

Dialectic of the Will between Alienation and Recognition An Analytical Approach under Nietzschean Philosophy

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Abstract:

This study aims to philosophically review the dialectic of the human will between alienation and recognition through Nietzschean philosophy. According to his perspective, human beings are constrained by alienation as they search for their true selves and identities within an eternal existential framework that continually diverts them from reality toward theology and the constraints of values, religions, and authority. While in his alienation, he has to seek recognition shaped by knowledge, truth, revolutionary thought, and new wisdom that replaces traditional philosophy. Through an analytical review of this dialectic, a discussion of alienation and recognition in human will, and an understanding of himself in relation to others under Nietzsche's deconstructive ideas, the study revealed that Nietzsche attributes alienation primarily to religion and authority, arguing that human destiny lies between alienation and recognition. Therefore, it recommended re-examining this dialectic in light of the digital age and robots.

Keywords: Will; Human Being; Alienation; Recognition; Friedrich Nietzsche.

1 .Introduction :

The philosophical problem existing between alienation and recognition is one of the most important existential and pivotal problems and issues in the journey of the human being searching for himself, the “ego” and his “self”. It is a dialectic based on discussing the issue of will and its connection to everything that a person experiences in life, and its social and psychological fluctuations, and even political and economic. Many philosophical theses and visions have discussed this dialectic, especially since it is a sensitive issue in a person’s understanding of himself in the first place, then determining what leads him to recognition as a pattern of coexistence with his external self or the other as well.

Among the most prominent philosophers who have blown away the dust about man's alienation from himself and his otherness, we find the German hammer philosopher Friedrich Nietzsche, who worked to expose the alienation rooted in false values within religion and politics primarily, in an attempt to establish the act of recognition starting from the knowing self that carries the will to power, realizing the supreme human being. This is the result of the existential anxiety that has inhabited him since the moment of his intellectual birth. He

worked to think about humans outside of these fixed identity templates, and sought to penetrate the structures that he always saw as an obstacle to this being, who often loses the meaning of his existence. Through his philosophical practice of the concept, Nietzsche killed that God, whom he likened to a set of utopias. This killing, or what he expresses as the 'death of God', was a symbolic liberation of him from all the authorities that shackled him within the claims of virtue. Hence his dialectic was based on the issue of collective alienation under the veil of religion, customs and morals.

Within this Nietzschean philosophical context, the problem of our research paper is founded in discussing the issue, and understanding the dialectic of the will according to Nietzsche between the alienation resulting from the collapse of metaphysics (nihilism), and the recognition that appears in philosophy as a basic condition for self-realization. From this we raise the following fundamental problems :

-What are the foundations of Nietzschean philosophy on the issue of will between alienation and recognition? How was Nietzsche able to transform alienation from an existential predicament of self-alienation into a sovereign strategy towards liberation ?

-Is it possible, according to Nietzsche, to establish the self-according to the principle of the will to power?

-What are the philosophical alternatives to overcome the problem of alienation written by Friedrich Nietzsche?

The importance of the study lies in trying to address the existential crisis that carries the present existential anxiety of the subjects. This does not stop at the limits of monitoring the suffering of alienation; Rather, he seeks to transcend it by exploring the 'will to power' as a tool for liberation. The importance is also evident in rereading the concept of 'recognition'. Not as a need to beg from the other (slave morality), but rather as a sovereign act emanating from the creative self that achieves its value identity through creative isolation and estrangement from the prevailing, which opens new horizons for understanding human existence in contemporary thought.

Through this proposal, we seek to answer the previous questions and achieve research goals related to the topic. Among them:

□ Dismantling the cognitive and philosophical foundations and references for alienation and recognition.

-Analyzing the mysteries of alienation and its repercussions on the human self through Nietzschean propositions and thought.

-Establishing the act of recognition based on the knowing self that carries the will to power that achieves the higher human being, according to Nietzsche's approach.

To answer the questions raised, and to enrich the subject with an in-depth philosophical approach, we used the critical interpretive and analytical approach that was shaped and determined by the nature of the study. The interpretive-analytical approach was to monitor the philosopher's views on the concepts related to the issue of human will between alienation and recognition. As for the critical approach, it is to discuss the limits of this alienation and

recognition according to Nietzsche, and to reveal its existential repercussions and the fate of man.

