice, yet it is certain that his destiny is to remain that very *Achilles*. Consequently, he is compelled to conform to his nature and cannot deviate from his predetermined path. This profound understanding permeates the entirety of the *Iliad* and significantly contributes to the narrative’s impact. The greatest human suffering is mitigated by the greatest human triumph. Death becomes his triumph, akin to any other victory achieved on the battlefield. The sole response to such heroism lies in the promise of immortality” (Dokić 2020, 227).

As we observe, every complexity can be divided into less complex elements. I will now enumerate some of these elements. Each of these elements is indispensable for achieving character maturity or character revelation, as characters also seek an opportunity to manifest themselves in the cosmos. Is this opportunity a matter of chance, or not? An individual with specific inclinations will seek their opportunity in a precisely defined location, and here we can discern the keys to character manifestation. Not only does force seek an opportunity to manifest, but

also to grow and develop. An individual with abilities in a particular area finds an optimal environment where their abilities can flourish. However, it is crucial to remember that the genius of any field has the responsibility not to affirm outdated values, but as Nietzsche himself reminds us, to reevaluate old values by introducing new ones: "This is what he described as his fulfilled need for immortality; in addition, however, through the detour of his first interpreters and intermediaries, he above all imposed his name as a brand name for a successful immaterial product, for a literary- lifestyle-drug or an elevated way-of-life. This is the Nietzschean design of individualism: We free spirits! We who live dangerously! When the author identifies himself as author, the self-eulogistic melody appears; when the market-maker launches the brand, the advertisement appears" (Sloterdijk 2007, 68).

A talented individual achieves great success in affirming, evaluating, and revolutionizing existing values, but only a genius can bring something novel, something the world can only aspire to. It is precisely such a political genius that Nietzsche refers to. His task extends beyond illuminating the path; he aims to construct a novel one. Not only does he rephrase old values but also recognizes new ones, which can only be achieved by an individual born to perceive them, noticing concealed threads within the intricate tapestry of ideas. It is undeniable that both Nietzsche and Hegel, as well as Plato, succumb to the notion that distinguishes the individual from the mass. Only the individual can discern the essence of things and identify the areas and types of change necessary. In this sense, they are more productive than the masses of people who lack the necessary guidance and direction. At that juncture, the *Übermensch* emerges as their beacon, offering them a path out because his perspective enables them to perceive connections that an unaccustomed eye overlooks: "The stillest words are those that bring the storm. Thoughts that come on dove's feet rule the world" (Niče 2005a, 144).

This individual is constructed according to the principles of a bygone era, but his purpose (and this is where Nietzsche's reevaluation of all values lies) is to usher in a new epoch; with him, a new era must emerge, as only thus can he solidify his position as the *Übermensch*. He stands as an antithesis to his time and embodies the thesis of the new era he brings forth, which evolves from his spiritual representation. Consequently, his political philosophy is grounded in the ideals of the individual who finds a way to distinguish themselves from the masses and subsequently leads that same mass. His objective is to reconcile

and revalue the normative and political aspects of political authority within the context of the contemporary state. As Zoran Milošević implies: "It is crucial that the various channels of ideological influence on personality do not degenerate into a factor that undermines and destroys the spiritual and moral values that have been cultivated by the people over centuries, leading to division and disintegration of the people as a community. Conversely, if utilized in the correct direction, these channels can strengthen national strength, national power, and integration processes" (Milošević 2009, 65).

For Nietzsche, the concept of command holds particular significance, but it is not directed towards others but rather towards life itself and the transformation of life as the primary determining force and element on the path of spiritual development. Commanding also entails self-limitation, which serves as the defining characteristic of the *Übermensch* (Niče 2005a, 144). Their task is to redesign and redefine the temporal context within which they exist, whether in the realm of politics or their own essence: "To accomplish great deeds is difficult: but to command great deeds is more difficult" (Niče 2005a, 144). Notably, negation in Nietzsche's philosophy does not possess an ontological dimension, akin to Hegel's approach. It is not an ontological category but rather possesses inherent value as it fortifies the *Übermensch* on their journey of evaluating values. In contrast, Hegel's negativity of the spirit serves as a pivotal station in determining its substantial value, leading to spiritual transformation. However, Hegel's perspective also encompasses three distinct stages, each representing a different aspect of transformation compared to Nietzsche's. In Nietzsche's view, the negativity of being affirms a novel reality that emerges from the boundaries of opposition. Hegel identifies three fundamental elements in overcoming the spirit: the *finite*, the *infinite*, and the *infinitely finite* (Hegel 1987, 143). Conversely, Nietzsche conceptualizes the transformation as a progression from a camel to a lion to a child. The crux of the matter lies in the nature of the final transformation, the metamorphosis of the spirit of the lion into the spirit of the child, but why? According to the author of this text, Nietzsche masterfully guides the *Übermensch* back to the commencement of a new circular path of the apotheosis of reality. This transformation process is not and cannot be automatically concluded; it is characterized by a cyclical nature akin to metamorphosis, which is *circulus vitiosus*. Consequently, the game persists, presenting new challenges on the path of the *Übermensch*. To continue the transformation process, which began in his mind and then

