Allegato 5

Modulo Interdisciplinare CLIL
Titolo del Modulo: "Dionysian or Apollonian?"
Nietzsche e la crisi delle certezze del Novecento

Obiettivi:

1) Conoscere il pensiero di F. Nietzsche.
2) Migliorare le competenze di "Analisi e di Sintesi"
3) Sapere analizzare il legame tra il pensiero dell'autore e il contesto storico in cui vive
4) Migliorare le competenze della lingua inglese
5) Espandere il patrimonio lessicale in L1 ed L2

Obiettivi trasversali

1) saper collaborare con i compagni e partecipare con interesse alle lezioni
2) saper attivare strategie di apprendimento e apprendere da prospettive diverse
3) saper riflettere su quanto svolto e individuare punti di forza e criticità
4) saper attivare i processi cognitivi superiori: distinguere, confrontare, descrivere, sintetizzare, operare collegamenti.

Prerequisiti

Disciplinari	Linguistici
- La filosofia hegeliana - Il pensiero di A. Schopenhauer - Il Positivismo	- Conoscere le principali strutture linguistiche di livello intermedio. - Capire parole o espressioni scritte e orali inerenti al modulo - Enunciare in forma scritta e orale definizioni e concetti - Eseguire correttamente istruzioni richieste

Competenze disciplinari

Conoscenze

- Le fasi del pensiero di F. Nietzsche.
- La critica al sistema hegeliano e al Positivismo.
- Le teorie fondamentali contenute nelle diverse opere dell'autore.

Abilità

- Saper ricostruire le argomentazioni con cui si sostiene il limite della spiegazione razionale.
- Saper esporre con le categorie concettuali opportune i contenuti appresi.
- Apprendere il lessico specifico della disciplina in lingua inglese.
- Saper esporre il contenuto del modulo in lingua inglese.

Competenze linguistiche

- Durante lo svolgimento del modulo sono state sviluppate e consolidate sia le conoscenze grammaticali e lessicali necessarie per affrontare in modo adeguato la comprensione di testi sul tema prescelto, sia la capacità di sostenere semplici conversazioni per esprimere il proprio punto di vista.

Di seguito viene riportato l'elenco delle *"Language Skills"* e delle *"GrammarFunctions"* sviluppate nel modulo

Language Skills:

- Ordering events (at first, at the beginning of the, before, after…)
- Expressing cause and Effects (thus, because of, as a result of, therefore, due to the fact that …)
- Making Comparison (in comparison with, similarly, in the same way…)
- Giving additional information (in other words, that is …)
- Contrasting ideas (Instead, although, while, in spite of, nevertheless, on the other hand,)
- Summing up (In conclusion, in summary, to sum up, overall, to conclude, in short…)

Grammar Functions:

- Past Simple
- Past Perfect
- Past Passive
- Third Conditional
- Phrasal Verbs

Metodologia

- Lezione Dialogate
- Problem Solving
- Lezioni multimediali di ascolto e visione
- Cooperative Learning

Strumenti

- Schede
- Lavagna Multimediale
- Computer

L'attività è stata svolta con metodologia CLIL. Tale metodologia prevede un apprendimento fondamentalmente attivo, interazionale e cooperativo.
Le fasi in cui è stato suddiviso il modulo sono le seguenti:

Fase 1 **INTRODUCTION**

a) attività motivazionale di warming up.
b) attività di verifica dei prerequisiti disciplinari mediante Brainstorming
c) attività di contestualizzazione disciplinare

Fase 2 **READING AND LISTENING**

In questa fase gli studenti hanno lavorato in piccoli gruppi secondo uno svolgimento cooperativo e socializzante

Fase 3 **PRACTICE**

In questa fase sono state proposte attività di consolidamento, rinforzo, approfondimento e verifica in cui gli alunni hanno adoperato le conoscenze e le abilità disciplinari e linguistiche obiettivo del modulo.

Dionysian or Apollonian?

