



CANDIDE'S GARDEN: A SOCIETY OF ÜBERMENSCHEN

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Abstract:

The question of a perfect society and its merits has been argued among human beings for centuries. The answer to this question is provided by many philosophers and reformers in the form of different theories, including idealism, absurdism, nihilism, existentialism, etc. Two of these prominent thinkers were Voltaire from the eighteenth century and Nietzsche from the nineteenth century. The ideal human being, suggested and redefined by Voltaire, is in terms of enlightenment and reason. He associated his ideal especially with practicality and knowledge. This research analyzes the cultivation of the garden in the novella *Candide*. The garden society is suggested by Voltaire as a solution to the problem of the human ideal. The researchers aim to perform this analysis through a Nietzschean lens by using the concept of Übermensch. This superman is a person who has the ability to overcome his prejudices and evolve into a better self. With his improved thought process, he is able to create a new moral basis for people and society. Nietzsche's superman has will to power and believes in the eternal recurrence of events. This research signifies the importance of the evolution of the self and society, which is crucial to the human search for meaning and existence.

Keywords: ideal, reason, enlightenment, Übermensch, overcoming

1. Introduction

A perfect society is subject to enhanced cognitive ability and improved knowledge in order to better understand people and the environment. As rational beings, we think and try to shape the world in particular ways by treating others respectfully and acting logically with freedom (Midgley, 1983). To achieve perfection and improve our understanding of the world, we use our highly developed brains to think and reason. Our human side comes to life as we engage in thinking (Cottom, 2003). Descartes describes this philosophically, that the process of thinking is the tool which is helpful in providing an understanding of existence. Descartes, after thorough consideration, concluded that he is, and he exists, and it is a truth proposed by his mind (Cunning, 2007).

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This thinking ability, as described above by the French mathematician, is responsible for the philosophical knowledge which lays the foundations of human society. It was his thought which laid the foundation of modern philosophical thought, responsible for the creation of the modern world. Descartes was the first person whose meditations laid the foundations of modern philosophy (Cottom, 2003). After the establishment of human civilization, the conflicting and harsh realities of life came to attention. It brings into the limelight the unavoidable destructive side of human behavior. To resolve the problems caused by conflicting realities, after the establishment of human society, moral values are established. These conflicts are evident in the form of good and evil, life and death, sin and reward, war and peace, etc. Humans develop systems which help them establish order in society amidst these aforementioned disputes. These institutions are based on a thought process established after centuries of experimentation and evolution of the self. The traditions and customs help human beings to philosophize new ideas. Our thought process is made possible through the internalization of those factors which are foreign or imaginary (1067). Life in a social conundrum can be both a blessing with all the good it possesses and also evil with all its struggles and hardships.

According to G. E. Moore, there exist only two ethical questions: what good means, and which things can be regarded as good (Midgley, 1983). To overcome this problem of good and evil in a society, different ideas are proposed which are based on moral and ethical grounds. The conflict which gives birth to ethics is not concerned about the nature of good, but about the dispute between evil and admitted goods (89). The basic entity in the fabric of human society is the individual self. Human beings, in search of perfection, have always imagined an ideal figure individually and an ideal society collectively. This is how they have responded to the problem of their physical weaknesses, which makes them helpless against nature and its forces. Nature acquires the task of bringing up, along with disciplining and domesticating the human animal (Derrida & Wills, 2002). Along with practical solutions to resolve conflicts of reality, humans use their thought process to formulate stories and mythologies. These utopias serve as a beacon of hope and enrich the human intellectual process. Usually, certain traits of power and authority are attributed to imaginary figures, creating mythological beings that, in turn, bring happiness and prosperity. Human thinking enables them to evolve into a variety of forms (Midgley, 1983). Their stories have towering figures, who challenge the powers of evil on their behalf. The ideals are those that are suitable to human nature (92). These superhuman characters emerge as an ideal from human imagination and help conquer the existential dread of reality, which is considered invincible. Nietzsche also proposes the ideal of *Übermensch*, which possesses extraordinary abilities of overcoming, becoming, rebirth, and a belief in eternal recurrence. The Nietzschean ideal differs from mythological characters because it is not based on gods and goddesses who possess superhuman abilities. But it is humanly possible to acquire the characteristic traits of an *Übermensch*. Usually, heroes in our stories are not part of reality but are figments of our imagination. Humans spend and shape their lives without encountering any such character. The ideals of human beings

are not a product of luxury; we admire them, but are able to survive without their presence (92).