reflected in his environment by surpassing reality, he must return to the simplicity of a child in order to reinitiate the process of metamorphosis, which primarily unfolded within his consciousness and later around him, as a consequence of the transcendence of reality – one that is directly and originally manifested in the spirit itself, as such. We note that, although he – like Hegel – does not speak explicitly of spirit, he nonetheless cannot avoid it.

This enables a new metamorphosis, which is an artful allusion to the political game, where the strength of the lion replaces the naivety of the child, ready to confront the next challenge. This readiness is exemplified in our *Übermensch*. The central thesis of Nietzsche's Zarathustra is the stark contrast between stagnation and conformity on one hand and creativity and a reevaluation of values on the other. However, Nietzsche also highlights the alarming number of individuals who have lost their enthusiasm for change. Change, in its essence, no longer captivates them unless it manifests outwardly. This is precisely what Nietzsche frequently criticizes, as he is horrified by false idols, which he also refers to as false gods. Consequently, he denounces resignation as the culmination of the human species, a stage beyond which any progress becomes futile. The reevaluation of all values is precisely aimed at this juncture, emphasizing the necessity for life to transcend the constraints imposed by consumer culture and conformity. These constraints are directed towards self-development as a sacred principle, surpassing all others. Moreover, they encompass the neglected spiritual aspects, fostering a new unity rooted in a shared spiritual imprint and value of living. In this regard, the *Übermensch* transcends the traditional role of a leader and becomes the embodiment of the spiritual essence of his time. This is no longer merely another epoch in a series but a spiritual construct reshaped to conform to the principles of a new reality.

A NEW SOCIETY AS THE FOUNDATION FOR A NEW POLITICAL PARADIGM

His aspiration to transcend such a stage is evident in his assertion that human *is a challenge that must be overcome*. While this notion is not directly integrable into his political philosophy, his critiques of values are directed at the critique of society as a whole, necessitating a comprehensive reevaluation of all values for even the possibility of progress. He describes society as a state of collective resignation

and emphasizes the urgent need for novel forms of expression and the establishment of new values and laws. He poses a critical question to those who seem complicit in the current frenzy of nations: "Are you complicit in the madness of nations? Their madness to produce as much as possible and accumulate wealth? Your task would be to present them with a counter-argument: how much great internal value is sacrificed for the sake of such an external objective? Where, then, is your internal value if you no longer comprehend the essence of living freely" (Niče 2005c, 140). In this profound *reevaluation*, a deeper significance emerges that points to the concept of "creating new." This is the essence of the new society he envisions as the foundation of a novel political reality. This is the crux of his inquiry and the determination to "overcome man," for man is indeed a challenge that must be conquered within this context. Does this imply that Nietzsche's political philosophy of hope can manifest as a transformative force, leading individuals from the lowest rungs to the highest heights? Indeed, this is precisely what it entails. Nietzsche's concept of the *Übermensch* embarks on a journey from the lowest to the highest rung, affirming its own existence through time. He proclaims, "The European man must overcome himself and embark on a new direction. He can indeed achieve this, for 'his arrow must now strike the farthest targets'" (Glendinning 2016, 283). Can we draw parallels between this notion and Hegel's absolute idea, wherein the ruler serves as a confirmation and anticipation of the era in which he resides, embodying the position of power that the ruler currently holds? Georg Wilhelm Friedrich Hegel's concept of the ruler has always been predetermined for their position. It is crucial to remember the aspect of spiritual determination of the nature of things, as posited by Hegel, which is immanent to the very essence of existence. The ruler Hegel speaks of is a manifestation of this fundamental aspect in the material realm. They are chosen and, in this sense, carry their inherent nature with them until it manifests in the material world as a validation of their inherent value: "The deeds of great historical figures, who embody world history, appear justified not only from the internal significance they may not fully comprehend but also from a worldly perspective. However, from this worldly standpoint, moral demands should not be placed on these historical figures and their accomplishments, as they are irrelevant. This same formalism is applied to indeterminacies surrounding genius, poetry, and even philosophy, perceiving them – genius, poetry, and philosophy – in the same manner across different contexts" (Hegel 2006, 81). In contrast to Friedrich Nietzsche's notion

