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**INTERPRETATION OF THE PHENOMENON OF
“PROPAGANDA” IN ANCIENT GREECE**

Abstract

The article analyzes the modification and interpretation of the phenomenon of «propaganda» in Ancient Greece in the light of the fundamental principles of its understanding and application. The study highlights various forms of the existence of propaganda in Ancient Greece and Egypt, taking into account the fundamental principles and philosophical foundations of the subjects of propaganda influence. The essence and content of the phenomenon of propaganda in different states of the Ancient World are revealed. The goals, methods, strategies and ways of exercising propaganda influence are analyzed. The main philosophical traditions and socio-political figures who resorted to the use of propaganda for various purposes are given.

The article examines four main traditions of propaganda use in ancient times. The Athenian tradition is characterized by an orientation towards the interpretation of one's own history and glorious events of the past in order to ensure a respectable foreign policy image, as well as to gain socio-political support from the ruling elites. The Spartan tradition, having a bright militaristic institutional base, defines the main purpose of using propaganda as improving the moral and psychological state of society and civic consciousness. The factor of external and internal security of the state also occupies a prominent place in this tradition. Egyptian propaganda is aimed at glorifying the personality cult

of rulers, as well as at the formation of monumental and architectural symbols in order to establish a certain self-identification of the public community. Pythagorean propaganda as a separate direction provides for the development and improvement of human and public ethics and virtues as the main purpose of such influence.

In the conclusion, the main emphasis is placed on the need for further and in-depth study and research of propaganda in Ancient Greece in order to isolate its essence and prevent primitivism in understanding this concept only as a purposeful negative impact on mass beliefs. The methodological and existential basis for the study of propaganda in Ancient Times should also be the isolation of its qualitative and essential principles and characteristics, as well as the philosophical foundations of this phenomenon from among a number of accompanying secondary features. An important aspect is also taking into account the level of development of the contemporary society and state, which determines a significantly different understanding of propaganda from the modern understanding of this phenomenon, which, accordingly, requires special attention to the forms of its existence and the use of propaganda by contemporary figures.

Keywords:propaganda, philosophical principles of propaganda, Ancient Greece, antiquity, Pythagoras.

Introduction

Propaganda is considered a negative phenomenon because of its perception through the prism of the experience of the 20th century, where it served as a tool for spreading the inhumane ideas of Nazism and communism. However, the essence of the phenomenon of propaganda lies beyond any ideologies or political regimes. There are many definitions of the concept of “propaganda”, but within the framework of this work this phenomenon is considered in the most popular definition, as “informational and psychological influence on the mass consciousness of people with the aim of inducing desired behavior or certain ideas”.

The use of propaganda can be traced throughout the history of mankind. Attempts by some people or groups to instill certain views, ideas or norms of behaviour in others are closely related to the relations of domination and submission; social differentiation; distribution of public goods. However, the practical implementation of such intentions was facilitated by the emergence of means and instruments of information and propaganda influence — language, writing, art, myths, mass culture. Propaganda cannot exist by itself, because it remains only a static volume of information. The key element of effectiveness and efficiency are communication channels and means of information dissemination.

This study examines the main forms of propaganda that existed in Ancient Greece, as well as the transformation of views and ideas about propaganda in Ancient Athens and Sparta depending on the forms, goals, methods, and tools of its implementation.

Research methods

The nature of propaganda at all times is based on three main methodological aspects: civilizational: with the development of the state, there is a need for constant aggregation of “their” communities by the ruling strata of the population. The need to attract supporters of certain leaders or ruling circles is a cornerstone in ensuring the activities of the state and its development. This leads to the emergence of new forms of human communities, alliances of states, geopolitical formations that contribute to the civilizational development of humanity and ensure evolutionary progress; information and communication: the emergence and development of means of storing, reproducing and transmitting information directly or indirectly serves as an auxiliary factor in the use of propaganda. Text, image or sound messages of propaganda content are effective only if they are distributed using appropriate means. In addition, the form of transmission of such information is also important, because the written and spoken text can have different meanings; psycho-social: the constant use of propaganda as a means of influencing mass consciousness (if it is a systematic phenomenon) is accompanied by regularities and laws. The philosophy and psychology of propaganda is revealed as it is applied and the result of this influence and the reaction of the objects of influence are observed. The subject of propaganda has the ability to adjust and change the nature, form, content and other parameters of propaganda for different audiences, goals and results. Also, the human psyche, which is targeted by propaganda influence, is dynamic, therefore it also generates certain reactions and changes in perception. Therefore, awareness and use of the psychology of propaganda and behavioral conclusions are an important guarantee of the development of propaganda itself [1, p. 29].