2. Nietzsche and the principles of Nietzschean philosophy

1.2. Introduction to the philosopher Friedrich Nietzsche:

It may not be necessary to introduce a scholar and a famous person like the philosopher Friedrich Nietzsche, but as a result of his centrality in this research paper, and as a result of his enlightenment efforts with which he controlled many of the issues surrounding man, with his deconstructive hammer; The sacred, the tyrant, morality. In addition to his discussion of the controversy of the will, which he linked between alienation and recognition, we see it as systematic to provide a brief introductory overview of it.

The German philosopher Friedrich Wilhelm Nietzsche was born in Germany in 1844. He grew up in a conservative religious environment. His father was a Lutheran priest. He was educated in classical philology and was appointed professor at the University of Basel when he was only twenty-five years old. But he soon rebelled to devote himself to thought. Nietzsche is considered one of the most influential and controversial philosophers in modern thought. It exploded the established structures of religion, morality, and modernity. He proposed three major concepts around which his philosophy revolves: the will to power, the supreme human being, and eternal return. Nietzsche wrote many works, until the end of his life in 1900 after suffering a nervous breakdown¹.

2.2. The starting points of the Ethereal philosophy:

The Nietzschean philosophical project, with its violent critical tools and its resounding call of 'the death of God', was the radical turning point in the history of philosophy. As soon as he announced the 'death of God', he announced the death of all sources of that negative 'nihilism' that robbed man of his being, his existence, and even his presence. It is a moment in which nihilism crashed on the waves of excessive truth on man himself, as he is the only one who is deified and bears the truth that works to destroy those Galician walls with metaphysical and moral dimensions that previously gave human existence its meaning and value. The current human being today is experiencing this existential anxiety. As soon as he understood the reality in which he grew up, he found himself isolated and alienated from his essence and from the world that surrounds him. This alienation was not just a social or political condition, but rather a deep existential crisis, resulting from adherence to values that no longer believe in living reality, values that Nietzsche called "idols."

On this Nietzschean deconstructive foundation, the philosophy of his project is based on leading an enlightened thought that is restless and full of confusion and anxiety regarding what deviates a person from himself, organically and spiritually. He and his counterparts seek to destroy the idea of the sacred, and to break the barriers of this alienation that imprisons a person without obtaining the knowledge that makes him another holiness that cancels out the holiness of every external force that pressures him, frightens his fate, or directs his dreams and beliefs to the opposite of what he experiences in his present and reality². Although this proposal extends admiration and astonishment to many, the limits and nature of acculturation

and knowledge that it acknowledges remain Nietzsche's dialectic in the dialogue of alienation and declaring war on the supporters of the philosophical tradition.

3. The theoretical limits of the terms alienation and recognition

The concept of both alienation and recognition is one of the most important concepts that man has always researched since he was found on the land of knowledge through research and inquiry. His answers were varied regarding these concepts until they became an opposing center in the contemporary philosophical arena. These concepts are not innovative, but are as old as man.

1.3. The concept of alienation:

Alienation, despite its apparent concept, is one of the richest and most complex concepts in philosophical thought. Linguistically, it refers to a state of alienation or emotional separation from oneself or the world.³

Expatriation is the name of a verb that indicates departure, distance, and separation from one's homeland and origin, because of the feeling of alienation and isolation it entails. This meaning intersects with philosophical perceptions that see in it a state of separation between the self and its product, or between man and his world⁴.

Philosophically, alienation refers to the loss of control over the products of human activity. As they turn into independent entities or have control over them, the human being is no longer a free actor in what he produces; Rather, he becomes governed by what he has created, which leads to a fundamental separation between the self and its surroundings.

Through its existential dimension, alienation is linked to the idea of the original alienation experience. Where a person is imagined to be estranged from his first homeland after the moment of witnessing divinity, to begin an existential journey in a material world far from his spiritual origin. Here, it becomes an expression of the ontological void between his original being and the world of sense⁵.

Alienation is fundamentally rooted in human existence. There is an inherited division between the individual as a creative self who wants to be and achieve himself, and the individual as a subject under the influence of others. There are also two patterns and two areas of alienation: Positive alienation, which he called alienation, which is complete knowledge of itself; That is, absolute knowledge includes alienation and negative alienation, which is an externalization that does not know itself, which is what he described as the truth based on owning the world and integrating awareness into it⁶.