In fact, these heroes are a psychological protest against the shortcomings of the physical self, which in turn extends the reach of human thought. Without ideals, the human spirit always perishes (92). This illustrates the importance of mythology for human thought. The heroic ideas make humans rebellious and encourage them to raise their voices and form confronting opinions to challenge the prevailing order. The person who has mastered himself never obtains his values from the common lot, or from the herd, but through his personal strength and understanding of life (Magnus, 1985). This encourages them to fight, by raising arms or by raising their voices. They protest to bring change and work hard to create such conditions which are favorable for social and individual progress. The universal criteria for morality are the establishment of the principles of common welfare (Havens, 1925). All the intellectual and physical revolutions in history are a result of the human effort to create a welfare society. These revolutions also portray a continuing struggle of humans for an ideal society. The change through a revolution in societies comes at the cost of anarchy and chaos. The philosophers propose different political, social, and economic reforms to bring change to outdated moral and political systems. But none of these ideas is eternal, and a reformation is needed from time to time. These thoughts must be questioned and pondered upon in order to mitigate with modern social and scientific progress. The philosophers in politics are well aware of the means to question themselves (Caro, 1999). A new ideal society is a rebellion against the old and must always guide human beings towards peace and progress.

Voltaire was born in an evolving French society of the late 1700's, which was struggling under a monarchy. This made him ponder upon and examine the problems of humanity and suggest parameters of an ideal society. His solution included the revolutionary concepts of reason, enlightenment, and freedom of thought and expression. Among the people who had an impact upon the development of reason, justice, and toleration in the world, Voltaire has no parallel (Neserius, 1926). He watched his country fall into chaos, struggling with the conflicting ideas brought about by scientific progress. This enlightenment was freeing mankind from dogmatic beliefs and introducing new material interpretations of the world. He himself became part of the *Encyclopedists* and wrote literature, using satire against dogmatic thinking. Voltaire was a leader of those philosophers who, in an effort to make man free and happy, contributed the most (Topazio, 1959). Voltaire himself became the champion of the French Enlightenment through his works. His critical ideas took hold of the French society because of their depth and helped penetrate the French mind. Voltaire's writings possess qualities like wit and satire, and are enriched with profound philosophical ideas. But with a keen eye on politics, being part of a royal court, he was against any abrupt change in society that involved violence. Voltaire had his reservations about the forging of new systems (Topazio, 1959). He was against any violent change brought by the people to overthrow the prevailing system, with the hope of building an ideal society. As a student of history and philosophy, he was well aware of the consequences of such an adventurous

mindset. Voltaire had studied the history of the world and had profound knowledge of science, politics, philosophy, and literature (Neserius, 1926). His commentary on social and political issues is based upon a peaceful change through reason and enlightenment, which is based upon an intellectual revolution. Voltaire, with his keen observation and unique insight, analyzed the French society and devoted his life to its reformation (31). Through his plays and works like *Zadig* and *Candide*, Voltaire criticized the thought of his time. Smiles in *Candide* and *Zadig* point towards a greater meaning (Topazio, 1959). His literature became the basis of rebellion against dogma and threatened the power circles. Voltaire presented his ideal of change through *Candide*, which is considered one of his greatest works. In this novella, Voltaire depicts the journey of the protagonist Candide and, through him, presents the concept of an ideal figure and an ideal society. Voltaire starts from reality and focuses on practicality, not speculation (Henry, 1977).

Candide is a happy prince enjoying his life in a fictional castle in Germany. He falls in love with the princess Cunegonde but is kicked out of the castle for this crime. Life forces him into harsh situations, which contribute to the development of his self. The protagonist, because of being a student of a philosopher called Pangloss, refuses to deceive or hurt any other human being. He abandons the army, escapes death, survives an earthquake, fights dogma, and discovers a utopian ideal of Eldorado. While in search of his lost love, Candide is accompanied by philosopher Martin and his faithful valet Cacambo. At the end, he is able to find his love and create an ideal society by cultivating a garden. Voltaire, through Candide's life, paints a picture of hardship and struggle while juggling ideas of optimism and pessimism. In a chaotic society of mid 1700's France, people were combating the old ideals. These people were breathing their last because enlightenment shook individual belief systems. Economics was playing its role, and trade was reshaping social structures. It is at this time that Voltaire, in his novella, encourages the people of France through the cultivation of the garden to adopt practicality. Voltaire was aware of the role that ideas play in a society and, as a humanist, had an interest in science and philosophy within which lies all human knowledge (Topazio, 1959). The emphasis in the story lies on change through learning new ways and technologies in the world. Voltaire wants his readers to become economically independent and practical. It is only through practicality and reason that a society can achieve true freedom and become an ideal society. Humans have spiritual and rational needs to shape their lives in a particular manner, which includes freedom, honesty, justice, and truth (Midgley, 1983).