of *Übermensch*, the *Übermensch* who triumphs over their higher nature, Hegel's ruler uncovers or is made aware of their true essence. Hegel holds the view that: "As previously mentioned, world history represents the development of the spirit's consciousness of its freedom and the realization of freedom, a realization that is a product of this consciousness" (Hegel 2006, 77).

THE ÜBERMENSCH AS AN EXAMPLE TO OTHERS AND ETHICAL TRANSFORMATION

Nietzsche posits that ethical transformation serves as the initial step towards a novel social order, commencing when individuals adopt novel values. This transformation catalyzes a metamorphosis, akin to the lion emerging from the camel's spirit. Driven by lion-like strength, the individual forges their own path, characterized by self-overcoming as the sole viable option. These solitary figures, cognizant of the deception, collectively construct a new truth: "In history prophecy holds a place. Moreover, history is scientific to the extent of its feasibility. When we plant a tree, we anticipate its entire life cycle. While we cannot predict lightning's destructive power, we are certain that a cherry seed will not yield a poplar leaf" (Ortega i Gaset 2019, 16). What is the most important aspect of Nietzsche's approach? The most salient aspect of Nietzsche's approach lies in the self-selected individuals who embark on the path of self-overcoming, resisting the conformity of the masses. What is Nietzsche's most important aspect in this approach? Nietzsche recognizes the potential of these individuals to usher in a new era, propelled by their unwavering determination and brisk steps. The moment an *Übermensch* awakens and creates themselves, as well as their own path, they become an inspiration to others, embodying a glimmer of hope and a solution to the challenges of their era. Their remedy deviates from conventional practices, relying solely on the example they set through their actions. Individuals who closely associate with the *Übermensch* and heed their words now learn from the *Übermensch*, as their ideas and thoughts ignite their own potential. Through collective efforts, a society emerges that embodies political maturity and embraces a new reality. The *Übermensch*'s remedy initially resonates with those closest to him, who witness his unwavering pursuit of creating a new reality through self-overcoming. Subsequently, this society evolves into a realm of new reality, with the *Übermensch*

emerging as an equal among equals. In Nietzsche's perspective, this society represents a novel aristocracy. It devises novel laws and values, eliminating structural inequality among its members. This society and its ruler embody the early stages of meritocracy in the modern sense, characterized by the rule of the most capable individuals. Nietzsche asserts that "this aristocracy would not derive its status from 'blue blood' or wealth but solely from the gravity and significance of its responsibilities" (Granić 2000, 118). This is not the classical aristocracy, as the pursuit of power is achieved through personal effort and self-assurance. This transformative society emerged from the individuals who withdrew from the previous system. However, since the new society is now composed of those who prioritize personal self-overcoming as its fundamental principle, does this imply the emergence of an equal number of new values as new individuals who adopt self-overcoming as their way of life in political reality? On the contrary, it is crucial to remember that the original *Übermensch* serves as an exemplar. The awakening of one *Übermensch* triggers the collective consciousness to embrace the new and unconventional. They transcend the limitations of individuality and collaborate in the spirit of a unified entity. In this sense, the ultimate transformation aligns with the child who adopts and transmits the values of the lion. How would Hegel interpret this phenomenon? What happens to people who try to negate the *Übermensch*? Regrettably, those who attempt to refute the *Übermensch* remain behind him, unable to follow the same path because they lack the perception and comprehension to grasp his essence. The resentment they harbor towards the *Übermensch* hinders their recognition of his nature, preventing them from awakening the spirit of that nature within themselves and joining the ranks of the greats. They either fail to perceive or choose not to acknowledge him: "But, my brother, if you aspire to be a star, you must not diminish your brilliance for their sake" (Niče 1999, 102). Nietzsche advises against reflecting on or even feeling pity for these individuals, as he perceives them as inherently susceptible to falling short of their potential. He asserts, "To be just to me, you must say, 'I choose your injustice as my allotted part'" (Niče 1999, 102). Refuting the concept of the *Übermensch* also entails negating the potential for personal growth and self-discovery, thereby hindering the source of inspiration. What is Hegel's perspective on this? From Hegel's perspective, these individuals are viewed as negation and antithesis, which will inevitably be overcome in