As for the philosopher Feuerbach, he linked alienation to its religious side, recognized the existence of God as the maker of creation, and made man the center of the universe, but man is the one who placed himself in a state of alienation through his search for God.⁷ While Karl Marx linked it to another concept, which is social and economic alienation. For him, the meaning of alienation was: 'Man does not practice himself, and nature and others stand in his way even though they are his creation. Thus, the self remains in a state of alienation and separation. Among them was alienation, a feeling of helplessness in the relationship with work and society'.⁸ Therefore, we conclude that alienation, according to Karl Marx, is economic alienation as a result of its connection to work.

It seems from here that the linguistic and philosophical concept of alienation is all that makes a person confused and lost. Perhaps he was on a middle path between two things, or between a state of confusion and the world of reality with external spiritual forces controlling the mind. Every disturbance in this human mind turns alienation into the necessary recognition.

2.3. The concept of recognition:

As for the subject of recognition (Reconnaissance), as it is the ultimate human goal for which man was created, it is linguistically derived from the subject confessed or knowledge. That is, it is an acknowledgment of a certain existing truth.⁹

Recognition, according to the agreement of the crowds before Nietzschean presence, is that permanent and renewed production in cooperation and participation with others, and this is what made it have a philosophical, moral, social and economic load as well. Recognition is not merely access to knowledge, but rather resistance to alienation in searching for it, or working with it and having firm faith in it that reaches the point of submission.

Hence, the transition from the act of alienation to recognition was a path to human liberation according to the Nietzschean vision. Although man is the creator of his reality, his condition, and his journey, in the midst of this continuous pursuit of production, change, renewal, and keeping up, he forgot himself and became estranged, and this made him build his ivory palace, which embodies his estrangement. Although he is the creator of his actions and existence, at the end of his production he condemned himself to clinical death for everything that consumed himself in building his world separated from him. At the end of the last thing he made, he discovered his alienation.

.4 Alienation and recognition in the issue of will according to Nietzsche

The philosopher Nietzsche let out a cry that no one else heard, a cry that represents the isolation that he created with his own hand. Its first start was through the Socratic proposition: 'Know thyself', which instilled in him that existential anxiety, where he was unable to capture the concept of its true meaning. Any knowledge: What do I want? Or what truth am I seeking? Does what I seek have a spiritual dimension or a material dimension?

These questions are what the medieval period of philosophy embodied, through the material escape to the religious spiritual presence, which also means alienation of a special kind. This modern period witnessed a wave of acceleration of various aspects, including politics, religion, and economics. Man found himself living in a spiral of loss between what was, what is, and how it will be. That is, man no longer knows himself in the mirror of this accelerating world that stabbed him under the wheel of progress.

At that point, Nietzsche was created loyal to his time; Where he found the treatment that was appropriate for him, and with the loss that the person had become, and he discovered that this alienation was nothing but a disease that afflicted the person, causing him to lose the intimate relationship between himself and himself, and led to the rift that struck him in his relationship with others and with the universe. That is, man went from being a free being to merely a broken consciousness, searching for himself in broken mirrors. This is what the

German philosopher Hegel referred to when he linked it to the concept of separation from everything, even the self¹⁰.

Research into this complex proposition tinged with deep philosophical questions is the foundation of an inevitable search for man on earth. He searches for a will that removes any external control over him, and makes him realize the self he has that deserves to have authority, ability, and sovereignty to understand the arena of life and understand its contradictions. Therefore, it is not possible to determine the intervals of alienation from the levels of recognition.

1.4. The limits of alienation in Ecstatic philosophy:

In light of the German philosopher Friedrich Nietzsche's insight into the problem of alienation over which there were conflicting opinions, he presented it with all its meanings in its various fields, by carrying his philosophical hammer that worked to destroy everything that was sacred and inherited. In the beginning, he placed his hand on the first source of alienation, which was the prison that made him lose his value and values. So he uttered his loud cry that shook the world around him, and stopped time at that moment when he announced the death of God by saying: "God has died," declaring an existential transformation in which Nietzsche saw the separation of man from others by suppressing instincts and cutting off the falsification of values, which embodies the true separation from life. Religion - according to Nietzsche - created that submissive being who does not know freedom with us, and does not bear responsibility for itself. After declaring his death to the god that the saint had created, he said mockingly in his book: "Thus spoke Zarathustra: Is this reasonable? This old saint has not yet heard in his forest that the god has died¹¹."

