

# Chanting and Enchantment: A Philosophical Communicology of Idolic Submission and Emotional Intoxication Part I: Foundation

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In this first of two articles on chanting and enchantment we introduce the problem of mass synchronisation via collective communicative action that works to eliminate or lessen independent and critical assessment. Chanting forges a singular ‘collective’ identity with little to no structure that would allow for logical tests such as falsifiability. We argue that this problem can be a fundamental threat to democratic polity, and we offer the Neo-Kantian theory of dimensional accrual and dissociation as an explanation. In Part 2, we will continue with examples and a discussion of the confluence of philosophical examination and social scientific explanations.

**Keywords:** chanting, enchantment, identity salience, dimensional accrual, dissociation, cognitive dimming, emotional intoxication, mortality salience, falsification, rhetoric, crowd and mass behaviour, idolic mode of being and expression, symbolic mode of being and expression, signalic mode of being and expression, forensic communication, deliberative communication, rationality, democracy

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## INTRODUCTION

In his work *Philosophy of Literary Form: Studies in Symbolic Action* (2023), Kenneth Burke insisted that intellectuals have a ‘moral obligation’ to apply their methods to the ‘mundane’, including everyday politics. (As the reader shall see, we argue that ‘symbolic’ is appropriate terminology for Burke’s analysis of Hitler’s *Mein Kampf*, while ‘idolic’ is more accurate for his rallies and also contemporary rallies.) In his famous 1931 article ‘The Rhetoric of Hitler’s “Battle”’, Burke argued that in *Mein Kampf*, Hitler had put ‘his cards face up on the table’. As a base manifesto of propaganda, filled with a ‘caricatured version of religious thought’ meant for the masses,

*Mein Kampf* was initially mistakenly ignored as a criminal's rant by philosophers and communication experts alike (Burke 2023:199). Burke (2023) implored, 'Let us, then, for God's sake, examine them [the cards Hitler put "face up"]'. This book is the well of Nazi magic, crude magic, but effective. A people trained in pragmatism should want to inspect this magic' (192). We presume in this writing that this charge remains fundamental to the philosopher's and scientist's common role within society. This charge is amplified when we recall that in 1941, Burke was urging intellectuals to ward off similar 'crude and sinister distortions' in the United States (Burke 199). Truth is not a contingency. Nor is its defense.

Herein we investigate various efforts to dim the lucid mind generally, and chanting specifically, in order to preserve and enhance a rational mode of existence. This charge is essential, indeed, what Burke called the 'first principle' of scholarship (Crowley 1953). The charge is not reactive but rather prescriptive – the preparation and cultivation of a ground fertile for critical reflection and rigorous, free debate. The first principle is the origin of democratic culture. However, it requires ongoing vigilance and the active and continued engagement of scholarship. It is an unending conversation.

In this two-part analysis of chanting, this first part offers a Neo-Kantian explanation for the power of chanting. The second part deals with the human propensity to seek to amplify means of attaining wants and desires. The most obvious is material technology, but that is not the whole story; rather, it is the 'operationalisation' of nonmaterial drives. Yet analyses of material technology are instructive. As Archimedes told us, technology is nothing more than techniques for amplifying human capabilities to attain wants and needs. For example, some people have used tools in their desire to move massive stones to build pyramids and temples or moved millions of tons of earth to build ceremonial mounds and medicine wheels (Kramer 1997; 2013; 2017; Kramer et al. 2012). However, such expenditures of time and resources, such efforts to amplify our abilities to fulfill our desires, are not limited to material tools. There are also communicative strategies for amplifying means to address pre-psychological, psychological and spiritual needs, such as the formation of rituals and chanting. The latter predates most material technological ambitions and continues to this day.

The wants and needs we pursue, and the technologies we invent to those ends expose our culture, meaning our values, motivations, expectations, beliefs, behaviour patterns, and also what Karl Jaspers (1969) calls 'a man's philosophy'. The lever amplifies our limbs' force to move things and the beliefs and values we want to express (move).

