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## **MANIFESTATION OF DIONYSIAN NATURE IN CULTURE AND ATTEMPTS TO REFLECT IT PHILOSOPHICALLY**

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The core concepts we use in the study are the "Apollo" and "Dionysian" principles of culture. These are philosophical and aesthetic concepts that Friedrich Nietzsche developed in his work "The Birth of Tragedy Out of the Spirit of Music" to characterize two types of culture and, at the same time, two principles of being, the personification of which Nietzsche saw in the images of Apollo and Dionysus. The Apollonian is a bright, rational principle; the Dionysian is a dark, ecstatically passionate, chaotic, orgiastic-irrational. Ideas about these seemingly initially opposite types of culture are central to Western social and philosophical-aesthetic thought. The roots of these two principles were attributed to man's very nature and essence. Nevertheless, Nietzsche, taking the cultural ideal out of the balance of the "Apollo" and "Dionysian" principles, leaned toward the second hypostasis of culture.

In the turbulent 20th century, full of ups and downs, close attention was paid to the "Dionysian" principle – both in art and artistic practices and post-classical philosophy, cultural studies, etc. Today, including in psychological scientific literature [1; 2], these two definitions are used as a methodological means of understanding the mechanisms of human behavior. In this sense, these concepts went beyond the horizon of purely aesthetic knowledge and entered into widespread cultural and humanitarian circulation.

Times of great public upheavals are accompanied by social upheavals, including those resulting from the outbreak of wars and the spiritual "revaluation of all values". It is also clear that socio-political, economic, and military disasters indirectly reduce the level of cultural and moral restraints,

and cases of immersion in the "instinctive, formless, demonic, sexual, ecstatic, chthonic" (Alfred Rosenberg) do not seem somehow strange and unusual. They objectively reflect the tragic disorder of human existence. Another thing – is under what slogans and "mythology" with what ideals and values, ideological instructions, the struggle of the "new" order with the "old" is carried out.

It is worth noting that classical philosophy, from the time of Socrates until its end, attempted to reconcile the individual and the social, free will and necessity. The aim was to eliminate the opposition between these alienated forces and find their reasonable synthesis. Despite being based on the objective idealism of German classical philosophy, the most advanced form of philosophy in the 19th century, which provided universal definitions of that time, it failed to present a theoretical and practical model of such coincidence and harmony. Classical philosophy proposed a progressive approach to the problem but also pointed out its methodological limitations. Its significant achievements include the assertion of a profound connection between the mind and morality, as well as the recognition of culture and morality as the only foundation for human existence. This recognition allows the development of the individual's qualities into a sense of solidarity with the community.

If Hegel's alienated particular self-consciousness had to phenomenologically transform into an objective and universal spirit for its essential development (its happiness and freedom), then non-classical philosophy developed the "negative dialectic" that is descending of man's "spirit". Non-classical philosophy rejects the crucial idea of classical philosophy that moral behavior is guided by reason and, in the person of Friedrich Nietzsche and Soren Kierkegaard, proclaims the rejection of reason and public morality to achieve one's own "truth". A strong person, who by the potentiality of his infinite power undermines traditional morality, has become the true one, and, in this case, the need to raise himself above the beast is abolished since the best thing about a strong person is permissiveness and its origin is from the beast. The moral maxim of classical philosophy – "act based on universal legislation" is obviously transformed here into – "act as you wish". Since merciless "agonism" reigns in the world, it is necessary to act, accordingly, by force and radical means, without particularly thinking about moral and reasonable self-limitations.

The transition of non-classical philosophical thought to irrationalism, pessimism, and militant individualism was significant, and it affected other aspects of society's spiritual life – its ideology, literature, art, music, architecture, etc. At the same time, at the turn of the century, new worldview experiences began to form, the markers of which were industrialism and socio-economic imperialism.

Subsequently, after the rampage of the irrational madness of the "Dionysian" principle, public opinion tried to outline the middle "third way" turning out to be the irrational principle with calculated coldness, searching for an eclectic synthesis of Gothic' and classicism'. However, Western culture no longer produced a fundamentally new synthesis, so the old disputes between the rejection of the conventions and norms of civilization, on the one hand, and the return to the principles of classical rigorousness and orderliness, on the other, remain alive and relevant.

It appears to us that recombining the opposing principles of culture does not resolve their conflicting tension because society's nature does not rid itself of the "old illnesses" when the rational achievements of the era prove to be their malevolent, negative aspect. The accompanying features of democratic societies, such as economic determinism, automation, virtualization of communication, high levels of informatization, deep specialization of labor and scientific management, bureaucratization, intensive social mobility, urbanization, etc., lead to social and personal losses and form an impersonal, dehumanized (José Ortega y Gasset) type of human relationships.

At one time, exploring the dehumanized trend in art, J. Ortega y Gasset spoke that "human contents" possess a hierarchy of three ranks: the highest rank is of the order of persons, the second is of the living creatures, and, finally, the third one – is of inorganic things. He argued: "Art today exercises its veto with an energy in proportion to the hierarchical altitude of the object. The personal, by being the most human of the human, is what is most shunned by the modern artist" [3, p. 73]. Social dehumanization repeats this mechanism of inverse ascension.

A dehumanized "object" can easily be treated callously or cruelly, its demands and requests can be ignored, and it can be even physically eliminated if it is discomfort.

Western philosophy of culture, defining the existence of "Apollo" and "Dionysian" principles in culture and human existence, believes they have a transitional, dynamic order of change. As basic social contradictions deepen and worsen, and social and political stability and order are lost, the "Apollo" principle gives way to the "Dionysian" principle. The same is true with a person. When placed in a situation where the cognitive control that normatively guides behavior in socially desirable and individually acceptable directions is blocked, suspended, or distorted, individuals may exhibit samples of antisocial behavior and deindividuation. As Philip Zimbardo writes [2], deindividuation creates a unique psychological state in which a person's behavior is controlled by the immediate pressure of the situation and biological, hormonal reactions. The action then replaces thoughts, the desire for instant gratification pushes delayed pleasure into the

background, and reasonable self-restraint gives way to spontaneous emotional effects. On the contrary, the absence of grounds and situations for a deindividuated perception of a person, even in those conditions that initially contributed to the weakening of internal prohibitions, proves how tragic the transition to cruelty towards people is.

The processes of self-control and self-regulation implicitly contain moral instructions and require attention to social conditions, moral guidance, and ideological constructs. In certain situations, these processes can promote pro-social behavior and charitable intentions, while in others, they can encourage anti-social behavior by suppressing self-control mechanisms. The ability to selectively remove or enable internal self-control in following moral standards is a fundamental trait of a person. This mechanism helps scientists explain not only political and military violence and terrorism but also everyday situations where people, defending their interests out of habit, unintentionally harm other.

The solution to the antinomy of culture and history lies in society solving its fundamental contradictions, which give rise to total alienation and an unhealthy "mental" state. The insurmountability of such contradictions will re-actualize the torn antinomy of the principles of culture (logos, order, moral – and chaos, sensual rebellion, immoral).

In this context, the role of the intelligentsia and educated people, especially humanitarians, is considered very important, moreover, those of them who direct and model socio-political communication. The highest "price" for dehumanized intellectual and moral attitudes is the mental health of society and its solidarity, the lives of people, and their happiness.

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