Candide stands with reason and enlightenment, and preaches work ethics in his ideal society, where every individual contributes according to their potential. The characters abandon metaphysical dilemmas which were leading them towards a purposeless life. Voltaire is primarily concerned with the behavior of humans as a moralist and emphasizes action in the human thought process (Henry, 1977). Voltaire presents the idea of a perfect society where human freedom is protected by practical values, disregarding metaphysical assumptions. Voltaire undertook the task to establish reason, toleration, and fellowship (Neserius, 1926).

Friedrich Nietzsche encourages human beings to become an *Übermensch* through overcoming the self and creating a new world which is free from pity and despair. A

philosopher introduces a unique system of thought, uses metaphysics to speculate, and lays the foundation of a new philosophical system (Henry, 1977). In his famous works like *Thus Spoke Zarathustra*, *On The Genealogy of Morals* and *Beyond Good and Evil*, Nietzsche provides a criticism of the human condition. Humans are suffering under dogmatic beliefs and are living under an outdated morality. Nietzsche himself preferred *Thus Spoke Zarathustra*, which was written before his widely admired works like *On The Genealogy of Morality* and *Beyond Good and Evil* (Loeb, 2005). He thinks that the only escape from suffering is to overcome human shortcomings and to become a new and reformed individual. The comparison of man and superman is like the one between an ape and a man, which is shameful and to be laughed at (Mills, 1970). This new self is free from superstition and is ready to create a new society with its new moral values. These overmen will give birth to an ideal for the rest of the world to follow. Superman is a person made up of flesh and blood but transformed, not an unhuman form (Salter, 1915). Man must be reborn as a superman or an Übermensch first in order to create this new society. According to Nietzsche, mankind is a bridge between animal and superman, which can only be parted by becoming an overman. Out of his bad conscience will appear something new, propelling itself towards freedom; his innocence will affirm his joyfulness and will have creative power (Loeb, 2005).

This overman is ready to go beyond good and evil, has the will to power and believes in the eternal recurrence of events. Nietzsche informs us about this overman of the future in his book *Thus Spoke Zarathustra*, whose will extends to the past, present and future. His will helps him achieve true freedom, thus becoming an ideal for human beings. Nietzsche offers his will to power as a substitute for moral ideas, metaphysical assumptions, understanding and truth (Williams, 1996). Zarathustra's prophetic sayings in the book guide men towards a society of Übermensch, which will serve as an ideal for humanity. This Übermensch is a companion who rejects dominance and perishes. This superman is not a being who achieves his goal of overcoming and becoming in isolation, but reforms himself as a practicing member of a society. Nietzsche's Zarathustra comes down from the mountain to speak to the people in order to guide them with his wisdom. Solitude is not the natural state of a human being (Havens, 1925). Who can attempt to establish a new morality by replacing the old customs and traditions which have existed for millennia? This monumental task can only be undertaken by supermen, according to Nietzsche. Those who possess a critical view about human customs must base that criticism on the ground that these traditions are not able to address the needs of humanity (Midgley, 1983). According to Zarathustra, this ideal figure is a redeemer, and the society of Übermensch will be an answer to all human suffering. Superman is a powerful representation which Nietzsche joyfully expressed on many occasions (Salter, 1915).

These Übermensch will go beyond good and evil by exercising their will to power in order to free themselves from outdated cultural and moral constraints. These constraints are holding back mankind's progress and keeping them enslaved through dogma and superstition. Nietzsche taught virtue as viewed from a neo-Aristotelian point of view, and his primary philosophical objective is to advance the ideal of human

development (Conway, 1986). Nietzsche wanted a renaissance in human thought, which would enable the celebration of beauty and all the challenges and obstacles of life.

