

Introduction

The phrase "God is dead," uttered by Friedrich Nietzsche, has become one of the most discussed and interpreted statements in the history of philosophy. This thought expresses not merely the loss of religious faith but a radical shift in human consciousness, where one can no longer rely on external absolutes to define the meaning of existence. The death of God signifies the loss of traditional moral and ethical foundations and, consequently, triggers an identity crisis that blocks the path to the true beginning of modernity.

In this essay, I will attempt to demonstrate why modernity, despite the death of God, has not been fully realized. The primary focus will be on analyzing how reason, as the embodiment of the divine within humanity, has faced new challenges and why, despite all progress, humanity has been unable to overcome its animal instincts and create a new identity. The essay will also explore how religion and psychology, in essence, continue to serve the same function by dividing the world into good and evil, positive and negative, thus hindering the true transcendence of old paradigms and the formation of a new worldview.

The key question this essay seeks to answer is: How can humanity overcome its animal nature and become the *Übermensch* if it continues to turn to psychologists to control its negative emotions? Can we truly speak of the beginning of a new era if the fundamental contradictions within human nature remain unresolved?

An additional question to consider: How did people begin to speak of modernity when the entire state structure and the diversity of identities were formed through religion?

Chapter 1: The Death of God and Its Consequences

Friedrich Nietzsche, when declaring that "God is dead," was not merely stating the disappearance of religious faith but expressing a profound existential crisis that has affected all aspects of human life. The death of God, in Nietzsche's understanding, signifies the end of an era where religion and higher powers defined moral and ethical norms. In this new reality, humanity finds itself alone in a world devoid of external absolutes and is forced to create its own values and meanings. However, this transition has proven to be far more challenging than philosophers might have anticipated.

1.1 The Loss of Traditional Moral Foundations

For millennia, religion served as the foundation of the moral code, defining what is good and evil, what is right and wrong. The death of God shattered these stable reference points, leaving humanity with the task of determining for itself what is right and wrong. This led to the loss of universally accepted moral standards and the rise of moral relativism, where any action can be justified depending on circumstances and personal preferences. This process marked the beginning of a deep identity crisis, as people could no longer rely on external authorities to define the meaning of their lives.

Without God, there is no absolute morality, and each person is left to decide for themselves what is right and what is wrong. This leads to an increase in egocentrism, where individuals begin to see themselves as the ultimate authority on moral and ethical matters. However, rather than liberating humanity, this burden of autonomous choice generates fear and uncertainty, as people realize that there is no longer a higher purpose guiding their actions. Consequently, instead of becoming free, individuals find themselves trapped in their own autonomy, without clear reference points to strive for.

The new traditional moral foundation has become psychology. People mistakenly believe that they have transcended old values but have merely created an interpreted illusion of new ones.

1.2 The Impact on Identity

The identity crisis caused by the death of God has led to a situation where people can no longer rely on external authorities to define who they are and how they should live. As a result of this crisis, differences in opinions emerge because people do not truly understand who they are and cannot find a starting point for self-definition. This lack of understanding begins from the very inception of their existence, when individuals have not yet formed a clear idea of their essence and purpose. Without a stable foundation on which to build their identity, people find themselves in a state of constant search, leading to the fragmentation of the self and the disintegration of society.

Different opinions and worldviews clash with each other because there is no shared understanding on which collective identity can be founded.

Instead of seeing themselves as part of a greater whole, individuals begin to view themselves as autonomous beings whose value is determined by their personal achievements and successes. However, this realization of one's autonomy paradoxically leads to alienation, as people no longer find meaning in collective values and ideals. Individualism, which has become one of the main traits of modern society, leads to isolation and the loss of a sense of belonging to something greater, ultimately exacerbating the identity crisis.

1.3 Egocentrism as a New Foundation

As a result of the death of God, humanity is compelled to create new foundations for its identity and morality. Egocentrism becomes one of the key characteristics of this new era, where individuals see themselves as the center of the universe and the source of all values. However, this process is accompanied not only by liberation from external authorities but also by deep internal conflict. People realize that despite their autonomy, they remain limited beings who cannot fully control their destiny.