The purpose of death here is not enough in the true sense of the actual death of God, but rather it is the death of that authority that wore the guise of God. The latter carries the absolute meaning, but the present lives according to what is changing, and that is why the time has come for every absolute and fixed person to die in the face of this raging torrent that thirsts to seize his truth, with which he was imprisoned in the past under many names. He says: 'There are people for whom religion is like a scarf that they hang around as a sign of belonging to refined humanity. It is better for them to maintain their religiosity. It beautifies them. All those who do not master a craft, including the craft of the tongue and the pen, become enslaved. For these people, religion is useful¹².'

The meaning of what he said is that religion has become just a mask for that emptiness that man has always locked himself inside to escape from something that he created, but he did not create a way to escape from it. He says: "People whose lives seem empty and monotonous easily become religious. This is understandable and forgivable, but they have no right at all to demand that those whose daily lives are not empty and monotonous become religious."¹³ That is, religion, at this stage, transformed from being a subjective experience into a tool of collective oppression, embodying the true separation of the self from its reality, and this is what Frederick rejects.

After the coup that Nietzsche achieved by killing religion represented by the person of God, which humans created to escape their truth, he turned his hammer to refining the

meanings of the values that were human-made, each according to his position. He believes that these values are not the real value known at the time, as opposed to being mere human inventions to escape life's predicaments against a set of setbacks. At this stage, man became forced to choose his path, and here the true separation of man from his truth was achieved, which is what filled the cup of uprising for Nietzsche when he exposed the hidden secrets of those values by bringing strength to the master and weakness to the slave. Nietzsche did not work to destroy morals, but rather he worked to liberate man from those stifling templates, and to work to enable him to create his own values within his free will.

Those values that Nietzsche saw in the previous ones were values inherent in man, as the latter is the one who creates all his values from himself, his strength and his instincts within a life based on dignity that did not stem from the vitality and entity of man himself. Nietzsche says: 'The creator of values is man, and outside human agency they have no real entity; Man is the one who has given the universe all its meaning, and yet he thinks that he has only been guided to that meaning'¹⁴.

All of this made Nietzsche move to criticize morality, which he considered to be mere imitation without any scrutiny or will. Rather, it is a self-consuming process. He says in his book *The Gay Science*: 'The weak person avenges himself everywhere. His personality is weak, weak, extinguished, denying and disavowing itself, unfit for anything good and less than anything for philosophy. Self-denial is worthless in heaven as on earth.'^{15"}

The philosopher Frederick rejects values that weaken the personality of subjects and their existential value as gain, by digging behind the reason by which they were formed. This - according to him - is the factor in exposing the distortions of the will that has retreated behind the paradoxical name of self-will. Here we are talking about the imposed values that made man lose his identity, and he became merely a body shaped around considerations imposed by other forces. At this stage, he inherited morals that he did not believe in, which increased his homelessness and feeling of emptiness between an old moral world that did not benefit him, and a new world that did not give him meaning. Those moral practices that a person carries out do not come from force or free will. Rather, it is an extension of the instinct of weakness and slavery. Nietzsche says: "Moral behavior does not mean that a person is moral. Submission to the law of morality may come as a result of the instinct of slavery, vanity, selfishness, surrender, fanaticism, or recklessness, and it may be an act that indicates despair, just like submission to the authority of a king that does not carry in itself any moral meaning.'^{16"}

Nietzsche was not against morality itself, but rather against its origin. He does not reject human beings as moral, but rather rejects those morals that are imposed on him and works to embody them without understanding their true motives. The morals whose source is weakness, fear, and exploitation (the morals of religion, customs, and traditions) have made man a mere machine, programmed to the whims of altruism.

Therefore, morality, according to the Nietzschean view, is not just a set of principles that guide human behavior. Rather, it is a reflection of the social and psychological existence of man. It has placed man in a maze, and made him unable to distinguish between two types

of morality: masters, which stems from a sense of power and sovereignty. Slave morality, represented by the weak and characterized by humility, compassion and equality. But Nietzsche exalts the morality of masters as springing from his own will; That is, this group is the one that controls its own destiny. Meanwhile, those who choose the morals of tolerance, compassion, and patience represent escaping the power of others. They are forced to make this choice that does not reflect their individual will, nor their personal goals in achieving power. He says: 'Acceptance is by belief only; Because customs lead to acceptance, isn't that insincerity, cowardice, and laziness.^{17"}?