Friedrich Nietzsche

During this teaching unit, our mentors,Albert the Wise and Gregory the Curious will dialogue on the concepts of Dionysian and Apollonian.

- What **do** you **know** about the topic?
- What **would** you like to know about the topic?
- What do you think the words "Dionysian" and "Apollonian" **mean?**
- What do you **think** about teh topic?
- What would you like **to discover** and **why?**

Activity 1

4 **Try to answer the questions written above, then share your answers with the class and the teacher.**

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Here is Albert and Gregory's dialogue

Gregory went to a party and danced and drank all night. He had a great time with his friends. Now, Gregory's friends are thinking about how some people are different from them and do not appreciate certain amusements. They define themselves "Dionysians" and snub the other people defined "Apollonians". But Gregory doesn't understand this subdivision and he runs to speak with Albert... even if he isn't sure that his mentor knows about the nightly life.

Gregory

I had a wonderful party last night! Then, my friends talked to me about two different kinds of person: "Dionysian" like those of us who love fun, and "Apollonians" who instead do not.

1 Who are the Dionysians and the Apollonians and **how** do they live?
2 Who talked about them and **in what way?**
3 According to the author, did the two models stay in balance from their origin until the nineteenth century? **Why?**
4 According to the author, is still possible to attain a balance between them? **How?**

Well, Gregory has just delineated the **four key-questions of this Teaching Unit** and has just given you some goals to achieve and a task. **Your goals are answering the four key-questions.** We add an ultimate goal: **expressing and arguing a personal opinion.** So, at the end **you've got five goals to achieve. Your task is reporting data for answering** the four key-questions and expressing and arguing a personal opinion.

YOUR TASK and YOUR GOALS

These are the K-questions of the Unit:

® **Who** are the Dionysians and the Apollonians and **how** do they live?
® **Who** talked about them and **in what way?**
()According to the author, did the two models stay in balance from their origin until the nineteenth century? **Why?**
® According to the author, is still possible to attain a balance between them? **How?**

® **Are you** Apollonian, Dionysian or do you prefer to stay in balance?

Finding out

Come back to the dialogue

Albert answers the first two Gregory's questions.

I am glad you enjoyed last night but I hope you're not too tired and that you can follow good speech.



In the spirit and **Greek culture** there are two elements that are defined as "Dionysian" and "Apollonian". They are rival but they also have a close and constant relationship.

Apollonian literally means of perfect grace, harmonious, measured, ordered, or balanced in character.

The word Apollonian comes from the name of the greek god **Apollo.** Apollo was the god of harmony, inspirator of sculpture and architecture, because in those arts **proportion** and **beauty** were identified as formal balance between parts that made things pleasant. He was the god of all the **arts,** especially poetry, and was described as **the perfect archer.** In late antiquity the Greek god is identified as **driver of the chariot of the Sun** that keeps the balance between day and night.

The Apollonian spirit is the rational component of human beings acting with self-control and moderation, seeking serenity and harmony, rejecting all instinctual aspects and then repressing pleasures, vitality and naturalness.

On the contrary, **the Dionysian spirit is the part that exalts life, and inspires human beings to act with enthusiasm, vitality, even drunkenness and orgies. It is the liberation of the instincts and impulses, and this also has destructive manifestations typical of loss of control.**



The word comes from the name of the greek god Dionysus that in mythology was the personification of mystical delirium and of intoxication, especially that generated by the consumption of wine. The archaic god was the patron of vegetation and of the lifeblood that flows into it; he was associated particularly with the grapevine and ivy, and so whit wine and psychotropic substances. He was celebrated in orgiastic rites with wild dancing and bloody sacrifices of animals, that broke down conventions and social and moral impositions, reconciling the human being with nature.

There was an author who talked about both of these aspects: Nietzsche, philosopher of the nineteenth century but representative of the twentieth century, to the point that he called himself "a premature son of the century impending". **Nietzsche argues that the Apollonian and Dionysian are simultaneously present in human beings but, despite the fact that they are rival spirits, they find a balance in Greek tragedy.** The **plot** represents the rational, the Apollonian, while the **music** is the Dionysian element and vital.