favor of the ruler. This is not due to the inherent superiority of the ruler, but rather to the inherent superiority of the historical order that propels this progression and cannot be halted. It is noteworthy that, unlike Hegel, Nietzsche maintains a firm stance on personal responsibility. From Nietzsche's viewpoint, the political order gradually evolves, and the *Übermensch* gradually realizes their true nature, ultimately achieving the pinnacle of existence. Conversely, for Hegel, the fate of these individuals is predetermined, regardless of their circumstances. Hegel asserts, "In this determination, the spirit expresses all its consciousness and volition, its entire reality. Its religion, its political organization, its morality, its legal system, its customs, even its science, art, and technical skills – all bear its stamp" (Hegel 2006, 77). However, it is essential to recognize that from Hegel's perspective, the true antithesis lies not in the individuals Nietzsche describes but rather in the very fabric of everything else. He posits that all other entities are merely playthings, lacking the substance to provide genuine confirmation. This understanding is evident in Homer's portrayal of Achilles and Hector, where Homer deliberately pits Achilles against Hector, recognizing their shared qualities and potential for equality in such a situation. Any other opponent would have resulted in another routine victory for Achilles, devoid of any meaningful challenge. In contrast, Nietzsche's concept of the *Übermensch* would necessitate Homer himself (as Nietzsche demands a certain level of virtuosity in expression); his initial condition is creativity, which is why the ultimate transformation of the spirit is akin to that of a child – creativity reaches its peak when it is unhindered. Nietzsche highly values novel words and thoughts, as well as individuals who forge unexplored paths that cannot be easily molded, as this is their unique task. He perceives Europe as a unified entity governed by a single culture and spirit. Therefore, it is of paramount importance that this region now becomes a bastion of culture, its most spirited, identical, and common expression. It has grown within a single culture and spirit and must reemerge anew. It cannot establish a new world of values by conforming to the norms of others. A creator who follows the conventional path of others, adhering to rules, may be technically accurate, but they lack authenticity. Nietzsche famously declared, "The great is already here" (Niče 1977, 82). Ernst Bertram concludes: "Nietzsche is a child of that same classical cosmopolitanism, and of the century-long cultivation of it in Goethe's spirit of maturation and de-barbarization through love of Hellenism"

(Bertram 2009, 169). The pivotal factor lies in the fact that if everyone were to be the same, progress would cease. Consequently, Nietzsche was the first to champion differences and embrace individuality, even though he acknowledged the potential drawbacks. He recognized that the world did not require a replication of someone else's philosophy but rather his own unique perspective. It does not necessitate a replica of what another creator can produce but rather the exceptional creations of an individual, a feat that no one else can replicate. Nietzsche aptly stated, "Nietzsche is the first to discover the new path, yet it is so terrifying that one genuinely fears when one witnesses him traversing it alone, walking an untrodden path" (Niče 1996, 241). In his view, this is the sole criterion for excellence in any endeavor – irreplaceability and a distinctive style that becomes recognizable solely through the author's personal touch. Conversely, the *Übermensch* cannot engage in the mundane tasks of the world, as it would diminish the opportunity for the creative spark that must be his most sacred endeavor. A gifted individual is primarily responsible for their talent, as it is a spiritual aspect of their personality that deviates from equal values and laws, and whose purpose is to establish new ones: "The most profound words are those that ignite the storm. Thoughts that descend like doves' feet – govern the world" (Niče 1999, 198).

PROPHETIC WORDS OF ZARATHUSTRA

His enigmatic intimation of what is to come is expressed in the following words: "The wisdom of the past is always prophetic. Only as architects of the future and connoisseurs of the present will you comprehend it" (Niče 2021, 65). The multifaceted nature of his words inspires us to reflect on the past with enlightenment gained from the knowledge of the future, skillfully concealed by the concept of the *cyclical movement* of existence, being, and conceptuality through time. This ancient, classical notion resonates throughout his writings, revealing that the foundation of his thought and prophecy lies in his undisguised Hellenism.