After criticizing religious and even moral alienation as the first steps to the identity loss of a person, he moved to political alienation as a credit alienation. As we previously indicated, Karl Marx was the one who previously adopted this proposal, considering that alienation is economic alienation imposed by the regime. Nietzsche believes that the regime or the state is the cause of the herd mentality (subordination) that calls for justice, equality, and patriotism. However, these slogans are nothing but an actual embodiment of the will to weakness, not the will to strength.

Nietzsche chose this political alienation, considering that the modern state was the reason for the creation of this alienated person. This state or regime experienced a series of oscillations between power and authoritarianism, and between openness and weakness. Nietzsche called it a political disease. At this stage, the people decide their fate, either presence and creativity, or silence and compliance. The more the state succeeds in swallowing up people by falsifying facts and making excuses, the more it establishes its control over minds.

Nietzsche believes that this system (the new idol) works to restrict the individual; The latter loses his fundamental freedom based on the principle of will. He considers that the state works to unify and stereotype individuals, and this stereotyping and unification can be considered a form of alienation from subjectivity and individuality in the political sphere ^{.18}. After criticizing religious and even moral alienation as the first steps to the identity loss of a person, he moved to political alienation as a credit alienation. As we previously indicated, Karl Marx was the one who previously adopted this proposal, considering that alienation is economic alienation imposed by the regime. Nietzsche believes that the regime or the state is the cause of the herd mentality (subordination) that calls for justice, equality, and patriotism. However, these slogans are nothing but an actual embodiment of the will to weakness, not the will to strength.

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2.4. Limits of recognition in Ecstatic philosophy:

Before Nietzsche began formulating his new thought based on the principle of recognition, he recalled everything he saw as a corner of the prison in which man placed himself. He worked to interrogate all moral, religious, and even political and cognitive values, in which he saw the primary cause of human alienation as a result of the formulas he established and produced, the previous of which he saw as an achievement. But despite this, Frederick forgot to interrogate the ideologies behind its publication; He did not leave a letter, a word, or even a goal without questioning it.

Nietzsche sees in confession a way to revive that human being who was reduced to a few words (self, individual, human being, citizen); These words express one meaning, which is summed up as will. As we said previously, Nietzsche speaks of recognition not as a social condition in order to prove its existence, but rather as an individual value stemming from a creative, self-producing self that has the ability to rebuild values outside the molds of dependency (the herd).

The thinker Frederick's goal was not apparent recognition, as agreed upon; Rather, he went further than that. His request represented that inner dimension of the human being as the first and last reference for creation and creativity. The final human being is not always an act capable of presence when the other grants him the legitimacy of presence. Rather, the self takes its legitimacy when the button of free will can be operated.

Nietzsche's world - within the given will and recognition - the problem of presence and absence in the midst of life, as not every physical presence means presence in action and recognition. In his opinion, this presence is implicit in the act of alienation from the fields and contexts that man has produced, which made him get lost in a maze whose paths he planned, and then he was unable to get out of it. The philosopher Nietzsche redirected the question about recognition inward rather than outward; Recognition stems from self-esteem for its existence, and working to achieve its existence.

The philosopher's starting point was from the concept of the will to power, which he considered to be an individual characteristic that loves itself, is cruel to itself and to others, and sees risk and pain as necessary for it. It also works to overturn the prevailing values, making power its first principle²¹ .When the latter (the will to power) is present, a new human being is created, separate from that imprisoned human being. This will does not

belong to anyone, and is specific to the strong and the weak alike. What governs this type is the relationship that brings them together, which descends according to the nature of the difference and hierarchy between individuals. He says: 'Listen now, O elite of the wise, to examine carefully whether I have penetrated into the heart of life itself, and guided the deep roots of its heart wherever I found a living being. There was also a will to power, and even in the will of a servant to be a master.'²²

The meaning of this is that every self strives to achieve the will to power, whatever its degree, through risk and perseverance, saying: 'This secret is what life itself told me. Look, it said to me: I am the one who must always surpass himself.' The meaning of this is that this life is based on struggle and perseverance. This resistance is nothing but the embodiment of the revolution of presence based on the principle of the will to power. He says: 'Where there is only life, there is also will, but not the will of life; Rather, it is a will to power.'²³