The combination of the above elements and methods creates heterogeneity, constant dynamism and uniqueness of the phenomenon of propaganda depending on time, place, subject, object, tools and other components of propaganda influence throughout human history. Propaganda does not act as a linear phenomenon, but as a synthesis of its main elements and certain historical landmarks. Therefore, those who used propaganda at different times took into account these three aspects, which allowed them to constantly create new phenomena of propaganda; improve its impact on the object; diversify the forms and content of propaganda messages; touch on the main experiences and fears of their audience and skilfully “play” on them.

Research results

The understanding of propaganda today and in the ancient world is very different. However, if we consider the essence of propaganda as a set of tools and means of influencing human consciousness for the purpose of persuasion, then the ancient Greeks effectively used such practices. The fundamental element of ancient Greek propaganda can be considered the division into Greeks and non-Greeks. Non-Greeks, that is, those who did not speak Greek, were called barbarians. Language was a key factor in the basic division into native and foreign. Accordingly, such segregation influenced the formation of social norms and attitudes towards foreigners. This dichotomy formed the basis for the further formation of propaganda practices [2].

A qualitative transition from the transcendent to the immanent nature of propaganda, according to F. Taylor, is the gradual change of mass public consciousness from theological to secular. It was the emergence of secular power, as well as the institution of priests, that played a key role in the emergence of propaganda practices in ancient times. Thus, rulers could interpret the will of the gods and direct public sentiment in a politically advantageous vector. Priests, on the other hand, acted as an element of legitimization of the ruler's will and "approved the words of the gods" in favor of the rulers [1, p. 33].

The architectural structures of Ancient Egypt can be considered as examples of mass propaganda in ancient times. The immortalization of the figures of the pharaohs in the form of sphinxes, statues, and tombs had an important symbolic and propaganda significance for the Egyptians. The creation of a "terrestrial pantheon of gods" served as a symbolic consolidation of people's belonging to a single culture, community, tradition, and culture of thought. The division into 'friends and strangers' took place on the basis of acceptance or denial of personal belonging to a society that shared the significance and value of these symbols. The involvement of priests in the process of mass persuasion of the population of Ancient Egypt, although it had signs of propaganda, from a modern point of view was nothing more than the exploitation of mass consciousness through the distortion of religious beliefs. Also, the propaganda of Ancient Egypt, in addition to the use of symbols and structures, was accompanied by intimidation, violence, and terror of the population [2].

However, the example of Egypt is illustrative, because the formal presence of socially and state-significant symbols does not in itself mean the presence and effectiveness of propaganda influence. The call of people to war is not in itself a manifestation of propaganda influence. An important component in this regard, according to F. Taylor, is the "philosophical basis" of propaganda influence. The essence of this concept can be defined as "the ability to comprehensively apply, evaluate the impact and draw conclusions from the consequences of using propaganda, as well as to fit it into a socially significant context, taking into account

the culture, traditions, customs and beliefs of a given society”. This means that the nature of propaganda includes the entire set of symbols, norms, beliefs and convictions of people, and serves as a tool for protecting basic social values through specific actions. That is why propaganda in the Ancient World and in the present day is radically different in methods, tools, forms and even content. However, the essence of this phenomenon can be clearly traced through the ages. In particular, the most perfect example of such propaganda is Ancient Greece [1, p. 25].