2. Literature Review

Ilona Jappinen (1994) analyzes Nietzsche's view of self as a changing and evolving entity in the article "How Many I Der Übermensch? Autonomy Self Dispersion, and The Eternal Recurrence in Nietzsche's *Also Sprach Zarathustra*". The writer's intention is to reconcile the idea of fictional self, associated with creation and an autonomous self, which believes in eternal return. Zarathustra exists in various forms and appears as a transforming entity, which can be dissolved and can be reborn again. The writer uses scientific and philosophical points of view to justify her point.

In the article "Who is the Übermensch? Time, Truth, and Woman in Nietzsche," Keith Ansell-Pearson (1992) is in search of Übermensch identity through the deconstruction of Nietzsche's texts. He tries to interpret the meaning behind Nietzschean concepts using postmodern techniques. By elaborating different aspects of Nietzsche's works, the writer clears misconceptions about the overman and how these concepts were used to draw meaning suitable to one's own advantage. The writer wants us to refrain from assigning any particular meaning and fixed identity to Nietzschean concepts. He argues about the significance of Nietzschean philosophy and the grandeur of his writing style.

Bernd Magnus (1983) has identified the characteristic traits of Übermensch, like overcoming, becoming, creativity, and perfection, in the article "Perfectibility and Attitude in Nietzsche's Übermensch." He argues about Nietzsche's thought of a human ideal and how this reflects on human attitude towards life. By using Aristotle, Kant, Wittgenstein, and Plato's philosophical arguments, the writer deconstructs and analyzes Nietzsche's concepts. The writer explains that no set bases can ever be established to explain Übermensch, and if Nietzsche is read through the lens of an ideal type, it might raise misconceptions. Lastly, he discusses the effects of eternal recurrence and the role of our attitude towards life in overcoming nihilism. In his article, "Candide's Garden," William F. Bottiglia (1951) discusses the circumstances in which *Candide* was written, its realism and the human condition grappling with the problem of evil. The writer discusses the calamities surrounding Voltaire's life regarding friends and benefactors, the social evils and the pessimism in his works. How the metaphysical thought was restricted to worthless discussions, while dogma was unable to answer the questions of enlightenment. Voltaire attempts to turn his pessimism into optimism through practicality and reform in society to confront the social and moral evils. The writer discusses the genius of Voltaire and the great literary movements of the time, of which he was an essential part. He mentions in *Candide*, the garden, as Voltaire's suggested paradise, where characters advocating extremes of good and evil reach a viable solution to that problem.

Roy S. Wolper (1969) has presented his analysis of the works of Gay and Bottiglia on *Candide*. The writer compares the relationship of the character of Candide in the

novella with Voltaire's life. He focuses on the role of the reader to give meaning and to interpret the text. He considers *Candide's* ending far from wisdom, but as a satire by Voltaire on the protagonist. Practicality and work are not wise solutions but excuses to become part of the social evil. The writer quotes examples from the text supporting this argument. The choice of garden is an oversimplification of the situation by Candide, which is an escape from the complexity of reform, making it a satire by Voltaire on society.

3. Results and Discussion

Voltaire artistically provides an analysis of human suffering by using satire and rejects the metaphysical doctrines of optimism and pessimism. The goal in *Candide* is to present the model of a human society based on reason, enlightenment and the ethics of work. *Candide* is not a romantic tragedy but a philosophical examination of the human condition in distress. The tale of *Candide* is a tale of hope and reason, which provides an answer to the question of the meaning of life. It is through Candide and Pangloss that Voltaire criticizes the old notions of dogma and superstition. The resolve of Cunegonde and the wisdom of the old woman, along with the dedication of Cacambo and Martin makes them Übermenschen. Voltaire's work was a reflection of his time (Rosenthal, 1955). Amidst these sufferings and tragedies of life, the only remedy lies in work, which is expressed in the form of Candide's garden. We must till our own garden, says Candide to Pangloss (Voltaire, 2003). This novella becomes Voltaire's satire on the Leibnizian notion of the best of all worlds, in which every event happens for a good reason and follows the principle of cause and effect (4). Voltaire redefines the concept of heroism through Candide and takes it beyond the criterion of strength. Candide was gentle of character with an open mind (3). His hero has the ability to reason during suffering and survives through dire situations by his resolve. According to Nietzsche, a noble person is the one who has creativity, uniqueness and is self-sufficient (Kahan, 2012). Voltaire's philosophy reconciles with the Nietzschean concept of Übermensch because the characters in *Candide* not only survive through agony but also create a perfect society. Every member acknowledged Candide's plan and fully participated according to their potential (Voltaire, 2003). The new morality that Candide and his fellows establish is based on work ethics and meaningful participation by every member. In his book *Beyond Good and Evil*, Nietzsche was of the view that the question of moral values preached by every philosopher should be asked first (Ausmus, 1978).