This conflict is manifested in the fact that, in their quest to become gods in their own world, people encounter the limitations of their own nature. Reason, which has become the new "divine," helps individuals find new meanings, but at the same time generates new doubts and fears. People realize that their freedom and autonomy are not absolute, and that they are still subject to the laws of nature and society. This realization gives rise to feelings of helplessness and fear of the future, which cannot be fully controlled.

1.4 The Crisis of Meaning

The death of God has led not only to the loss of traditional moral foundations but also to a crisis of meaning that has engulfed all areas of human life. Without an external source of meaning, humanity is forced to seek it within, which intensifies the internal conflict. People realize that despite their autonomy, they cannot find a definitive answer to the question of the meaning of their existence. This crisis is expressed in nihilism, where all traditional values are rejected, but new ones cannot be created.

Nihilism becomes one of the main characteristics of postmodern society, where all values and meanings are questioned and deconstructed. In this world, there is no place for absolute truth, and each person is forced to create their own version of reality. This leads to fragmentation and disunity, where everyone lives in their own reality, unable to find common ground with others. As a result, the death of God leads not to the creation of new values but to the destruction of all existing ones, leaving humanity in a state of constant search and doubt.

Chapter 2: Reason as the Embodiment of the Divine

After the death of God, as proclaimed by Nietzsche, humanity found itself in a situation where it had to assume the role of creator of its own values and meaning. In this new world, devoid of external authorities, human reason became the new "divine" principle that was supposed to guide and determine one's actions. However, this process turned out to be far more complex than it initially appeared. Reason, which was meant to be a source of freedom and autonomy, simultaneously became a cause of new doubts and conflicts. In this chapter, we will explore how reason became the embodiment of the divine and what consequences this had for human identity and morality.

2.1 Reason as the New Source of Meaning

After the death of God, when religious dogmas lost their power, humanity was faced with the need to seek new sources of meaning and values. Reason became the tool that was supposed to help humanity cope with this task. Unlike religious faith, reason relies on logic and evidence, allowing it to create more stable and objective foundations for human life. Through reason, humanity attempts to find answers to questions that were once determined by religion.

However, despite all its achievements, reason could not fully replace God as the source of meaning. People realize that their reason is limited and cannot provide answers to all questions, especially those concerning the ultimate meaning of life and human nature. Reason, which was supposed to liberate humanity from external authorities, itself became a source of new doubts and fears. By trusting their reason, people are confronted with an endless multitude of questions for which they cannot find definitive answers.

2.2 The Unity of Theories and the Role of Reason in Creating New Values

After the death of God, humanity was forced to unify various philosophical and scientific theories to create new values and meanings. Reason became the tool that allowed humanity to integrate these theories into a single system, intended to replace religious dogmas. It is reason that helps people find common grounds for different concepts and ideas that once seemed incompatible.

However, this process also led to an increase in egocentrism, where individuals begin to see themselves as the center of the universe and the source of all values. Reason, which became the new "divine," helps people create new meanings, but at the same time, it intensifies their sense of autonomy and independence from external authorities. People realize that they are the ones who determine their destiny and are responsible for their actions, but this realization also leads to new internal conflicts and doubts.

2.3 Egocentrism as a Way of Overcoming the Identity Crisis

After the death of God, humanity faced the necessity of creating a new identity that would not be tied to religious dogmas and external authorities. Egocentrism became the form that allowed humanity to cope with this identity crisis. By seeing themselves as the center of the universe, individuals begin to seek meaning and values within themselves rather than in external sources.

However, this process is also accompanied by an intensification of internal conflict. People realize that despite their autonomy, they remain limited beings who cannot fully control their destiny. Reason, which became the new "divine," helps individuals find new meanings, but at the same time generates new doubts and fears. People realize that their freedom and autonomy are not absolute and that they are still subject to the laws of nature and society.

2.4 The Paradox: Humanity's Striving to Become God and Its Limitations

Humanity's striving to become God in its own world has led to a series of paradoxes and limitations. By using reason, humanity attempts to create a new system of values and meanings to replace religious dogmas but encounters the fact that reason is limited and cannot provide answers to all questions. This process leads to the realization of human limitations and powerlessness in the face of an endless multitude of questions that cannot be fully answered.