As Jaspers (1969) noted, everyone has a 'philosophy'; only many do not know it, and insofar as they do not, they are mired in the thickness and opacity of *doxa*. That is because they are not critically self-reflective and wait to be told the truth. Self-reflection requires self-alienation, a risking of one's own position and identity in pursuit of something that is not *apriori* identical with one's own position – the truth. So, let us gently disagree with Jaspers here. Philosophy is not ideology and what he is describing is the water we swim in, the unreflected culture or set of beliefs that guide our actions (ideology). Differently, philosophy is the examination of ideology, a deployment of methodical efforts to question beliefs, values, and patterns of behaviour. And constantly, reflexively test the methods themselves (logic).

Wherever we see a reemergent magic or mythic worldview, we see attacks on 'philosophising', including attacks on critical thinking. Critical thinking (a redundant phrase) involves spatialised (distantiated) examination by independent journalists, scientists, scholars, artists, and anyone who must be original to be considered a self-determining, 'critical thinker'. Such attacks are usually propagated by those who would have us believe that their philosophy

is simply 'self-evident truth' and often rooted in supernatural, deific origins. They work hard to encourage people to disengage from 'philosophising' so that they can have a more vulnerable, more persuadable audience for their own philosophy. Thus, there are powerful interests discussed herein that promote narcotising dysfunction, to recall Paul Lazarsfeld and Robert Merton (2016), in the population packaged as an 'audience', including political chanting, while hammering home their own ideology. This involves espousing their beliefs and values while avoiding true philosophical engagement and rigorous examination.

## PRESUPPOSITIONS

We agree with Aristotle that 'the end of politics is the best of ends; and the main concern of politics is to engender a certain character in the citizens and to make them good and disposed to perform noble actions' (*Ethics* 1099b30, 2002). *Logos* means both speech and reason (Fisher 2021). When speech degenerates into mass hypnotic droning, the result is the impossibility of citizens who are otherwise mature in the ability to reason and have a rational exchange. When such a form of communication infects politics – in this instance, the subject of this study, chanting – the ability to rise to 'noble actions' and to reason toward sound policy is undermined. We also agree with Aristotle that ethics and politics do not lend themselves to the precision of mathematical or logical theoretical knowledge. Yet, he was moved to address both issues, partly because they are more practical knowledge and fundamental to a moral and rational polis. In this way, philosophy joins and informs the efforts toward a good life. We further agree with Aristotle that those who ignore politics as an occupation below their status are destined to be ruled by 'lesser men'. Therefore, we engage *chanting* herein precisely because it is a tool of autocracy and a danger to rational and moral polity.

Chanting is a very primitive form of communication, closer to a maxim than even an aphorism, which requires interpretation such as Heraclitus' 'It is not possible to step in the same river twice' (and certainly less complex than an enthymeme) (Hui 2019). A maxim defies falsification as it is a simple proclamation that may seem banal until it becomes integral to systematic, and self-animating and self-reproducing mass movement – in a word 'autopoietic', and which is to say, verging on chaotic energy (Habermas 1985; Luhmann 2013), which can become amorphous (with people joining and unjoining almost aimlessly) and self-organising even as its structure is dynamic (Prigogine 1978). When it takes on 'a life of its own', a vital connection forms, identifying a group in unified emotional valence and subtending individual critical cogitation (Milgram 1963; Zimbardo 1969; Lewin 1947). A maxim does not rise to the analytical level of reasoning such that the soundness, validity, forms of proof and fallacy, and other concerns raised by argumentation theory found in Aristotle's *Sophistical Refutations* (within his *Organon*), Bacon's *Novum Organum*, Mill's book five of his *A System of Logic*, Whately's *Elements of Logic*, or Bentham's *Book of Fallacies*, and so forth, would be applicable. Without even the enthymematic pretense of offering propositions, the chant cannot be falsified and as such, is immune from rational argumentation and even mythic persuasion. Its power is in its collective elocutionary force (Austin 1955). Chanting may seem to be a profound expression of freedom, but it actually serves irrational ends and generates an emotional atmosphere leading masses of people to become vulnerable to magic manipulation – ensnared in their own emotional energies while diverting them from sober, lucent reflection and rational discourse (Milgram 1963; Zimbardo 1969).

