

Research Article

# A Look at the Perception of Human and Civilizations in Friedrich Nietzsche's Work Antichrist

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## Abstract

Considering the perception like an ability to see, hear or become aware, in this research, focused upon a subject that has left a great mark on the world-wide literature and opened the door to great debates. This subject is mentioned in Nietzsche's famous work, ANTICHRIST. of man and person its nature of development your obstacles and this your obstacles How will be surpassed over One attempt to do has been studied. Same in time human being One individual and society One Part of its aspect civilization to be able to create in front of philosophical, religious, and political of your obstacle's detection and this your determination to the reader reflection has been made. The main theme of this study while real politics and social of development According to Nietzsche, how it should be done was expressed. A pivotal aspect of Nietzsche's analysis lies in the contradictory nature of the modern individual's consciousness and ignorance. Despite the allure of advancement, Nietzsche scrutinizes modernity's superficial enlightenment, championing increased awareness and resilience against societal shortcomings. Nietzsche challenges traditional notions of virtue, advocating for a shift away from rigid moral doctrines towards innate instincts and personal growth. Nietzsche's discourse extends beyond mere criticism, promoting education, primal instincts, and nuanced comprehension of human development. Rejecting simplistic hierarchical frameworks, he attributes human advancement to intrinsic impulses rather than societal constructs. At the core of Nietzsche's argument lies the concept of instinctual power, crucial for both societal progress and individual fulfillment. The study elucidates Nietzsche's condemnation of compassion as an impediment to progress, echoing Aristotle's insights. Nietzsche advocates for an unyielding stance against barriers hindering societal evolution, urging individuals to embrace self-esteem, self-affection, and autonomy. Nietzsche's "Antichrist" provides profound reflections on humanity's trajectory, urging a departure from dogmatic beliefs towards instinct-driven growth. The research underscores Nietzsche's vision of a civilization harmonized with nature, liberated from societal constraints, and driven by individual integrity and primal instincts.

## Keywords

Nietzsche, Antichrist, Human, Civilization, Natural Development

## 1. Introduction

Nietzsche actually associated his famous work "ANTICHRIST" with himself and wanted to describe this work by saying that it is the most important book for his

understanding and in his own words, "the book is one of the least". He stated that this work is actually a work for the future and that can be read and understood in the future. It is a fact

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**Received:** 25 March 2024; **Accepted:** 2 July 2024; **Published:** 15 July 2024



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that " Antichrist ", due to its structure and content, constitutes an introduction to Nietzsche's character and thought structure. Although "Thus Spoke Zarathustra" is the one he is most proud of among his works, he defines " Antichrist " as those who understand Zarathustra and, according to Nietzsche:... They will be the ones who understand *my Zarathustra... he says*. Also base on the other scholar, Walter Kaufmann; in the work of the Nietzsche's " Antichrist " he is considering this work like a visionary statement of writer for the future of the mankind. The author created this work as a work to both understand himself philosophically in the future and to put the existing philosophical issues in his mind on a clearer basis. The other work of Nietzsche "Thus Spoke Zarathustra" it is considered like a special work for him and on the other hand the work " Antichrist " is considered like a releasing the deep philosophical thoughts of Nietzsche who will show his character [1].

He is of the opinion that thanks to this work, Nietzsche will be understood in the future and when he is understood, man will have discovered himself. By writing works for the future...what is mine for the rest of the day. It is about a person and a work that is so focused on the future and guiding the future of humanity that it is said that some people are born after they die.

In his own Preface to his famous work " Antichrist ", Nietzsche emphasizes the instinct of understanding of individuals or individuals with a general formula. In fact, it begins by proposing the phenomenon of virtue for human understanding, or in other words, for the realization of human perception and understanding processes. According to him, Nietzsche believes that the most important thing for a person to understand some things in this world is to be "Honest to himself and to understanding. " Priorities believe that honesty and being honest will give the people of our age the ability to understand. Thanks to this honesty, it is necessary to purify some of the existing social pollution and phenomena that affect honesty. In the process of where purification is made, Nietzsche has the belief that man can think honestly [1]. This purification emphasizes the integration of humans with nature as a single piece, intertwined with nature. At the same time, he states the importance of purification as purification from political and social interests. In the preface to the book " Antichrist", Nietzsche emphasizes the importance of individual understanding and emphasizes honesty and freedom from prejudice as prerequisites for true understanding [2]. Nietzsche advocates a purification of thought aimed at keeping individuals closer to nature and away from political and social unrest.