The paradox lies in the fact that while striving to become God and liberate oneself from external authorities, humanity simultaneously realizes that its freedom and autonomy are not absolute. Reason, which was supposed to become the new source of meaning and values, itself becomes the cause of new doubts and conflicts. Humanity finds itself in a situation where it is forced to constantly seek new answers and revise its beliefs, but it can never attain the ultimate truth.

2.5 The Identity Crisis and the Role of Reason

The death of God and the elevation of reason led to a profound identity crisis that affected all aspects of human life. Having lost external reference points, humanity is forced to seek meaning and values within, but this process is accompanied by new doubts and fears. Reason, which was supposed to become the new "divine," helps people create new meanings, but at the same time, it intensifies their sense of autonomy and independence from external authorities.

This crisis is expressed in the realization that freedom and autonomy are not absolute, and that humanity still remains a limited being that cannot fully control its destiny. Reason, which was supposed to liberate humanity from external authorities, itself becomes the cause of new doubts and conflicts. By trusting in reason, humanity is confronted with an endless multitude of questions for which definitive answers cannot be found.

Chapter 3: Why Modernity Has Not Begun

Modernity as an era was conceived as a new stage of human development, intended to replace the traditional religious worldview. In modernity, it was assumed that humanity, having freed itself from divine authorities and relying on its reason, would create a new society based on scientific achievements, progress, and rationalism. However, despite the death of God and the proclamation of the end of the religious era, modernity has not been able to begin its existence. In this chapter, we will examine the reasons why modernity remains an unattainable ideal and why the identity crisis caused by the death of God hinders its establishment.

Modernity could not begin because the values of good and evil did not disappear; they merely took on a new form of interpretation. Despite the death of God and attempts to create new foundations for morality, humanity has been unable to rid itself of old concepts. Instead of creating something truly new, humanity merely transforms the old, giving it a new appearance and adapting it to modern conditions. While it is easy to blame authority for preserving and reinforcing these entrenched values, one must also recognize the responsibility of each individual living under this authority. Unwittingly, people continue to reproduce old patterns of thought, integrating them into their lives and thereby preventing the emergence of a truly new era.

3.1 The Identity Crisis in the Postmodern Era

One of the key reasons why modernity has not begun is the profound identity crisis that has gripped humanity following the death of God. When religion lost its role in defining morality and the meaning of life, humanity found itself in a situation where it had to independently seek new foundations for its identity. However, this process turned out to be far more complex than initially anticipated.

Postmodernism, which arose in response to the identity crisis, is characterized by disillusionment with the ideals of progress and rationalism. In postmodern society, all traditional values and meanings are questioned and deconstructed, and instead of a singular truth, multiple perspectives are offered. In this world, individuals face the fragmentation of their identity, no longer able to rely on external authorities and forced to create their own version of reality.

This identity crisis is manifested in the loss of a sense of belonging to something greater than individual interests. Bereft of external reference points, individuals find themselves in a world where there are no stable foundations, and every action and idea is subject to doubt. As a result, instead of becoming the foundation for a new era, postmodernism has become an expression of deep fragmentation and disunity, which prevents the advent of modernity.

3.2 Debates on the Beginning of Modernity

The debates about when and where modernity began reflect the uncertainty and identity crisis that have gripped humanity since the death of God. Various philosophers and cultural theorists propose different dates and events that could be considered the beginning of modernity, but none of these perspectives has become universally accepted. Some argue that modernity began with the Enlightenment, others with the Industrial Revolution, and still others with the end of World War II. However, all these dates reflect transitional moments rather than the beginning of a new era.

This uncertainty is linked to the fact that modernity as an era has not yet fully arrived. Despite all the achievements of science and technology, humanity remains in a state of identity crisis, unable to find new foundations for its life. Modernity, which was supposed to replace the religious worldview, has not been able to begin its existence because humanity has not found a new source of meaning and values to replace the lost religious foundations.

3.3 The Role of Religion and Psychology in Shaping Modern Identity

After the death of God, religion lost its role in shaping identity and defining morality, but its functions were partially taken over by psychology. Psychology, as a new form of "priesthood," began to fulfill the role that religion once held: it determines what is normal and what is pathological, what constitutes healthy behavior, and what is considered deviance. In this way, psychology has become a new tool for controlling human behavior and emotions, replacing religious dogmas with scientific theories.