Voltaire solves the moral conundrum by disconnecting it from metaphysics and establishing its principles on the basis of practicality. The interest of a moralist lies in thought only to enforce an action because he is concerned with the way humans live and not in the creation of a new thinking process (Henry, 1977). This illustrates that Voltaire's heroes are common individuals like us and are not fictional characters or the epitome of perfection. These characters fail and succeed in a human manner, pushing aside the long-held notions of bravery and power. Nietzsche, in the same manner, defines his Übermensch in terms of overcoming and becoming, through creativity and reason. What

Nietzsche is offering its readers is not a potent lie but a ferocious truth (Ansell-Pearson, 1986). In the world, a human's life follows a path through death and destruction. The idea of evil and suffering in life has bothered Voltaire, which he critically analyzes in this novella. We want to kill ourselves due to sufferings but we are in love with life, which makes it the greatest mystery (Voltaire, 2003). He goes beyond the ideas of optimism and pessimism to introduce a practical understanding of life. His synthesis is in the form of a garden society, which is inhabited by the free spirits. These people work together according to their abilities and find meaning in their lives. The cultivation of a garden renews our hope, which shows that life is difficult, but we can find good in it. A person can always do well if he continues to hope (79). This negates the concept of nihilism, of which Nietzsche is the biggest critic. Our fate is in our hands, and Nietzschean thought can guide us through life (Caro, 1999).

An *Übermensch* believes in eternal recurrence, which enables him to contemplate life as a cycle of repeating events. What Candide and his fellows faced in the past might happen again because human nature resists change, and people usually behave in the same manner as before. This can make an individual abandon all hope and fall into nihilistic thoughts, which are represented through the pessimism of Martin. Candide asks Martin what type of world ours is, and he replies by saying that a very insane and hateful one (Voltaire, 2003). But by becoming an overman, one celebrates life as a gift of nature and values it by doing something purposeful. To understand the superman's development, one needs to liberate his thought from the structures of the prevailing notions (Morshed, 2001). The characters of the novella develop an understanding of life through their past. Their belief in eternal recurrence is evident from their understanding of the world. They know that life outside their castles is difficult, and these difficulties will come to pass again in their lives. The understanding of past events gives them the power to reshape their present, which will influence their future. Pangloss says to Candide that every event in life forms a chain where one affects the other (Voltaire, 2003). The belief in the eternal return of events determines the attitude towards life, which overcomes nihilism (Magnus, 1983). The notion of nihilism is overcome by considering life a celebration. Life is celebrated in Candide's garden with purpose and practicality. Hopelessness is avoided by the garden society when they realize that all of them can still contribute positively towards life after all the suffering that they have been through. Candide says to Pangloss and Martin that the life of the old Turk, who is content and works on his farm, is better than that of the kings (93). The *Übermenschen* of this garden society overcome their previous selves and become new individuals who possess the will to change.

To become an *Übermensch*, one must exhibit particular traits or qualities of character which are related to overcoming the self, creative power, sublimity and making attempts to achieve self-perfection (Magnus, 1983). Candide and the other characters of the novella display these traits by overcoming their suffering and abandoning their prejudices. They become *Übermenschen* by attempting to develop self-perfection through work and by creating the garden society. These ordinary individuals change and evolve as the story of the novella proceeds. They are not static characters. This evolution

helps them overcome their past selves and change into new and improved individuals. Martin says that Candide is right about this world, and they must work because it is the only way to make this existence tolerable (Voltaire, 2003).