An example of **Attic tragedy** in which the Dionysian and Apollonian are perfectly balanced is *"Oedipus the King",* written by **Sophocles.** It tells the story of Oedipus, a king with charisma and loved, who in the course of a single day comes to know the horrible truth about his, past: he unknowingly killed his real father; then he married and fathered children with his mother. Shocked by these revelations, he blinds himself and flees into exile.

Oedipus, revered as the best of men, capable of large enterprises, follows a fate that led him to discover who he is; with this discovery he falls into despair and into chaos, reaching the awareness of being a pawn in the hands of fate. The **rational side of the plot** emerges clearly both in the well-defined character of the protagonist, and by the events that unfold from a beginning through a development to a finale, following a trend in which the situations are reversed one by one.

The **chorus,** which consists of fifteen actors in Sophocles' tragedies, has the task of interacting with the protagonist, of telling his story, of making think the audience about some aspects. In conclusion he serves to increase the **emotional aspect.** This was possible through the use of a variety of meters, and through the acting which was often sung and accompanied by **music** and **dance.**

And here, then, that **Apollonian and Dionysian materialize in the Attic tragedy:** the rational part, in a story well thought out and described, and the emotional side pointed out by the music, by the choir and by the dances that increase the tension in the viewer making him think about the state of the character, which finally, is the condition of all men.

Activity 2

Try to answer the following questions, based on Albert's explanation.

1 How can you define the Apollonian spirit?

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2 How can you define the Dionysian spirit?

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3 Finally, how can the two models of being stay in balance in Greek tragedy?

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4 What is the role of the chorus and of music in Greek tragedy?

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5 Why is *"Oedipus the King"* a tragedy in which there is a balance between the Apollonian and Dionysian?

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Activity 3

4 **Can you answer any key-questions? If yes, write down which ones and the answers, then share with the class and the teacher.**

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Now, write down the key-questions that you haven't answered yet.

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WELL DONE', YOU'VRJUSTACHIEVELP YOUR FIRST TWO' GOALS!

Activity 4

Try to describe these images using informations given by Albert about the Apollonian and the Dio-nysian. Focus on **body posture, facial expression, body movement,** and then conclude whether each image is representative of the Dionysian spirit or the Apollonian one. Complete the sentences.



The body is

The facial expression is

The body movement is

At the end I can conclude that this sculpture is

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The body is

The facial expression is

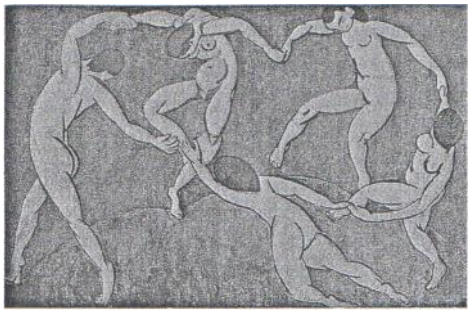
The body movement is

At the end I can conclude that this sculpture is



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· Henri Matisse, *La danse,* 1909, oil on canvas, 260 x 391 cm. (Saint Petersburg, Hermitage Museum).

The bodies are

The facial expressions seem

The bodies' movements are

At the end I can conclude that this picture is

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Come back to the dialogue

Tell me more about Nietzsche. He seems a strange thinker. Who is he?

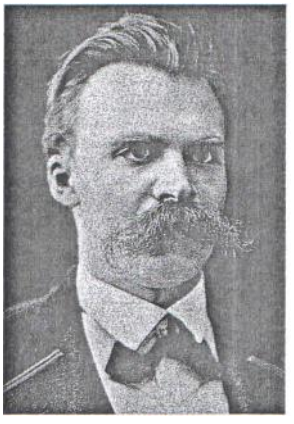
Gregory

You'll soon be satisfied!