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His interpretation of this principle of power, which means control based on the acts of representation and soft power, is an intimate relationship, and this is the goal of the Nietzschean will. Gilles Deleuze says in his book "Nietzsche and Philosophy": "So that the relationship between representation and power is an intimate relationship, and this is the goal of the will as well, and it is the subject of representation; it wants man, in the state of nature, to see his superiority, and others have represented him and acknowledged him ."²⁵

His interpretation of this principle of power, which means control based on the acts of representation and soft power, is an intimate relationship, and this is the goal of the Nietzschean will. Gilles Deleuze says in his book 'Nietzsche and Philosophy': 'So that the relationship between representation and power is an intimate relationship, and this is the goal of the will as well, and it is the subject of representation; He wants man in the state of nature to see his superiority represented and acknowledged by others.'²⁶

When Nietzsche talks about power, his goal is not conflict and violence, but rather another violence that represents the identity aspect. That is, presence is an action, not a result. For him, life is synonymous with the meaning of striving, not struggle. He says: 'The extent to which we feel alive and strong, the greater our awareness of existence. Only through them can we know what existence is? Existence is the generalization of the idea of life, will, mind, and becoming.'²⁷

The will gives meaning to existence not as an external recognition, but as an internal recognition; Because the latter gives things and actions the will to prove and create, as a

creative will, saying: 'My will suddenly speaks as a liberator and a messenger of joy. The act of the will liberates: this is the true doctrine of will and freedom'²⁸.

Through the previous analysis, we see that Nietzsche reversed everything that was equivalent to recognition as an outward aspect of the will to what is internal. His philosophical project carried the ray of recognition in its true dimension based on the principle of the will that was liberated from its weaknesses that had always burdened it throughout the ages. This separation was achieved by Nietzsche; It made man the master of recognition, the one who creates his values alone, and the holder of authority. He did not remain subordinate to all previous authorities; Rather, he is the creator of his new actions.

This new will was born in the embrace of a group of ruptures and fractures; Where I created a human being separate from that previously enslaved person. This is what paved the way for the emergence of the supreme human being, not as a supernatural being or separate from what we live in, but rather that human being who faced the repeated return to the act of subservience and dependence (alienation). This human being (the superior human being) is the one who possesses the will to power through which he seeks to transcend himself and recreate his own values again in accordance with his inner nature. Also, creating values is not rebellion; Rather, it is a deep reconstruction of the self, and it is an implicit act of recognition. The one who creates his values recognizes his ability to rule, legislate, and test. That is, he became the master of his own existence, not a slave to the standards of others .²⁹"The meaning of this philosophical interpretation is that this master (the supreme human being) is the one who works to embody his self, which he recognized as himself without mediation. She was freed from the need to go outside. If we say the supreme man, we recall 'the death of God'; The latter is what made man live in heaven in the light of the unseen.

The paradox that Frederick came up with also became clear when he declared the death of God in his book 'Thus Spoke Zarathustra', and in it he announced the creation of the Supreme Man, where he introduced the separation between the concepts of alienation and recognition, declaring: 'I teach you the Supreme Man.'³⁰"

The meaning of this is that we must transcend every human being whose judgment was weak in the past, and the body that has always lived to please others, and derives recognition from them as evidence of his presence. Rather, he spoke of the human being who acknowledged himself without the need for others. This is the highest human being, the complete truth of recognition. He does not seek to be recognized by anyone, but rather recognizes himself, and creates his legitimacy from within himself.

The bottom line: For Nietzsche, recognition is not a goal that the philosopher aspires to, but rather it is the turning point towards achieving that ascension based on self-action. He considered that today's human being is a being alienated from himself as a result of a set of denials imposed on him from the outside (denial of the body, instinct, and earthly time). Meanwhile, the higher man is the essence of that self that overturns and rejects this denial, and restores recognition to him after he had previously been excluded for the sake of certain interests. Confession is a moment of apology to the self for the transgressions she was previously responsible for, which forced her to flee into the world of alienation.

5. Conclusion:

The meaning of this is that we must transcend every human being whose judgment was weak in the past, and the body that has always lived to please others, and derives recognition from them as evidence of his presence. Rather, he spoke of the human being who acknowledged himself without the need for others. This is the highest human being, the complete truth of recognition. He does not seek to be recognized by anyone, but rather recognizes himself, and creates his legitimacy from within himself.

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