According to Nietzsche:..... seeing *the miserable chatter of the politics of the age and the self-interest of the people as beneath himself*...

In other words, honesty and freedom from personal and political interests appear as mandatory criteria in the age in which people live. Another factor that we can say is important for a person's maturity in the age he lives in and his ability to

reach a civilized level is; It is the unwavering and unquestionable belief in truth. Nietzsche believes that truth and, as a result, righteousness is an unshakable characteristic. It gives importance to people's truthfulness being accepted as an unquestioned truth. Accordingly, Nietzsche believes that in order for a person to be true, he must not doubt the truth, and that truth is not a questionable phenomenon of whether it is useful or useless, and that only believing in the truth will make a person honest and purified. Looking at the importance and necessity of freedom, the existence of a human being and not only being a human being but also self-respect and love are some of the features that distinguish Nietzsche from a simple human being.

Nietzsche believes that truth, and therefore justice, is an immovable characteristic. It emphasizes people's acceptance of truth as indisputable truth. Therefore, Nietzsche believes that in order to be true, one must not doubt the facts, that whether the truth is useful or useless is not a debatable fact, and that only the belief in the truth will make one honest and just. cleaned up. Given the importance and necessity of freedom, human existence and not only humanity, but also self-respect and love are some of the qualities that distinguish Nietzsche from the common man [3].

## 2. Modern Man

Nietzsche is interested in the phenomenon of awareness and whether being aware of our life, in other words, our existence, is modern man or its opposite. Discussing the advantages and disadvantages of modernity to humanity is important for people in the age they live in. At the same time, modern people are deprived of the problem of awareness and the notion of being "aware" of most of the things happening around them. Nietzsche's biggest concern in the century he lived in was that modernity and modern people were deprived of awareness. Nietzsche's critique of modernity goes into the paradox of consciousness and ignorance. While modernity promises progress, Nietzsche laments the lack of true consciousness among modern individuals. He questions whether modernity really promotes enlightenment or perpetuates a state of indifference [4].

According to Nietzsche:...*modern man? – I didn't know what I was doing; He sighs, "I am everything that doesn't know what to do"* [5].

While in the modern age there should be a portrait of a person who is aware and resists everything that happens around him with this awareness, the modern person draws the opposite profile. This kind of modernity-modern man paradox phenomenon has begun to emerge among the people of this age. If we consider that awareness is a process of consciousness and perception, then it is necessary not to portray a person who is a coward, sick, compromising or forgiving everything. In addition to humanity's feelings of weakness, emotion, pity and fear, Nietzsche represents man as a being in the middle of everything and at the end of

everything.

According to Nietzsche: *Man is an end...* he says. Nietzsche's exploration of modernity goes beyond mere criticism. It emphasizes the role of education, training and natural instincts in shaping human progress [6]. Rejecting simplistic concepts of hierarchical development, Nietzsche advocates a nuanced understanding of human evolution based on instinctual drives.

Nietzsche's greatest concern in the century he lived in, and the issue that constantly occupied his mind, was the issue of modernity and modern man's lack of self-awareness for then and for the future. In this case, Nietzsche's criticism of modernity inevitably falls into the paradox of consciousness and ignorance to some extent. According to Nietzsche, while modernity promises progress, he laments the lack of true consciousness among modern individuals according to time and conditions [7]. He constantly questions whether modernity truly promotes enlightenment or whether it perpetuates a state of indifference.

In his work of "Beyond Good and Evil" Nietzsche says that: ...modern man?; I didn't know what I was doing; He sighed, "I'm all I don't know what to do." While it should be a portrait of a person who is aware of everything that is happening around him in the modern age and who resists this awareness, the modern man draws the opposite profile [8].