Well, Nietzsche studied at the University of Bonn orienting his courses to theology and philology. He then continued at the University of Leipzig - his hometown - with studies in classical philology. In addition to his studies, his training was influenced by the reading of the writings of Schopenhauer (for his approaches to philosophy) and by his friendship with the composer Richard Wagner.

Beginning in 1869 he taught at the University of Basel, where he composed the essay ***"The Birth of Tragedy"*** (1872). This is the book in which he expresses his theories on the balance between the **Apollonian and Dionysian in Greek tragedy.**

In the following years he wrote the four *"Untimely Meditations",* in one of which he expresses his **conception of history** which he divides into three different types: critical historiography, antiquarian and monumental. They are all valid as long as they are used in the correct manner. In these pieces it is also possible to read his praise for Wagner and Schopenhauer.



· Friedrich Nietzsche.

In 1878 he started what has been called the Age of Enlightenment of Nietzsche with the publication of *"Human, All Too Human".* In it Nietzsche **distanced** himself **from his old masters,** especially Wagner, and gave **priority to science.** He had second thoughts about previous themes, such as tragedy in philosophy,

art and truth, the exemplary human being, and secular values after having subjected them to the test of reason.

Nietzsche began to be plagued by health problems, and he left teaching.

Between 1883 and 1885 he wrote his most famous work, *"Thus Spoke Zarathustra",* with which he founded a new philosophy. In his later writings *("Beyond Good and Evil",* 1886; *"Genealogy of Morals",* 1887) his critique of moral values becomes systematic. In 1889, after a fit of madness, he fell ill and did not again recover his senses. He dies in Vienna in 1900.

Activity 5

Answer the following comprehension questions. At the end, share and verify the answers with the class and teacher.

1 What did Nietzsche study?

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2 Which book explains the Apollonian and Dionysian spirits?

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3 What did Nietzsche think about tragedy?

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4 Which book explains Nietzsche's conception of history?

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5 How did Nietzsche's thinking change after his essay *"Human, All Too Human"?*

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Come back to the dialogue

Read Gregory's reflections and requests, and Albert's answer.

Gregory

Thank you Albert! Now I know about the life and works of Nietzsche and understand the Apollonian and the Dionysian. But... Today, we are far from the age of Greek tragedy, so: is the balance between the two types of spirits still possible? Please, explain me this!

Albert

Mmh, let me think: **can the two models, the Apollonian and the Dionysian, still be reconcilable?**

I'll answer you with Nietzsche's reflections. He thinks that:

- **first, for a long time the Apollonian and Dionysian spirits did not stay in balance;**
- **second, a solution is still possible.**

Now, I'm going to tell you why we lost that wonderful balance a long time ago.

The **first guilty** party of the imbalance between the Apollonian and Dionysian was Socrates, because of the **birth of morality.** According to Nietzsche, Socrates is guilty of having exaggerated the rational interpretation of the world, in this way eliminating the Dionysian.

In tragedy, this is realized in Euripides. **The tragedy of Euripides lost the Dionysian element** in favor of a realistic and rational performance. The play introduced the common man and his daily life; rationality prevails in the narrative elements of cause-and-effect and the logical thread.

Behind this decline, Nietzsche sees the figure of **Socrates,** the philosopher obsessed with finding **logical definitions** and convinced of the **identity between happiness and moral virtue,** a connection that makes one lose all contact with the Dionysian dimension (chaotic, irrational, tragic) of the human being.

In Western culture the same kind of morality is then perpetuated and confirmed by **Christianity.** According to Nietzsche, Socrates's morality was also reinforced by the philosophies directed at a deification of history, like that of **Hegel.** And finally, in modern times, even in the new sciences and particularly in **Positivism.**

Gregory

I can't understand Nietzsche's point of view! I always thought that morality is essential **to living happily in society.** Why doesn't Nietzsche think so?

Pay attention. We're talking about Socrates's morality...

Activity 6

Help Gregory answer his own question. Then, share your answer with the class and read Albert's answer.