Candide and his fellows are Übermenschen because they are disciplined by the harshness of life. Candide and Pangloss survive hunger and deception after being forced to leave the luxuries of the castle (Voltaire, 2003), while Cunegonde and the old woman are abducted and violated by men. Paquette's fate leads her to disease and prostitution (72), while Martin is deceived by his own family and society (55). But all these characters show resolve and strength despite facing these misfortunes. Their resolve contributes to the growth of their characters and the development of higher morality to become supermen. According to Nietzsche, what does not kill a man only helps to make him strong. Candide refuses to fight and kill his fellow human beings and pities those who die in wars (8). The killings shake Candide with fear because he is a thinking individual, not a warrior. He overcomes the animalistic instinct of man associated with theft and murder. By pondering upon these murders, he decides to flee from the battlefield, where men are not judged by their intellect but by cruelty. He tries to rescue the Jesuit in a stormy sea by risking his life (13) and survives an earthquake that shakes the foundations of the city of Lisbon (14). Here, Candide and Pangloss help the people in need instead of robbing them, which symbolizes their higher morality. Only an Übermensch can avoid temptation because he holds his moral values in high esteem. While arguing about the cause of the earthquake, they are punished by the authorities for siding with reason (16). It is because of the strength of character and the love of knowledge and reason that both Candide and Pangloss refuse to surrender to superstition. Through reason, the laws must be reformed, and the reason must redeem all the abuses committed in the name of dogma (Neserius, 1926).

Cunegonde's love gives Candide's life a purpose, and to find her, he travels to the continent of South America. Accompanied by his valet Cacambo, Candide reaches the land of Eldorado, rich in gems and ornaments (Voltaire, 2003). But all of this luxury and peace of mind are not enough to settle down his passion for love. He overcomes his desires once again and refuses to spend a peaceful and happy life in this utopia without Cunegonde. Voltaire has placed Candide in no man's land between a romantic hero and the realities of life (Lynch, 1985). Eldorado acts as a distraction and is a symbol of comfort and an escape from reality, which leads to a stagnant life. Zarathustra preaches to become part of reality in order to become a superman. What value will a reformer have if he abandons society and finds a refuge in seclusion? The only choice Candide has is to leave behind Eldorado's utopia and carry on with his journey. Candide and Cacambo discover more about the harshness of life after meeting an amputated Negro slave. He is punished and amputated by his masters because he wanted freedom (Voltaire, 2003). The condition of a slave and the cruelty of mankind force Candide to distance himself from hope. He says that he is ready to distance himself from the philosophy of optimism (52). This is a very important moment in Candide's life because he chooses to abandon his old philosophy of optimism taught by Pangloss. He interprets every event in his life with an optimistic mind, but the brutality of fellow humans changes his thought process. He

grows out of his optimism and tries to reconcile with the reality of life. In order to become an overman, one needs to understand life, as it is not as we want it to be. According to Muhammad Mubashar Saeed (2025), overcoming represents a new birth for the characters in *Candide* because it helps them formulate an improved worldview. With these important lessons of life, the protagonist travels back and moves towards Europe with Martin (Voltaire, 2003).

Candide overcomes his fears and evolves out of his prejudices through reason and a change of perception. From mensch to an Übermensch is a process that requires change and the overcoming of self by using freedom of will (Ansell-Pearson, 1992). He risks his life for others and helps people in need, depicting higher morality. He rejects the supernatural causes of natural phenomena and provides a scientific explanation, showing his love for knowledge. The protagonist decides to abandon the utopia of Eldorado and never forgets Cunegonde and his fellows. These choices of Candide are of great importance, which always lead him to an impasse where he has the responsibility of making a decision. Life offers him two paths, but he succumbs to selfishness and always chooses the difficult one. To become an overman means to struggle and fight your way through difficulties in order to become strong. There is no heaven in Nietzsche's philosophy but only the eternal return of events, which can be heaven or hell (Del Caro, 1984). All his choices will reflect on his past life as regret or satisfaction. An Übermensch believes in the eternal return of events and extends his will to the past, present and future by making responsible choices. The most elevated individual can welcome and understand eternal recurrence with composure (Grossman, 2010). Candide makes his decisions using reason and by overcoming his selfish desires. Time has taken beauty and youth away from Cunegonde, but he still commits himself to love (Voltaire, 2003). Eldorado offers him a life of peace and happiness, but he decides to return (51). He despises slavery, which involves the submission of other human beings to torture and cruelty. He looks at the Negro, and with tears, he enters Surinam (52). He abandons his philosophy of optimism, taught by Pangloss, and Martin's constant plea of pessimism to describe the problem of good and evil in the world. Voltaire uses the ideas of optimism and pessimism to represent the two extremes, but concludes on a practical view of life (Bottiglia, 1951). After meeting the Turk, he decides not to waste time in metaphysical discussions anymore and decides to find meaning in his life in work and progress. In the end, Candide chooses to cultivate his garden and decides to adopt work ethics over metaphysical discussions. Candide answers Pangloss, "*But we must cultivate our garden*" (Voltaire, 2003). Candide becomes an Übermensch by evolving out of his old self and becoming a new and reformed human being. He reforms his garden society according to the new trends of trade and economics. To become an Übermensch, an individual must transform himself through learning in order to find his true self (Ansell-Pearson, 1992).