Ancient Greece was characterized by constant wars. Accordingly, the culture and tradition of war permeated the entire history of the existence of Greek civilization. The earliest mentions of wars and the use of mass persuasion are given in Homer’s “Iliad”. The war between Triam’s Troy and the Achaeans led by Agamemnon gave rise to one of the most famous examples of mass deception — the myth of the Trojan Horse. And although the military significance of this event is obvious, its ideological and propaganda effectiveness turned out to be much more powerful. This myth was used for a long time in the folk epic to maintain the glory of Greek warriors and glorify the victory of the Greeks in the Trojan War. In practice, the classical Greeks of the later period believed that the Iliad was a factual description of their early history. However, if the Iliad is more of a work of fiction, even despite Schliemann’s findings, then the myth of the Trojan Horse became the embodiment of the early Greek concept of war propaganda [1, p. 35].

The peculiarity of Ancient Greece was the development of its statehood in a way that was different from the rest of the ancient states. The polis system served, on the one hand, as the optimal format for organizing social life: a differentiated social structure; division of labor; the presence of socio-political leadership; developed foreign trade; political and cultural traditions — all this was the result of the coexistence of policies and the crystallization of the most effective practices and their further spread by other policies. On the other hand, such a structured external and internal socio-political environment gave rise to competition both within society (which was the basis of the internal struggle for power) and between policies. Accordingly, fundamental contradictions between states grew, leading to the outbreak of wars. Within society, monumental architecture, poetry, and fine arts also formed the basis, whose works served as a symbolic reinforcement of the power of the state [1, p. 28].

From the perspective of propaganda research, Ancient Greece cannot be considered as a holistic entity. In this sense, the polises were united to a greater extent only by geographical factors. Within each polis, there were their own Gods, beliefs, and cults. Each polis had its own “patrons”: Athens — Athena; Argos — Hera; Sparta — Apollo; Corinth — Aphrodite. Often, Greek city-polises united in alliances for joint confrontations. However, it is known that the polises also fought among themselves. War was a periodic and seasonal occupation, and

all citizens joined the army in the period between harvests. Therefore, the polises had common features rather than being a single coherent system [1, p. 33].

The development of city-states in ancient Greece was accompanied by constant existential and practical confrontation. The existence of more than a thousand independent city-states next to each other gave rise to confrontations. Among the largest policy cities of ancient Greece are Corinth, Thebes, Syracuse, Aegina, Rhodes, Argos, Etria, Elis. However, the most powerful was the struggle between the two largest policy cities — Athens and Sparta [3].

Propaganda elements in Athens were embodied in art and creativity. Sculptures began to acquire clearer and more refined features. From the depiction of the ideal of man in himself, there was a transition to the idealization of the figures of specific people. One of the first rulers who resorted to the development of a personality cult was Pericles. Plutarch described events when an Athenian ruler purposefully sponsored the production of statues of his own person in order to gain popularity among the population, even at the expense of state funds [1, p. 27].

A well-known ambiguous propaganda plot of Athens is also the myth of Achilles and Penthesleia. There are several versions of the meaning of the outcome and symbolic consequence of their duel for Greek society. The depiction of their duel on the wall in the Temple of Apollo in Bassae and the depiction of the same scene on a vase in the British Museum are evaluated in terms of their symbolic meaning almost oppositely. In the first case, the meaning of human feelings is demonstrated (Penthesleia asks Achilles for sympathy) and an appeal to universal human virtues. At the same time, the same scene on the amphora looks like a cold-blooded and cruel massacre of Penthesleia by Achilles, which serves as the personification of the military power of Athens and the curbing of any aggression against this state. The content and essence of this scene has undergone several interpretations in just a hundred years, which can serve as an indicator of the use of art as a tool to influence mass consciousness and opponents [4].

Ancient Sparta had some significant differences from Athens in the understanding of propaganda. The art of war was taught and learned by citizens from childhood, so the importance of war as the main engine of social progress was no longer the main task of propaganda. Sparta also traditionally formed a militaristic socio-political system, which served as a reliable means of deterring military aggression of other polities. Instead, the focus of propaganda influence in Sparta shifted from the glorification of outstanding figures and historical heroic deeds to the improvement of moral-psychological and civic spirit [5, p. 110]

The most prominent cultural figure of the Spartan period was Tyrtaeus. He initiated a new genre of military elegies — embatteria. They carried elements of education, training and tempering. Unlike the Athenians, who tried to

attract the popularity of the population to certain figures, the Spartans focused on strengthening military and warlike traditions among citizens. Tyrtaeus substantiated the idea of “noble death in a duel”; “state and family as values more precious than life”; “education of public virtues and the manifestation of valor”. The main subject of the propaganda influence of Tyrtaeus’ works was the strengthening of the Spartans in their military victory; justification of the defence of the state as the greatest value; warning other states against possible military aggression against Sparta [6, p. 40].