Fill in the gap with the right words: **Socrates morality / moral virtue / rationality / rationality.**

Premises

1 In Socrates, **happiness < (derives from)** **……** (that is only) ……..

2 In Nietzsche, **happiness (can't derive from)** only from ..... only

Conclusion
So, in Nietzsche, **happiness (can't derive from)**.....

Come back to the dialogue

...According to Nietzsche the balance between the Apollonian and the Dionysian was broken with **Socrates's** morality, because through it the vital instincts, expression of Dionysian spirit, were suppressed in favor of the self-control and the self-limitation that belong to rationality, expression of the Apollonian spirit. Socratic morality is a **morality of renunciation of the naturalness,** that is a human beings's. This **repression** put man in conflict with himself, taking away the possibility of being happy.
The man is at odds with himself because there are two spirits in him, the Apollonian and the Dionysian. Socrates recognizes and denies at the same time this duality, because he claims that human beings must strive to make **the rational prevail at the expense of vital impulses.** This causes an inner struggle and puts the man in conflict with himself.
In one of the later writings of Nietzsche, *"Twilight of the Idols"* (1888), we can read:

III have given to understand how it was that Socrates fascinated: he seemed to be a physician, a savior. Is it necessary to go on to **demonstrate the error in his faith in "rationality at any price"?** It is a **self-deception** on the part of philosophers and moralists if they believe that they are **extricating themselves from decadence** when they merely wage war against it. Extrication lies beyond their strength: what they choose as a means, as salvation, is itself but another expression of decadence; they change its expression, but they do not get rid of decadence itself. Socrates was a **misunderstanding;** the whole improvement-morality, **including the Christian,** was a misunderstanding. The most blinding daylight; **rationality** at any price; life, bright, cold, cautious, conscious, without instinct, **in opposition to the instincts -** all this too was a mere disease, another disease, and by no means a return to "virtue", to "health", to happiness. **To** have to fight the instincts - that is the formula of decadence: as long as life is ascending, **happiness equals instinct.**

Activity 7

Read again the text above, then fill in the gap with the right key-words, choosing between the following: **decadence / instinct / rationality / rationality / decadence / decadence.**

According to many philosophers ..... saves human beings from .....
According to Nietzsche, on the contrary, ... saves human beings from ..... and ..... leads to .....

Come back to the dialogue

Now I understand why Socrates's morality is rejected by Nietzsche, but why Christian morality too?

In the passage just read, Nietzsche speaks of **Christian morality** because, as I mentioned before, Christianity has helped to perpetuate and strengthen the killing of the natural balance of man, a process that started with Socrates.

Also Christian morality is based on the **negation of life.** It suppresses true human nature and imposes models that, in fact, are against nature. Christianity is a religion that keeps people in a **sense of guilt** for many actions that, on the contrary, according to Nietzsche, are expressions of life. **By suppressing sexuality** and **prohibiting the attachment to worldly reality,** Christianity obliges man **to hope to satisfy his desires in another world** and prevents him from living in this. The result is the total **domestication of man,** carried out by the figure of the priest, against which Nietzsche fights.

With the Greeks and Romans, the search for truth had brought great results. Christianity, however, denied this search and imposed **obedience to the theological virtues, killing** instincts and balance between rationality and instincts.

The suppression of the vital spirit of the human being has achieved in the history of Christianity some excesses, creating real **religious fanaticisms.**

Consider, for example, the hermits who used to mortify themselves with various practices. There were those who were sentenced to live on their feet, and the Stylites, who spent their lives on the top of a column. Another special form of mortification was voluntary imprisonment for which many faithful literally locked themselves in a cell, and lived on charity. These forms of mortification of the flesh were a way to silence the pulse of a body made of instincts and they were a form of atonement for the sins that the instinctual part of the human being desires. Even the ascetics sought devaluation of the body, achieved through sacrifices and mortifications of the flesh, in order to achieve a higher spirituality.

The identification of the **seven deadly sins** intended to eliminate certain instincts which are natural in the human being, but which Christian morality considers sins just because they are not directed toward God.