Efforts to 'dim' awareness via various mass movements and retreats into past illusionary glories in order to collectivise and amplify energy, to act without thinking, is what this two-part sequence of articles interrogates. More specifically, we investigate the behavioural/

communicational means to encourage this 'dimming' of awareness, this abandonment of reason in favour of ecstatic force under the sway of ritualised chanting and mass synchronicity of movement and emotion, which we see in fanatical crowds (Noelle-Neumann 1993; Levin 1947). This dimming, or what Jean Gebser and Friedrich Nietzsche call a surrender of conscious awareness, may not seem problematic, except that increasingly powerful and globalising technological systems, including apocalyptic weapons systems, are now integral parts of the world. In this context, flights into irrational collectivism in promoting ignorant and/or arrogant leadership are concerning.

### EXPLANATION: DIMENSIONAL ACCRUAL AND DISSOCIATION

As we elucidate the process of enchanting, we offer a neo-Kantian theory of explanation: Dimensional Accrual and Dissociation (DAD) (Kramer 1997; 2013). This theory synthesises much work, specifically of the neo-Kantian scholars Jean Gebser (1985) and Lewis Mumford (1962). From Gebser, we borrow the notion of comparative synthetic architectonic structures. From Mumford, his powerful analysis of dissociation. The DAD theory seeks to build upon each scholar's insights to describe how each structure accrues dimensions (in the Kantian sense) and how the differences manifest in everyday comportment and communication, affecting everything, including political and organisational processes. The goal is to define correlative and multiple modes of communication – and especially, in this case, as related to the communication form of chanting. The structures of awareness and corresponding communicative trends are outlined in the space below.

One-dimensional magic awareness manifests in **idolic**, incantatory forms of communication. Two-dimensional mythic awareness manifests as **symbolic**, quasi-linear storytelling. Three-dimensional mental-rational, perspectival awareness manifests as **signalic** communication. As dimensions accrue, communicative dissociation increases. Magic is singularly and globally unitary. Myth is polar and exhibits **ambi**-guity in the form of literal and figural aspects of understanding and communication. As dissociation continues to increase, the three-dimensional perspectival form of architectonic yields a binary mode of awaring such that symbols become signs with clear distinctions between a signified and a signifier – and meaning becomes arbitrary. In short, the mythic polarity continues to 'stretch' until the symbol splits (mutates), resulting in a divided sign comprised of a signifier and signified as separate phenomena. Duality marks the modern three-dimensional perspectival world. The third position is the observer who experiences meaning as a result of binary differences, not as an inherent quality.

As dimensions accrue and dissociation increases, we also see an increasing individuation of all things as the magic world fragments. This fragmentation leads to increasing stress on disambiguation, higher definition and resolve, and the clear emergence of the individual ego, along with an emphasis on privacy in property, decorum, thoughts, motives and values. Definition involves resolution. Definition is the ability to discern two adjacent objects as, in fact, separate. With the full realisation of space, resolve and definition sharpen in distinction. Precision is enhanced as space and time are divided into ever smaller and discrete units of measure.

The magic world is, by comparison, much less fragmented and less definitively bisected and dissected. Magic truth is not a consequence of ever-more minute reduction to smaller and smaller parts. Magic truth is self-evident in the ability to alter reality. This ability presumes a unitary identity of the mover with the moved, the transformer with that which is transformed. Magic knowledge involves association, *not* dissociative 'objective' disinterest and dissection. Magic knowledge involves intense interest, familiarity, intimacy, and sympathetic identification.