In addition to the intertwining of the concepts of human and modernity, Nietzsche does not actually draw a conclusion by drawing a horizontal or vertical line on the meaning of modernity that will always bring humans to the civilized level. According to him, Nietzsche emphasizes that a human being changes his rank and position not according to his hierarchical place or position, but on the contrary, if he receives a certain upbringing and education due to the accumulation, experience, development processes and traditions that the human person represents. While doing his research in this field, it is obvious that Nietzsche thoroughly observed and analyzed the processes in which the development of Man and Civilization took place. He emphasized the need to analyze human development in real terms, rather than based on certain concepts. For Nietzsche, "Progress and Modernity" do not go further than a concept in Europe, and he stands on the thesis that this concept, that is, "Progress", is actually a false concept created by Europeans. In this respect, Nietzsche attaches great importance to the phenomenon of man's natural desire and instinct in order to raise the level of man and society or civilization. Human progress is attributed to the natural instinct of will, rather than the modern European concept and form of construction. Accordingly, Nietzsche believes that the instinct of wanting will enable wanting and, as a result, reaching power. In fact, when we turn this into a formula, we will see the following formula:

Man + the need for progress + the instinct of power = modern  
Man

As a result of the above analyses, he generally attaches great importance to "instinct" when structuring the degeneration of man or the degeneration of civilization. In this regard, he defends the thesis that if this instinct is lost or destroyed, people will choose things that are harmful to them rather than the truth, and this process will condemn humanity to extinction. Nietzsche is of the opinion that another obstacle to man's rise, progress and attainment of power is also important. According to him, he diagnoses that in order for a person to reach instinctual power, he must be purified from the emotion we call pity. In fact, one of the thinkers that Nietzsche used as a reference when he added this diagnosis to his own work was Aristotle. In this regard, Aristotle explains pity as follows in his famous work "Rhetoric" Book II, Chapter 8:

According to Aristotle: *Compassion can be defined as the feeling of pain caused by seeing a destructive or painful evil happening to someone who does not deserve it, and which we can expect to happen to ourselves or a friend, and moreover, to happen to us soon* [9].

Nietzsche is not talking about compassion as a feeling or as a requirement of humanity. The compassion in question here refers to the compassion that should not be felt towards individuals, systems, ideologies, political ideas and especially dictatorial regimes, which prevent humanity from rising to glory and reaching the supreme civilization. That is, if the oppressor mentioned above is of the opinion that those who harm people and society should not be pitied or shown mercy. This mercy is actually considered as a betrayal against humanity and civilization. If we need to formulate this issue: Nietzsche is dominated by the concept that people should not forgive and punish those who hinder their progress.

On the other hand, Nietzsche puts forward "being virtuous" as another phenomenon of human progress, in other words, becoming a modern human being and creating civilization in this direction. However, here Nietzsche does not agree with the moral philosophers' concept of virtue.

According to Nietzsche:..... *When I said that philosophy was contaminated with theological opinion, I meant that it was immediately understood by Germans....*

In this part, it is obvious that Nietzsche does not agree with the Moralists Kant regarding the Human-Virtue relationship.

According to Kant: *Kant defines virtue as "the moral strength of a human being's will in fulfilling his duty"....* [10].

It is precisely in this part that the progress and development of man cannot be explained only with the concept of religious philosophers, because this kind of philosophical view is based on the fact that the things that man will do and create his own destiny are connected only to God, and the progress and production of man, that is, the establishment of civilization, is a "simple destiny" event. He is of the opinion that this is not the case and that this would destroy the fact that man determines himself. On the other hand, Nietzsche does not believe that man and being modern can only be handled through the relationship between God and Morality. In

general terms, we see that he is in favor of giving importance to human instinct, reaction, logic, experience, geographical conditions and animalistic structure.

According to Nietzsche: We no longer derive human beings from "spirit" or "divinity". We put him back in his place among the animals.

Nietzsche is of the opinion that in order for humanity to contribute to civilization and, as a result, to establish great, strong and sustainable empires, it can only be achieved by moving away from the philosophy of "suffering" or "sinful man" in the Christian understanding of that period. For Nietzsche, the diagnosis that man can progress and become civilized by remaining true to his natural instinct continues in his work "Fluch auf das Christentum". At the same time, in the phenomenon of human maturation and existence, Nietzsche puts forward the thesis that the individual and modern society can always exist and are subject to constant change in order to exist. He believes that human beings, or modern humans, achieve "existence" by returning to or preferring the natural structure. In this context, Nietzsche uses the Jews as an example in his work.