The present is the past for the eye of the prophet that Nietzsche was and through the encrypted prophecy he conveyed to us, we seek to understand his most beautiful poetic-philosophical work: Thus Spoke Zarathustra. What profound insights does his reflection on the *Übermensch*, the great ruler of the future, impart to us, conveyed in

thoughts that descend like doves' feet, "will be on the earth of great politics" (Niče 2018, 158)? Perhaps his message lies concealed within the ideal he envisioned, *the ideal of Europe*, which he passionately expresses in the following words (particularly noteworthy given his renowned epitaph): "The eternal blessing of Europe: then the seventh day will come again when the old Jewish God will delight in himself, his creation, and his chosen people – and we will all share in his joy together" (Niče 2005b, 140). Alternatively, we could encapsulate his message in the words he sang in the prophetic and philosophical poem *Thus Spoke Zarathustra*: "Watch and listen, solitary souls. Winds with the delicate flutter of wings are approaching from the future; and good news reaches the ears of the discerning. You, today's loners, who separate yourselves, will one day unite into single people. From you, who have chosen selfhood, a chosen people will emerge – and from it, the *Übermensch*. Truly, the Earth will once again become a sanctuary of healing! And already, new scents, salutary, and new hope have enveloped it" (Niče 1999, 118).

Based on all that has been said, we conclude that Nietzsche and Hegel, through their joint efforts, left us not only a map, but a profound understanding of the identity of the absolute idea realized in the work of the *Übermensch* – who, through a spiritual turn on the political and European stage, transforms the entire reality around him, reaffirming the world's structure through his actions. They also initiated a line of thought whereby harmony becomes the guiding idea, under whose watchful gaze reality is transfigured – all through the work of the *Übermensch*, in whose creative framework the absolute is continuously affirmed. The central thesis and contribution of this work lies in connecting Nietzsche's and Hegel's philosophies through the concepts of the *Übermensch* and the absolute idea, both placed before a mirror, as well as in positioning Nietzsche's understanding and philosophical reflection on the future and development of the political epoch, where both thinkers consciously place the individual in contrast to the collective, spiritual transformation in contrast to the material. All of this opens space for future research, where it will be considered how this affirmation takes shape over time, and to what extent history has truly been the actualization of the absolute idea, up to the present moment. Has any epoch ever existed without the *Übermensch*, or has it only dreamed a deep dream, waiting to be awakened along with him?

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НИЧЕОВА ПОЛИТИЧКА ФИЛОЗОФИЈА КАО ДУХОВНИ ОДГОВОР НА СТРЕМЉЕЊА МОДЕРНОСТИ**

Резиме

Централна тема овог рада је скривена теза Ничеове филозофске поеме „Тако је говорио Заратустра”, којој се приступа из аспекта, не само њене неупитне филозофске и књижевне вредности, већ и проучавајући шифроване елементе који говоре о будућности политичке позорнице, као и о његовим упутствима за исту. Ниче можда није желео да га сви разумеју и воле, али је онима који су имали слуха за његову мисао, оставио смернице за будућност какву је он сматрао светлом, а која се темељи на његовој основној појмовности *превредновања свих вредности*, и у том смислу је апсолутно (над)политички обојена. Његов нихилизам овом приликом је уступио месту светлу наде, коју је у том погледу појмовности делио са Хегелом, а који кроз своју личну метафору такође говори о доласку новог система, и предиспозицијама за ничеанског натчовека. Управо из тог разлога, основни део рада биће посвећен његовом поређењу са Хегелом, те Хегеловим посматрањем историјске позорнице као светла историјске стварности у којој се, као под рефлекторима, испољава светско-историјски дух, који је за Ничеа нико други до сам натчовек, а који на свом путу остварења мора пронаћи начин да превазиђе три аспекта испољавања духа, и да на тај начин потврди себе кроз самопревазилажење, и аутоматски, како би то Хегел изразио, негацијом поларитета дође до сопствене самопотврде кроз време. Она потом постаје и потврда историјске стварности

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и друштва као таквог. Одлука натчовека (п)остаје одлука целине, која проналази свој начин да се, као таква, транскрибује и испољи кроз време.

Кључне речи: Ниче, натчовек, Хегел, историјска свест, идеја, Европа

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