Gregory

I remember that you told me that he talks about deification of history in Hegel, which is another reason for losing of balance between the Apollinean and the Dyonisian. Please explain this part of Nietzsche's point of view to me.

Well. Hegel created the **deification of history,** which is coherent with the moral of renunciation of Socratic and Christian morality. The deification of history is against the affirmation of life, because categorizing and deifying the whole historical process destroys the life force of every man.

Let me explain.

Hegel's philosophy is a **betrayal of life,** because it tries to stop what you can't stop - life, which is dynamic by definition - in a system of thought.

With the famous maxim **"All that is rational is real and what is real is rational"** Hegel provides a justification to historical events which become rational: reason and reality are one identity.

According to Hegel, men do not learn from their mistakes because mistakes are not real. Instead Reason is real because it is implemented in reality in concrete forms and can be found in the concrete world. On the other hand, all that exists (the real) is a concrete manifestation of Reason. There is no conflict between reason and reality; what happens is right, it happens logically and naturally. This position robs man of his ability to choose and to change himself, and events. This view that man has no choice is reminescent of the Christian view of history: for Christianity, man is not master of his own destiny and his own history because history is willed by God and is therefore already written and must be accepted without reservations.

Nietzsche's opinion of the positivists is the same: they explain phenomena with fixed mechanistic laws and so commit the same mistake of Hegel.

Nietzsche identifies **two negative consequences** in the philosophy of Hegel:

- human beings are mere instruments in the service of a rational force that creates history and therefore they can't make any change and can't influence events in any way;
- the past has no meaning because it is directed only towards the development of present.

Activity 8

Answer the following comprehension questions. At the end, share and verify the answers with the class and the teacher.

What are the negative consequences of the philosophy of Hegel, according to Nietzsche?

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Come back to the dialogue

You have spoken of Positivism...

Gregory

Yes. The thinking of Nietzsche is influenced by a positivist background. He proposes an **evolutionary interpretation of morality** that is a tool of adaptation for self-preservation.

However; there is a conflict between rationality and life. **Positivism** is placed in the sphere of rationality and Nietzsche in the sphere of life. For him, reason is important but it must be always reconciled with the vital impulse.

Nietzsche proposes a **people-oriented morality** as opposed to traditional and anti-vital morality: **the soul is non-existent, man is composed of a body, and this body is the only way in which man exists in the world.**

Nietzsche defines positivism "disease of the mind": those who rely on science seek the security and certainty of the facts observed in front of the chaos of the world that in reality is not objective, but subjective and can be interpreted only on the basis of the circumstances and the feeling of the individual.

So now the **critique** is no longer just against morality but also **against knowledge.**

For Nietzsche, **science** does not produce a knowledge of the world but an **interpretation** of it, since it's a set of values. Therefore he applies his radical critique also to knowledge.

Science doesn't present something true but **something in which you want to believe. The certainties of Positivism are not the truth but an adaptation to the environment;** they are the interpretation of the world which proved to be more effective, and are something created by rationality.

Science considers the world a place governed by perfect mathematical principles, which has all the comforting and artificial characteristics of morality, metaphysics and religion. All this has affected the human being who creates his knowledge in response to physical, psychological and social needs.

But the human being is not made only of rationality. The human being is not only Apollonian, a part of him is also Dionysian. **The interpretation of the world through a mathematical point of view,** objective, such as science claims to be **suppresses the subjective and vital point of view of man** as such, with his feeling and the circumstances of the moment. Nietzsche criticized Positivism and the new science for having renewed one point of view about the world, eliminating old values and pushing ahead to occupy the space left behind, not leaving room for anything else. Once again, the rational part takes precedence over the Dionysian.

Activity 9

Indicate whether the following statements are True or False. For responses of false, rewrite the true statement and reason for your answer. Then share and verify the answers with the class and teacher.