Religion divided the world into good and evil, while psychology divides it into positive and negative. However, these approaches are fundamentally similar. Both offer humanity external reference points by which behavior and feelings should be judged. Although religious dogmas have been replaced by scientific theories, the approach to controlling human behavior and emotions remains the same.

This process hinders the advent of modernity because it prevents humanity from fully liberating itself from external authorities and finding true autonomy. Individuals remain dependent on external norms and standards that dictate their behavior and feelings. In this context, it can be said that modernity has not begun because humanity has not overcome its dependence on external authorities, whether they are religious or scientific.

3.4 Comparing Morality and Ethics in Religion and Psychology

Religion and psychology, despite their differences, perform similar functions in society: they define what is good and evil, what is right and wrong. In the religious system, these concepts are linked to divine commandments and dogmas that dictate how one should live and act. In the

psychological system, these concepts are associated with scientific theories and behavioral norms that determine what is normal and healthy and what is pathological and deviant.

However, despite the differences in approaches, both religion and psychology continue to divide the world into opposites—good and evil, positive and negative, right and wrong. This division hinders the advent of modernity because it prevents humanity from fully liberating itself from external authorities and finding true autonomy. Individuals remain dependent on external norms and standards that dictate their behavior and feelings.

This process also exacerbates the identity crisis, where individuals cannot find true foundations for their lives and are forced to rely on external authorities, whether religious dogmas or scientific theories. In this context, it can be said that modernity has not begun because humanity has not overcome its dependence on external authorities and has not found new foundations for its identity.

Chapter 4: Overcoming the Animal Nature in Humanity

Friedrich Nietzsche, when speaking of the death of God, also proposed the concept of the *Übermensch*, who was meant to transcend their animal nature and become a new type of being, free from old dogmas and limitations. According to Nietzsche, the *Übermensch* should differ from the ordinary person just as much as a human differs from an animal. However, despite the death of God and efforts to create a new worldview, humanity has still not fully overcome its animal instincts and risen to the level Nietzsche envisioned. In this chapter, we will examine why people continue to struggle with their own nature, rely on psychologists to control their emotions, and how this relates to the inability to begin modernity.

4.1 The Idea of the *Übermensch* and Its Challenge

The concept of the *Übermensch*, proposed by Nietzsche, challenges the traditional understanding of human nature. The *Übermensch* is an ideal that was meant to transcend their instincts, become a creator of new values, and take on the role once held by gods. The *Übermensch* does not merely succumb to desires and instincts but consciously governs them, creating a new world and new rules based on their will to power and reason.

However, despite the appeal of this idea, its realization has proven extremely difficult. Humanity, even after the death of God, remains under the sway of its instincts and emotions, which continue to dictate human behavior. Nietzsche believed that humanity must transcend its nature, but most people have not been able to do so. In this context, the *Übermensch* remains more of an ideal than a reality.

4.2 The Role of Reason in Overcoming Instincts

Reason, as previously mentioned, became the new "divine" principle after the death of God. It was reason that was supposed to help humanity overcome its animal instincts and become the *Übermensch*. Reason allows people to analyze their desires and actions, understand their nature, and make decisions based on logic and rationality rather than instincts and emotions. However, this process has turned out to be more complex than anticipated.

Despite all the achievements of science and progress, humanity remains a being subject to instincts and emotions. Reason helps to recognize and control these aspects of nature but cannot entirely suppress them. As a result, even the most rational and logically thinking individuals sometimes fall under the sway of their emotions and instincts. This leads to internal conflict, where reason and emotion clash, and people cannot always find a way out of this conflict.

4.3 Why People Still Need Psychologists

One manifestation of humanity's inability to overcome its animal nature is its dependence on psychological help. Psychology, as a new form of control over human behavior, has become a replacement for religion in modern society. People turn to psychologists to cope with their emotions, control negative feelings, and find meaning in their lives. This shows that, despite all efforts toward rationalization and liberation from old dogmas, people remain subject to their instincts and require external assistance to manage them.

Psychology, like religion, offers people an external reference point by which they must judge their behavior and emotions. People seek psychologists to understand what is happening to them and how they should react to various situations. This shows that, despite all the progress in science and rationality, humanity remains dependent on external authorities that help it cope with its nature.