Importantly, DAD theory holds that no ideological judgment of 'progress' is assigned as the dimensions accrue. And shifts from one architectonic to another in dominance can go 'either way'. A highly perspectival individual or society can 'revert' to mythic and magic modalities, typically when faced with mortality anxiety, which we borrow from Ernst Becker (1973). When an individual or society believes they are in danger of perishing or confronting nihilism, they will shift to more associative ways of being, seeking solace in reservoirs of meaning held in traditions and beliefs (e.g. Gravley et al. 2015). Furthermore, according to Gebser (1985), each modality has efficient and deficient manifestations. Deficient means that a structure fails to reproduce itself. By contrast, accrual indicates addition, not subtraction. Thus, as dimensions accrue, nothing is lost. Therefore, the magic modality is ever-present (as are all others in various degrees of dominance and latency). It is the most fundamental structure and is essential to the viability of the mythic and the perspectival worlds.

In its psychic awakening, magic gives language power – a fundamental process that endures through all the structures. Natural and supernatural domains are not divided in the magic world. Nor is nature separated from culture. However, magic is the first effort of humans to turn outward and attempt to affect and control the cosmos. This primal separation is the beginning of human dissociation. As dimensions increase, dissociation also increases, commonly experienced as a decline in care or *Sorge* (to recall Heidegger). Therefore, the magic world is highly emotional. People care a great deal (empathise and sympathise) because, in this one-dimensional world, there is no temporal or spatial separation. Vital energy permeates all being, including humans. Animism is the rudiment of what would later be written and morphed into mythic religion. Magic is incantatory and non-directional. Religion is epic storytelling, introducing beginnings, plots and endings. The magic world is unitary and 'mindless', in Gebserian terms, meaning that it is not limited by mental-rational structures. If you stick a pin in a voodoo effigy, the person identified with it feels the pain no matter how far away. In the magic world, a curse can affect generations that have not yet been born. Chanting and ritual are communicative expressions of magic in which signs and the signified have not yet been splintered by binary reasoning, and they continue into the world of massive weapons systems and global climate change. To ignore magic in this hypertrophically perspectival Anthropocene era is a profound, indeed fatal mistake for many ecosystems (Kramer et al. 2014).

As dissociation increases with dimensionality, space and time begin to emerge *sui generis*, making possible new worlds (magic, mythic and modern perspectival). This affects all forms of communication. Spaceless magic language is incantatory. The idol in the magic world is not symbolic. It does not 'stand in for' the actual deity that exists 'elsewhere'. Differently, in the two-dimensional mythic world, the statue is not without emotional association, but it becomes symbolic, meaning that rudimentary spatial thinking dominates so that there emerges an ambivalence in communication between the literal and the figural. This ambivalence dampens emotion, highlights the potential for interpretation, and forms the origin of what would eventually intensify into sharply dualistic reflectivity.

Replacement and displacement are symbolic functions. If one steals a statue from a temple that is magic in atmosphere, one has stolen a god, which will evoke profoundly powerful emotions. You may be killed by the local citizens. If you steal a statue within a mythic context, such as a modern church, the parishioners will be upset, but you have not stolen god – just a representation. And yet, stealing a crucifix is not the same as stealing a lamp to a Christian. There is a strong emotion involved but not enough to send a population rampaging through the streets as in 1992, when Hindus rioted in India upon the verification that the Barbi Mosque

was in fact built upon the foundation of an ancient Hindu temple that marked the spot of Lord Ram's birth, a spot that is not arbitrary. The rioters were not ambivalent. Thousands were killed as the violence spread across India. Such raging emotion is deeply rooted in magic identity, which is global, not individuated or fragmented. In 2024, we see the continual affectivity of the magic manifold and how it can be manipulated for political power, as India's BJP Party and Prime Minister Narendra Modi consecrated a grand new Hindu temple on the hallowed site just before nationwide elections. This symbolic but also more powerful magic act (as accrual is integral) used modern technological means to broadcast the ritualistic performance, effectively transforming India from a secular democracy into an avowedly Hindu nation. Millions heralded the sacred ritual with tremendous emotional outpouring that solidified a massive group identity while terrifying those instantly excluded, such as Muslims and Christians who, in the timeless instantaneity of magic transformation by ethno-national sanctification, became lesser citizens. All identities were thus altered as Modi, whose political career from its origins has been focused on agitation for the new temple, acting not as a politician but as a Hindu holy man, personally participated in the religious/political ceremony.