*According to Nietzsche:....Jews are the most interesting people in the history of the world, because when they were faced with the question of being or not being, they chose to be, with an unprecedented consciousness, at all costs....*

Based on the example above, Nietzsche invests in the notion and phenomenon of choosing to exist by changing the existing reality and adapting to new conditions, if necessary, in order to survive and preserve civilization in the long term.

Nietzsche strongly believes that social and individual progress actually sometimes comes through fear and making enemies. The fact that there are some subtleties related to the Eastern concept in human social life and religious life, especially in Christianity, can also express positivity to a certain level for Nietzsche. Therefore, Man's "truth and belief that something is true" actually forms the basis of different and opposing ideas. Nietzsche, on the other hand, puts forward the necessity of relying on religious concepts and philosophical movements, especially in the East, in order for humans to progress socially and civilly.

*According to Nietzsche:... Truth and the belief that something is true: two completely separate worlds of interest, almost opposing worlds, reaching out to each other in fundamentally different ways. To be knowledgeable in this matter - this is the essence of wisdom in the East. The Brahmins understood this, Plato understood this, every student of esoteric wisdom understood this.....*

Nietzsche emphasized the necessity of the new generations to move away from all distorted and imaginary religious, political, economic and social realities and to work towards the "natural" process and order thanks to this distance. They emphasize the need for new generations to separate quickly, systematically and violently from the mistakes and shadows of the previous older generations. He believes that such efforts and moving away from the old shadows will bring true order

and peace to Humanity. In this way, he expresses the formula of self-respect, self-love and unconditional freedom towards himself [11].

### 3. Conclusion

While it is a natural process for humans to remain loyal to what is natural or to nature in history and time and to be more open to progress by acting within the framework of the laws and rules set by nature, religions have emerged all over the world as time will push people to worship or believe in a great power. The phenomenon of revival of beliefs will begin. Here Nietzsche opposed the dogmatic approach of man, especially Christianity. Nietzsche's opposition to this dogmatic approach cannot actually arise from the mere phenomenon of "religion". In fact, theoretically, Nietzsche is against religion and religiosity. What Nietzsche is against, and what he expresses in almost all of his works, is not against man being moral, religious or honest. What he opposes is a dogmatic concept, and he will oppose the religion he encounters in that period, or some events and facts kept alive under the name of religion. The fact of this rebellion is that this kind of religion enslaves people, like a dog, they are constantly in need of someone (including God), they are slaves, they are impotent and weak, they are approved by God and the hierarchy determined by him (according to Christianity) and the always impotence of popes, churches and priests, and this impotence is At the end of his psychology, Nietzsche is absolutely against the phenomenon of being dependent on God's help due to the concept of God, and even, after a while, vilely and unreasonably obeying Christianity. Naturally, Nietzsche finds this kind of religion and divine structure sick and unhealthy. Perceiving it this way hinders social progress. In addition to the naturalness of the individual's progress, Nietzsche always emphasizes the need for nature and his own instinct. According to Nietzsche, a social psychology controlled by the religious clergy and starting the day with the original sin cannot bring civility and progress. Nietzsche believes that modern man or future man should return to naturalness and interiority a little and describe and accept himself in this world and in the natural state of the world. Nietzsche is absolutely against educating individuals and societies with the culture and religious concept of taboo, oppression, pain and punishment.

*That's why Nietzsche says: Self-respect; self-love; an unconditional freedom towards oneself..*

From this point of view, Nietzsche shows an attitude towards making his perspective on religion and human sociology simpler and more pure. For this reason, it is suggested that religion should be a phenomenon that should ensure human happiness and development.

## Abbreviations

NTCH	Nietzsche
TSZ	Thus Spoke Zarathustra
ANTCH	Antichrist
MM	Modern Man
MD	Modernity
BGE	Beyond Good and Evil
CIV	Civilization
PRM	Progress and Modernity
HMVR	Human-Virtue

## Author Contributions

Shener Bilalli is the sole author. The author read and approved the final manuscript.

## Conflicts of Interest

The author declares no conflicts of interest.

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## Biography



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