4.4 Critique of Modern Understanding of Good and Evil, Positive and Negative

One of the key issues preventing humanity from overcoming its animal nature is the persistence of the traditional understanding of good and evil, positive and negative. Religion divided the world into good and evil; psychology divides it into positive and negative. However, essentially, this is the same division that prevents humanity from stepping beyond its instincts and creating new values.

Modern society continues to divide the world into opposites and offers individuals the choice between them. This hinders the creation of a new identity and new values that could replace old dogmas. Humanity remains trapped in old thought patterns that prevent it from overcoming its nature and becoming the *Übermensch*.

4.5 The Path to Overcoming: What Needs to Change

For humanity to overcome its animal nature and rise to the level Nietzsche predicted, it must change its understanding of good and evil, positive and negative. Humanity must step beyond traditional opposites and begin creating new values based on its will to power and reason. This will require abandoning old thought patterns and creating new foundations for human identity and morality.

Overcoming the animal nature will also require greater autonomy and independence from external authorities. Humanity must learn to rely on its reason and will rather than external norms and standards that dictate behavior and emotions. This will require a deep rethinking of the role of reason in human life and a rejection of the old dogmas that prevent humanity from becoming the *Übermensch*.

Conclusion

The death of God, proclaimed by Friedrich Nietzsche, marked a turning point in the history of Western thought, signifying the end of an era in which religious dogmas and external authorities determined the meaning and moral compass of human life. In its place, humanity was forced to seek new foundations for identity, morality, and values, relying on reason as the new "divine" principle. However, despite all efforts to create a new worldview, modernity has not fully begun, and humanity continues to grapple with a crisis of identity and uncertainty.

One of the key reasons why modernity has not started is the profound identity crisis caused by the loss of religious guidance and the inability of reason to fully replace them. Reason, which became the new source of meaning and values, could not fully satisfy humanity's need for certainty and stability, leading to the fragmentation of the self and the intensification of egocentrism. Instead of creating new universally accepted values and moral foundations, humanity has found itself in a world where every individual perspective has a right to exist, but none can claim absolute truth.

Postmodernism, which arose in response to the identity crisis, did not offer new stable foundations for life but instead deepened the disillusionment with the ideals of progress and rationalism. Deprived of external authorities, humanity found itself in a state of fragmentation and disunity, where every idea and belief is questioned and deconstructed. As a result, instead of marking the beginning of a new era, postmodernism has become an expression of the end of the old one, without a clear vision of what should come next.

Another significant reason why modernity has not yet begun is humanity's inability to overcome its animal nature. Despite all efforts to rationalize and use reason to manage instincts and emotions, humanity remains a creature subject to its instincts and dependent on external authorities, such as psychology. People continue to need psychological help to control their emotions and find

meaning in life, which indicates that they have not reached the level of the Übermensch predicted by Nietzsche.

Modern society continues to divide the world into opposites—good and evil, positive and negative—hindering the creation of new identities and values. Moreover, the division of the world into states, nations, nationalities, and patriotism continues to limit humanity in its quest for unity and a higher form of existence. People continue to cling to these concepts, which only exacerbate division and conflict, preventing them from realizing their shared goal: to live and create their own lives in a world without artificial boundaries.

To overcome this crisis and begin modernity, humanity must abandon old thought patterns and create new foundations for morality and identity, based on the will to power and reason. Humanity must learn to rely on its reason and will rather than external norms and standards to become truly autonomous beings and begin a new era free from old dogmas and limitations. This will also require the rejection of divisions that continue to separate humanity and the recognition that all people ultimately strive for the same thing: to live and create their own lives.

In the end, the main question that remains open is whether humanity can truly overcome its animal nature and become the Übermensch if it continues to rely on external authorities to manage its emotions and behavior. Perhaps the true beginning of modernity will require humanity to deeply rethink its nature and abandon old illusions and dogmas that prevent it from becoming what it is meant to be.

Modernity, as the ideal of a new era, remains unattainable until humanity can find new foundations for its life and identity that are independent of external authorities and aligned with its true nature. This process will require time and effort, but only through its realization can humanity transcend old paradigms and begin a new era based on reason, will, and freedom.

«Rejecting the structure created through religion and the division of good and evil is premodern; we want to move toward modernity!»