In the magic world, there is no separation of powers. Political, military, economic and religious authority are unified in a single god-king. Physical and spiritual health are unified. By contrast, modern perspectival expertise is fragmented and 'in-depth'. Efforts to reintroduce religion into secular institutions and denying expertise manifest a desire to return to mythic and magic modalities that, in a world with powerful modern technologies, can be dangerous. Physical and spiritual laws are not identical except under the auspices of magic incantation.

In the three-dimensional world, we see dissociation continuing to increase. The universe empties, expands to infinity and dies. The universe does not know we are here, nor does it care. Dualism is a necessary condition for the unmitigated 'Other'. Everything, including language, becomes random and regarded as purely arbitrary. While the mythic symbol is yet highly motivated with corresponding emotional association, the modern sign evokes little emotion. The spatial aspect of syntax takes precedence over semantics. Semantics becomes dependent upon syntax. The relative placement of premises 1 and 2 in a syllogism is essential. The placement of x and y, or 1 and 0, makes programs work while eliciting little identification for those manipulating the discrete status of on and off electrical current. If experts decide to use a and b instead of 1 and 0, no one would care. The sign is split into the signifier and signified. The sign is 'free floating' and contingent. In the modern world, language is a tool, and we speak of 'language-use' and 'language games'.

By contrast, language in the magic world is vital rather than instrumental. Words are not arbitrary. Shamans and others guard their incantations, spells and curses lest another learn them and abuse their power. The requirement of open access to techniques and processes in science is very different from the highly guarded recipes for potions and elixirs. Power in magic is inherent to words and things. The Shaman's power is also inherent. A modern minister or priest may decide to make preaching their 'career', but they may also leave the priesthood to pursue another path in life. But the power and the Shaman are inseparable. Magic power is non-negotiable and irreplaceable. Not anyone can decide, as in a career choice, to become a Lama or Shaman. They must be discovered, usually in childhood, by other Shamans and Lamas. Choice is the either/or-ism of modern individualism. In the magic world, the cosmos decides. So even the most powerful people in magic communities, such as the Emperors of China, the Inca, the Aztec, and so forth, were compelled to perform rituals that would keep harmony with the universe. Even such quasi-deific despots had no choice.

Magic power is not separate from its manifestation. It is not 'abstract'. If the magic crystal is lost, the power is lost. If the holy relic in a cathedral is lost, the power is lost. Everything else in the church is replaceable, even rare art. After a devastating fire, Notre Dame can be rebuilt. But if a holy relic is lost, this is a terrible blow, one that will be very emotional for those in the church.

Magic is highly associative. The statue is god. Once the mythic dominates the world over the magic, we see conflicts emerge over symbolic polarity, such as Byzantine iconoclasm. By contrast, the Chinese literally buy seats on passenger jets to allow Matsu to travel from temple to temple. Matsu is here and now. The more abstract the deity is, the more magic is denigrated as idolatry. And as text-based religion emerges, so does the opportunity for interpersonal conflict as differing interpretations compete for dominance. With extreme dissociation and post-modernity, all interpretations are equally valid because all are arbitrary and reduced to individual sensibilities.

As dimensions accrue, dissociation increases. For example, the deistic aspect of existence begins to evaporate with dissociation – it starts to distantiate, to seem distant and to become more judgmental, not imminent in all things as we find with animism and idolic communication. The amorphous Titans are killed by their children, who increasingly take form (spatiality) with anthropomorphic qualities. Deific aspects begin to coalesce in space, moving to specific places such as mountaintops and the depths of oceans. As discrete entities, they become enumerable, dwindling until only one is left, reflecting the emergence of perspectival ego hypertrophy. The gaze of judgment emerges with spatial dimensionality. Animistic spirits do not judge but coexist. No ideology pertains to their being. Only when the sense emerges that they may be offended or appeased, do pleas, prayers, sacrifices and rituals emerge.