Pangloss and Martin do the same by abandoning their optimism and pessimism to join Candide (Voltaire, 2003). Pangloss, after spending a diseased life, begging on the streets, being hanged, enslaved and dissected, decides to change his attitude towards life (93). This change also marks the triumph of reason over metaphysical illusions and blind optimism. Locke regards humans as individual entities whose minds develop through

sensory experience, which can be understood in a regular manner rather spiritual (Chisick, 2002). Cacambo overcomes greed in order to rescue Cunegonde as per his master's orders. Candide chooses the philosopher Martin to be his companion in Europe, which shows his love for knowledge. Cunegonde can choose any man to be her companion, and the old woman can live her life as she pleases. These characters are under no obligation to behave as they do. It is their conscious decision to act in a certain manner, and their choices are evidence of their higher morality. Through his garden, Candide intends to create a world without malice, deceit, ignorance, and greed. The society created by wickedness and weakness can only be dismantled by those who intend to form a better society (Bottiglia, 1951). Candide plays the role of a reformer and creates a society with new morals based on work ethics. With the strength of his will, he is able to reshape not only his life but that of his fellows as well. Like a superman he creates a new morality along with his companions and perishes afterwards. Their moral issue regards the will to power, which is the same as the will to freedom, and this serves as the basis for Nietzsche's idea of advancement (Ausmus, 1978). The garden represents the creative aspect of Candide, which is the most important quality that ÜBERMENSCH possesses. The creative power of an ÜBERMENSCH is the most elevated form of art, which he possesses, says Zarathustra, which enables him to perish and go beyond (Ansell-Pearson, 1992).

The women in Candide's garden also embody the ÜBERMENSCH spirit. Nietzsche has brought the question of woman into attention more than any other philosopher (Caro, 1999). The traits of power and bravery are associated with the masculine, but Voltaire rebels against this gender bias. He has liberated women from the stereotype of beauty and fragility to strength and character. The women in *Candide* are real-life characters who face the harshness and cruelty of the world with resolve. In Voltaire's *Candide*, the heroics of romance are undercut by real-life struggles (Lynch, 1985). Their detachment from the definition of female heroines in literature gives them a unique identity. Cunegonde is a princess, but she encounters murder, rape, abduction and ugliness in her life (Voltaire, 2003). Similarly, the old woman is the daughter of a pope and shares the same fate as Cunegonde's (25). The downfall of Cunegonde and the old woman from a life of royalty or luxury actually brings them into the realm of the ÜBERMENSCH. Their carefree lives are an actual hurdle to their growth. Voltaire provides them with their freedom by exposing them to the reality of life. Voltaire turns his female characters from fragile creatures to beings with will to power.

Alan Woolfolk (1989) states that the human will becomes will to power or will to honesty if human shame becomes a servant of his will. This power is drawn from reason and experience, and from knowledge and learning, which helps them overcome their past. The abduction and violation of female characters in *Candide* serve to liberate them from the female self. It is the advice of the old woman that helps Candide and Cunegonde overcome despair. She says that both of them have no idea about the circumstances of her life, and every person has suffered in this world (Voltaire, 2003). These women remove the mask of cowardice behind which they lived their lives. Cunegonde, the old woman and Paquette learn that in the race of life, only the fittest can survive. Voltaire is not introducing these women as warriors but as humans who are born to endure