Thus, one can note a significant difference between the essence and nature of propaganda in Athens and Sparta. In Athens, it was used as a political and diplomatic technology aimed at directing public sentiment in favour of or against someone; interpreting historical events and harmonizing them with the foreign policy image of the state; legitimizing power; heroizing historical figures and achievements. The Spartans, on the other hand, used propaganda to raise the level of public and military-political education of citizens; ensuring the foundations of state security; to deter and prevent external aggression; to form socio-political customs and traditions [6, p. 43].

One of the most famous examples of the conscious use of propaganda in ancient times occurred precisely during the joint Athenian-Greek confrontation with the Persians. In 480 BC, during the Greek campaign of King Darius and his son Xerxes, the Greek cities suffered defeats. The famous Greek military leader Themistocles resorted to a targeted disinformation campaign against Xerxes. After numerous victories on land, the Persian king was confident that he would be supported by the conquered Greek cities. However, Themistocles, through his own channels, transmitted to Xerxes a number of messages that spoke of the unreliability of the Greek soldiers, as well as the rebellious moods of the local population in Acros, Thessaly and Thebes. As a result, Xerxes decided not to involve these troops in the battles, which significantly reduced the numerical superiority of his army over the Greeks. Before the Battle of Salamis, Themistocles, realizing that they had no chance of competing with the Persians on land (as the Battle of Thermopylae had shown), launched a disinformation campaign, the main idea of which was to convince Xerxes that after the capture of Athens, the Greek troops were going to flee. As a result, the Persians sent half of their fleet to intercept the Greeks. Themistocles, in turn, using tactical tricks, caught the Persian fleet by surprise and won one of the greatest military victories of all time [2].

The main reason for the success of this Greek propaganda campaign against the Persians was the use of information close to the truth. Modern means of propaganda most often resort not to the generation of false messages, but to the interpretation or distortion of well-known facts and the use of hybrid forms of persuasion. This is exactly what was used by Themistocles: disinformation

messages contained generally accepted and familiar information of those times, such as: the mass flight of enemy troops; the growth of rebellious sentiments among the conquered peoples; the retreat of the enemy before the superior forces of the enemy. Therefore, Themistocles' propaganda technique did not replace reality with fantasy. Rather, he supplemented reality with judgments that influenced and changed the behaviour of the object of propaganda influence. Modern propaganda operates on this same principle, which can be defined as "a complex of informational and psychological influence measures aimed at changing the behaviour, thinking, and *preferences* of the object of influence in favor of the subject of influence" [1, p. 29].

Themistocles' propaganda and disinformation campaign was clearly aggressive in nature and aimed to inflict a military defeat on the Persian army. Indeed, in ancient times, propaganda directed at "others" (enemies, neighbors) was often viewed as belligerent and destructive. Only propaganda directed at an internal audience (as in the example of Tyrtaeus) was considered constructive and creative. However, in this regard, the Pythagorean school in Croton can be considered a vivid example of a conscious, targeted propaganda influence on an "external audience" with a good purpose [7, p. 152].

As V. Turenko notes, the Pythagorean school in Croton "...became not just philosophical, but also one that exerted a political influence on the life of this city." Croton of that period (approximately 520 BC) was a city that 10 years earlier had suffered a military defeat from the Locrians. Accordingly, the moral and psychological spirit and social well-being were at a low level. Arriving on this island and founding his philosophical school there, Pythagoras resorted to exercising "a systematic and purposeful influence on the mass consciousness and psyche of the local population in order to change their behavior and inspire desired ideas" [7, p. 153].