As dimensions accrue, dissociation increases in all aspects of existence. The animus and animation of the world begin to fragment into cause and effect and to disperse – 'clear'. Sentience and motive for movement in the stars, for instance, become obsolete. Mechanics begins to dominate as explanation and knowledge of how and why things happen. Identity, which was once all people, including the animals, shrinks to tribal membership where yet a single totem animal is a member of the tribe. As dimensions accrue and dissociation increases, 'the people' shrinks to the tribe, different from Others. Definition sharpens, and with it, intolerance (a lack of 'wobble room') increases. As dissociation continues to increase, the tribe fragments into clans, then to extended families, then to nuclear families, and finally to the modern individual who, even so, is at risk of disappearing. This risk prompts the felt need to 'find oneself'. Differentiation increases, sharpens, focuses, and resolves identity.

As human identity changes, language becomes more arbitrary, and all is regarded as random chance; the cosmos changes. The spiritual fades. The universe is increasingly regarded as empty space and as dead. The spiritual evaporates, leaving vibrating atoms and molecules without life or sentience (care), while the human shrinks in the face of the ever-expanding and crystal-clear void. An emphasis on scopes, lenses, cartography, exploration, and enhanced vision becomes increasingly urgent and powerful. This is why Kramer (1988; 1992) argues that Derrida is incorrect in claiming that modernity is 'phonocentric'. Instead, it is visiocentric. Emphasis on spatial directionality increases with intensifying perspectivism.

As fragmentation continues, alienation increases, and with it, a growing preoccupation with communication itself. Reaction to this existential 'crisis' is to seek solace in antique architectonics and their distortions (varieties of New Age spiritualisms and false, 'glorious' histories), but as Gebser (1985) points out, this preoccupation is dangerous because attempting to engineer a mythic or magic modality may also constitute an attempt to escape back into latent

powers with *deficient* aspects. Their power is thus used as a tool, an instrument for modern perspectival hierarchical domination, not an organic state with vitalising and life-affirming and verdant qualities shared by all being. This is a misfit, a distortion of taking a fundamental aspect of one world and attempting to leverage it in a different one with different atmospherics and material conditions.

To attempt to generate a magic polity as a means to achieve a political agenda is dangerous. This is in part because modern material problems demand logical solutions. Policy requires fact-based forensic and deliberative communication, not incantation. The turn to incantatory oration is a turn toward coopted and thus deficient magic. Therefore, observation of this New Age political cooption (such as Nazi obsession with Norse mythology and magical amulets of power – the ‘spear of destiny’, for instance, and the British emotionalism surrounding Excalibur) is the impetus for the present study. Fascism seeks to validate its power not via rational, democratic processes but more directly by allusion to glorious mythic pasts (i.e. of Teutonic knights of racial purity) and/or magical runes, such as the Armanen runes or ‘SS’ adopted by the Nazi *Schutzstaffel*, and amulets such as the Japanese *Sanshu no Jingi* (the three imperial sacred objects that bestow power on the one who possesses them), a bronze mirror, a jadeite curved amulet (*magatama*), and a bronze sword. Magic ‘relics’ are unitary, ‘prior to’ mythic separations of holy/unholy, sacred/profane and nature/supernature. They are pure power without interpretation or exception. Chanting and movement while holding such objects manifests their animus fused with the bearers. People are moved by them, and emotion is thick – the ‘gravity’ of such spaceless and timeless ‘moments’ is intense (Geertz 1973).

Chanting is a magic mode of communication, and as such, it is very incantatory, invocative and evocative. As Burke (1939) warned, it ‘still works’ – and it involves identity. In the magic world, everything is identical as a whole, unitary world. This is why the most devout and emotionally committed partisans see all aspects of the world as political and everything their opponents do as wrong. Their leader is the State, and the State is their leader. Whatever happens to their leader happens to the State and themselves. Anything that threatens the leader threatens the State and the followers. The modern reflective press thus becomes the ‘enemy of the people.’ The politics of identity is manifested most stridently during marching and chanting (Lifton 2000, 2019). This is a very powerful, potentially dangerous phenomenon relative to disputative and forensic forms of logical debate that undergird decision-making in a democracy. For this reason, we write this paper. Autocratic rule universally exploits magic idolic tendencies.