1 Nietzsche is in agreement with all aspects of Positivism. v F

2 Nietzsche's critique affects only morality. V F

3 According to Nietzsche, science is an interpretation of the world and doesn't produce true knowledge. V F

4 Science is a perfect combination of the Apollonian and the Dionysian. **v** F

Come back to the dialogue

Gregory: In the end, Albert, these two spirits had not stayed in balance for a long time. But you told me that for Nietzsche there is still a possible solution. Please, tell me about that?

Well. **For Nietzsche,** today, as in Ancient Greece, there is a need to retrieve the vital impulse, the Dionysian, and reconcile it with rationality, **putting reason not against life but in service to it.**

His solution for achieving this balance once again is oblivion!

Oblivion is necessary for life: we have to live in the present and be able to forget the past, which otherwise would paralyze us. This does not mean that the story is a bad thing. However, it is important to remember history at the right time and to the appropriate extent. History, like reason, must be placed in the service of life, not vice versa.

Life can only flourish thanks to oblivion, because it allows one to immerse oneself fully in the present: **without oblivion life is impossible because it is trapped in the past.** History is memory: it must become a part of life only to the extent that it promotes life.

Thank you Albert! Now I need to sort out my knowledge... See you soon!

Gregory

Sorting out

Cognitive activities

WELL DONE! YOU'VE JUST ARRIVED AT.THE END OF THIS TEACHING UNIT

Help Gregory to sort out all the data, then complete your task and answer the last key-questions.

Activity 10

Re-think all of Albert's explanations and find the meaning of the following key-words: Apollonian / Dionysian / Socrates morality / Christian morality / Deification of history / Positivistic knowledge / Oblivion.

Connect every key-word with the right definition in the grid. If you can't find all of them in the text, you can use a monolingual dictionary or surfing the internet too. At the end, share and correct the definitions with the class and the teacher.

Apollonian ;	Conformity to conventional standards of moral conduct guided by reason and by logical thinking.
Dionysian	A system of moral principles at the service of Christian dogma that want to serve only God.
Socrates morality	The condition of being forgotten or disregarded.
Christian morality	Relating to the set of creative qualities that encompasses spontaneity, irrationality, the rejection of discipline, etc.
Deification of history	A strong form of empiricism, that rejects metaphysics and theology as seeking knowledge beyond the scope of experience, and holds that experimental investigation and observation are the only sources of substantial knowledge.
Positivistieknowledge	Denoting or relating to the set of static qualities that encompass form, reason, harmony, sobriety, etc.
Oblivion	Is a process against the affirmation of life, because categorizes and deifies the whole historical process and destroys the life force of every man.

Activity 11

Answer the third key-question. Explain why the Apollonian and the Dionysian stay in balance or do not from their origin to the nineteenth century, according to Nietzsche.

(...) in Greek tragedy, because

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.....

(2) in Socratic morality, because

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(...) in Positivism and in science because

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Apollonian and Dionysian

1. stay in balance

2. don't stay in balance

(...) in Christianity, because

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(...) in the Deification of history (Hegel), because

.....

.....



WELL DONE! YOU'VE JUST ACHIEVED YOUR THIRD GOAL!



Activity 12

Now you can answer the forth key-question, too.

Is a balance between the Dioniysian and Apollonian still possible, according to Nietzsche? How so?

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WELL DONE! YOU'VE JUST ACHIEVED YOUR FORTH GOAL!



04. Reflecting

13 Thinking activities

Now you are ready to choose your point of view!

Clarifying

Decision making

Work alone

Activity 13

4 What do you think? Is it better to be Apollonian, Dionysian or to stay in balance? Make a decision completing this map.

I choose

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.....

because I feel that is describe **my nature, in fact, I like...**

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Activity 14

4Try to expressing your point of view on the subject to the class: is it better to be Apollo-nian, Dionysian or something else? Follow these guidelines in an oral presentation.

- **I** want to **explain** my point of view on...
- **I choose...**
- The main **reason** for this is that...
- Another reason is that...
- In addition...
- **I don't choose...**
- The main **reason** for this is that...
- Another reason is that...
- In addition...



WELL DONE! YOU'VE JUST ACHIEVED ALL YOUR GOALS!