difficulties. Muhammad Mubashar Saeed (2025) expresses that the women in *Candide* show courage and characteristics of a superman. These women then become part of the garden community and contribute according to their abilities (Voltaire, 2003). They choose not to sit around idle but serve on an equal basis with men. *Übermensch* will rule by redirecting his destructive instincts towards the remodeling of the self into a creative identity (Martin, 2003). Through work ethics, these women find their liberation and rediscover themselves. Philosophers are engaged in arguments while Cunegonde and Paquette take up domestic chores, and *Candide* lastly dedicates his efforts to the necessity of work (Lynch, 1985). With their will to power, they overcome challenges and reject the old notions associated with women. In this way, they are laying the foundations of a new moral order based on equality and dignity. Only those who are weak of character can accept their fate during these unimaginable tortures, which they endure and decide not to resist. But an *Übermensch* must always show the strength of character, whether male or female. According to Muhammad Mubashar Saeed (2025), the concept of superman by Nietzsche is not associated with a particular gender. Their journey exposes them to the true nature of the human animal and equips them with experience and wisdom. Both these women are Voltaire's rebellion against the conventional portrayal of heroines as objects of beauty and weakness. Walter Brogan (1994) says that if an individual is able to dive into the internal darkness in the right manner, then it results in a rebirth of a dancing star. These women perform a vital role in *Candide's* garden by becoming its productive members.

The cultivation of a garden is how *Candide* not only finds meaning in his life but also gives meaning to the lives of others as well. The garden is a symbol of freedom and tolerance by Voltaire. This freedom encloses responsibility and practicality, which broaden its meaning and perspective. Voltaire has given his readers an ideal society which is populated by beings of character. The genius must act as an ideal for social revival (Delap, 2004). A society of *Übermensch* is a perfect society predicted by Nietzsche, which upholds reason, creativity, rationalism, and knowledge. The creative ethics in Nietzsche make us aware of the presence of the creative value that exists in our individual selves without depending on an external agent (Daigle, 2010). Voltaire brings all these traits into his garden through the philosophy of work ethics. After suffering through tragedies, *Candide* and his fellows find peace through practicality and reason.

In this ideal society, we do not find any hierarchical order but equality of opportunities. Everyone is equal because he or she has a particular role to play. *Candide* is not a leader but a guide and a companion who perishes afterwards. The superman of Nietzsche has no individual identity; he remains faceless despite standing apart from the herd (Glenn, 2001). *Candide*, along with Pangloss and Martin, serve as equal members and do not engage further in metaphysical discussions, which leads them to boredom (Voltaire, 2003). As *Übermensch* it is necessary for them to utilize this time by engaging in some practical work through which they can contribute. According to Nietzsche, the purpose of life is to live it in such a manner that one wishes to live it again (Magnus, 1983). To be an overman is to be purposeful by utilizing the time one has in hand. "*The work we do keeps three great evils away from us: boredom, vice, and necessity*" (Voltaire, 2003).

Their practicality becomes their hope and guides them towards progress. Voltaire is of the view that it is in the nature of humans to undermine the possibility to construct an ideal regime, because of their selfish and foolish attitude (Rasmussen, 2011). Practicality becomes the true enlightenment which helps these characters become supermen. A new morality is created by Voltaire, which is based on a progressive mindset that involves freedom and purpose. Nietzsche condemns modern society for losing its sense of values, which can only breed exhausted and degenerated individuals, rather than those with expressions of creativity and self (Wolfe, 1964). The garden is a symbol of creativity and simplicity, which represents enlightenment, reason, and progress. It is free from prejudice, dogma, and superstition, which have plagued the human mind. The most elevated form of freedom for a free spirit lies in the freedom of mind (Heller, 1976). It is cultivated by free spirits whose lives have meaning and purpose.

4. Conclusion

This research has demonstrated that the garden community is a society of ÜBERMENSCHEN. Through this ideal society, Voltaire foreshadows the future of superman. It tells us about the values and morality that will prevail in the world for centuries to come. The morality will be based on the new economic ideas and intellectual dominance. The ideal men or the strong will be those who will improve their abilities through knowledge and invention. With education, men will overcome the challenges of the modern world. These men will create a world where they will be free to express their talents according to their true potential. This research has illuminated the transformation in the characters of Voltaire's *Candide*. These characters change from ordinary individuals into a practical unit. Their evolution of thought is brought about through the strength of will, experience and reason, which makes them strong individuals. They accept their past as part of life's journey and move towards a future which is practical. Candide's garden is a society of ÜBERMENSCHEN and a true Nietzschean ideal.

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Conflict of Interest Statement

The authors declare no conflict of interest.

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