Formulaic chanting standardises and unifies divergent voices into one movement moving in metronomic steps (Nietzsche 1974: 184). Here is the source of ritualistic repetition: the pride of conservative traditionalism and the reinforcement of identity that seems threatened with growth. Time is rot; the realm of decomposition, deterioration and decay. Time is negative/contingency. Eternal stability is positive/certain. Here is the seduction – the longing to belong, to have an identity once and for all (Lifton 2000; 2019). This is the seduction of ancient mystical orders from religious monasticism to versions in popular culture such as the Fellowship of the Ring, Harry Potter, the Jedi Knights, and the so-called ‘Proud Boys.’ Like mindguards, these are self-proclaimed defenders of the order with special status/identity (Janis 1972). What is promised in the secret society is the secret eternal knowledge. And because sacred knowledge is power, it must be defended and hidden from scrutiny, especially from logical cross-examination. Identity and status are determined by *access*. The positivity of objective, which is to say, intersubjective agreement on a mass scale, promises to protect us against the vagaries of thinking and evolving.



The conservative impulse to reinforce and defend the *status quo* is itself endlessly reinforced in diffuse versions of the 'hero with a thousand faces' (Campbell 1949). However, the popular version of heroism is deficient. Imitation is neither heroic nor a breakthrough. The pop hero does not undergo the transformative experience of being cast out from all known structures. According to Campbell, theology is often a defense against the experience of epiphany. It is a fixed structure that struggles to maintain certitude and dogma. Campbell notes the profound psychic disruption that might well render one 'insane' by normative standards, the epiphanic realisation that one's world, one's self, is not fixed but rather just one among an infinite number of moment-to-moment possible expressions. Such a shocking realisation explodes the security promised by the conservative bondage of groupthink, rendering it clownish and immature in the face of the radiance of awareness. This is the breakthrough to what Nietzsche, in his critique of a positivism that would allow for only one best path or correct answer, calls 'our new infinite' (Nietzsche 1974: 336) and which Gebser (1985), before Campbell, called the transparency that is the ever-present origin of being. This is the realisation that being is neither eternal nor fleetingly finite but rather the diaphanous verition of awareness – that identity *presumes and requires* difference. Eternity makes sense only in relation to time. This realisation of the imminence of becoming destroys the sense of identity rooted in conservative ethnocentric paranoia.

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## Giedojimas ir kerėjimas: stabiško paklusnumo ir emocinio apsvaigimo filosofinė komunikologija. I dalis: Pagrindimas

### *Santrauka*

Pirmajame iš dviejų straipsnių apie giedojimą ir kerėjimą pristatome masinio sinchronizavimo per kolektyvinį komunikacinį veiksmą, kuris padeda pašalinti arba sumažinti nepriklausomą ir kritinį vertinimą, problemą. Giedojimas sukuria išskirtinę „kolektyvinę“ tapatybę, kurioje mažai arba visai nėra struktūros, leidžiančios atlikti loginius testus, tokius kaip falsifikavimas. Teigiame, kad ši problema gali kelti esminę grėsmę demokratinėi politikai. Tai grindžiame neokantiška dimensijų kaupimo ir disociacijos teorija. Antroje dalyje pratęsiame pavyzdžių analizę, aptardami filosofinį nagrinėjimą drauge su socialiniais moksliniais paaiškinimais.

**Raktažodžiai:** giedojimas, kerėjimas, tapatybės išryškėjimas, dimensijų kaupimas, disociacija, pažinimo pritemdymas, emocinė intoksikacija, mirtingumas, falsifikavimas, retorika, minios ir masinis elgesys, stabiškas būties ir išraiškos būdas, simbolinis būties ir išraiškos būdas, ženklai ir raiška, kriminalistinė komunikacija, deliberatyvi komunikacija, racionalumas, demokratija