Pythagoras emphasized the importance of moral and ethical education of citizens. As V. Turenko [7, p. 151] aptly notes, for Pythagoras "...The premise of social and state organization is ethics... and (from the author) ... the friendly attitude of all to all". The main advice to the ruling class of Croton was the restoration of the Apollonian tradition and the construction of a sanctuary dedicated to its nine muses. A significant event in this regard was the "Speech of Pythagoras before the inhabitants of Croton". A direct or indirect consequence of Pythagoras's propaganda influence on the inhabitants of Croton was the victory in the war against the city of Sybaris ten years later (approximately 510 BC). Also, some followers of Pythagoras entered the city's authorities. According to V. Turenko [7, p.156], such activities of Pythagoras were not aimed at reforming the local socio-political system or any power ambitions. "It is similar to enthusiasm for certain social ideas and ideals." The philosopher professed certain worldview beliefs that he articulated in the format of a philosophical school. Therefore,

the example of Pythagoras can also be considered as confirmation of F. Taylor's thesis about the "philosophical basis" of propaganda as a defining feature of understanding its nature [1, p. 30].

Conclusions

The above-mentioned plots are just one of the numerous examples of the use of propaganda influence in both private and state interests in ancient times. The Ancient World and Ancient Greece, in particular, are filled with various similar examples of the use of the first tools of influence on mass thought and consciousness. The study of the concept of "propaganda" in Ancient Greece is a relevant issue in view of the obvious connection between Ukrainian and European culture as elements of one cultural and civilizational family. Ancient Greece, as the ancestor of all modern European culture, contains the fundamental elements on which a number of Ukrainian cultural achievements are based. The study of the philosophical foundations of modern propaganda is impossible without taking into account the ancient Greek tradition and the significant qualitative foundation that formed the basis of well-known practices of mass propaganda in the 20th century. Therefore, in order to avoid the primitivization of propaganda and its reduction only to a "means of mass persuasion" with a negative connotation, the issue of researching the philosophical foundations of propaganda (in particular, political) in Ancient Greece and the articulation of the foundations and principles of that time in the modern context of science is relevant.

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**ІНТЕРПРЕТАЦІЯ ЯВИЩА «ПРОПАГАНДИ» В
СТАРОДАВНІЙ ГРЕЦІЇ**

Резюме

У статті аналізується видозміна та інтерпретація явища «пропаганди» у Стародавній Греції у призмі засадничих принципів її розуміння і застосування. Дослідження висвітлює різні форми існування пропаганди у Давній Греції та Єгипті, беручи до уваги основоположні принципи та філософські засади суб'єктів здійснення пропагандистського впливу. Розкрито сутність і зміст явища пропаганди у різних державах Давнього світу. Аналізуються цілі, методи, стратегії і способи здійснення пропагандистського впливу. Наводяться основні філософські традиції та суспільно-політичні діячі які вдавались до використання пропаганди у різних цілях.

Розглянуто чотири основні традиції застосування пропаганди у Давні часи. Афіньська традиція характеризується орієнтацією на інтерпретацію власної історії і славетних подій минулого з метою забезпечення респектабельного зовнішньо-політичного іміджу, а також здобуття суспільно-політичної підтримки правлячими елітами. Спартанська традиція, маючи яскраву мілітаристську інституційну базу, основною метою використання пропаганди визначає підвищення морально-психологічного стану суспільства і громадянської свідомості. Чільне місце в даній традиції також займає

фактор зовнішньої і внутрішньої безпеки держави. Єгипетська пропаганда спрямовується на возвеличення особистісного культу правителів, а також на формування монументально-архітектурних символів з метою усталення певної самоідентифікації громадської спільноти. Піфагорійська пропаганда як окремий напрям головною метою такого впливу передбачає розвиток і вдосконалення людської та громадської етики і чеснот.

Підкреслюється необхідність подальшого і поглибленого вивчення й дослідження пропаганди у Давній Греції з метою виокремлення її сутності і запобігання примітивізації у розуміння цього поняття лише в якості цілеспрямованого негативного впливу на масові переконання. Методологічною і екзистенційною основою дослідження пропаганди у Давні часи також має стати виокремлення її якісних та сутнісних принципів та характеристик, а також філософських засад цього явища з поміж низки супутніх другорядних ознак.

Ключові слова: пропаганда, філософські засади пропаганди, Давня Греція, античність, Піфагор.

Стаття надійшла до редакції 12.05.25

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