

Dynamiques de groupe et dynamiques tribales...
contre développement personnel et détribalisation.

ΒΙΟΣΟΦΟΣ

*Entre conservatismes et
progressismes, le choix de la
détribalisation.*



Human Values, Aesthetics And Detribalisation

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A propos

I. GUIDELINES FOR THE CONCEPTUALISATION OF HUMAN BEHAVIOUR.

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(schema manquant)

Putting aside the fundamental approach : to establish correlations between neuronal hardware and behaviour, it is possible to create a very simple and very useful model that classifies the software of human thought and action into **three registers** (cognitive-operative, somato-visceral and sexual-tribal) **played at three levels** : conscious, non conscious and imaginary.

Conscious level : habitually manifest for the observer with a specific adapted activity (Wsp), a semiotic activity (Wsem : mimic, scream), a secretory activity (Q).

Non conscious level : the forgotten name, dreams, the sudden arrival of desire or fear. **Imaginary level** : where we are free, conscious. It can launch the realisations of artists, scientifics... The talking Primate, with the language which locks him up in his tribe, is able to transmit to others of his tribe

fantasies, myths, lies...

It is easy to admit "living beings are structured and conditioned for **a purpose** : the survey of the individual and of the species". Adopting this **telenomic** conception (J. Monod) it is possible to describe **three registers** :

The **viscero-somatic register**, in modern world population is not different from this register in other Primates or Mammals (hunger, thirst, pain, emotion, rage...).

The **cognitive-operative register** depends on memory, training, mimetism.

The **interplay between these two registers** makes possible good decisions, those which permit success, the survival of the individual (A.& H. Damasio).

On the **sexual-tribal register**, unconscious mechanisms launched by the steroid hormone put the human Primate to work for the survival of the species.

The **three registers** are put on a triangle which is the simplex of the system build by the registers, each summit corresponding to the expression of a unique register (that never happens). A point inside this triangle corresponds to a particular repartition of the existential play by an individual or a group.

II. THE SIMPLEX OF THE THREE REGISTERS...

...IN THE TRIBAL WORLD ...IN THE DETRIBALISED WORLD

(schema manquant)

The **tribal, "primitive" organization** is characterized by the necessity to assure the survival of the individuals and of the species. To eat, to drink, to sleep, to attack and run, to resist cold and rain : **the viscerosomatic register** (in 1) governs the situation. On the **cognitive-operative register** (in 2) some skilful males are able to reproduce the artefacts of tradition necessary for the survey. From the imaginary level come the distinctive features of cultural behaviour (ornaments, ivory statuettes for instance).

A horizontal line (at 3) separates, for clarity, the **sexual component** (under the line) from the tribal one, but the two components are absolutely bound. The young women of the tribe, unbearable seducers, are in a submissive situation. The current Islamic fundamentalists' show is a good example. For the young males, the sexual gets obliterated by the **tribal**. The totems, the taboos, the painting and the mutilations of the

body, the initiation, make the « groupal illusion » a decisive reality.

The **world of modern developed countries** is not a world of need and survival any more, but a world of exchange and desire. The young woman takes care of her sex-appeal and, thanks to contraception, chooses **her** males and the moment of her pregnancies.

On the cognitive-operative register which was stable, traditional, it is the planetary explosion of knowledge, symbolized (in 2) by a computer, the utilisation of symbols and the three key personages : an expert, a competitor and a consumer (or a referee). A bag of money – the general equivalent of desire – makes possible exchanges... and risks.

III. SEXUAL-TRIBAL REGISTER AND TRIBAL WORLD.

The steroid hormones, the Evolutionary Stable Strategies of sociobiologists and ethologists, and the modelling of the psychanalysts.

Since the scandal of *The Origin of the Species* (Darwin, 24th nov. 1859) the relationship of Homo with the other Primates

has become trivial.

With a Nobel prize to Konrad Lorenz in 1973, it is the end of the terrorist behaviourism which considers Man as the product of experience and conditioning. With the ethologists it is possible to admit the role of **instincts**. The **sexual steroid hormones** launch, at the moment of puberty, the sexual-tribal register with the motivations programmed in the axial neurosystem (especially the diencephalon).

Edward O. Wilson with *Sociobiology*, his book of 1975, looks intolerable to many when he admits the biological basis of social behaviours in animals and men – inscribed in the genom. Maynard-Smith correlates the ritualisation of contests, the stability of the hierarchies in certain herds of animals with evolutive pressure (Evolutionary Stable Strategies).

The young Freud appears scandalous when he insists on the **unique** and essential role of sexuality, of desire and pleasure in human life. After his clash with Jung (who adds a “collective unconscious”), *Jenseits des Lustprinzips* (1920), *Das Unbehagen in der Kultur* (1930) demonstrate that the old Freud attaches importance to the group.

Didier Anzieu is very convincing when he publishes, in 1971 – alas ! in french – *Le groupe et l'inconscient*¹, developing the concept of the “**groupal illusion**” based on the careful observation of groups of psychotherapy à la Moreno. Anzieu describes the analogies between the dream and the group which is the place of fulfilment for desires and threats. The couple sexual relations forbidden, the group is where the other part of the ESS is carried out. « Together we are OK, we are a good group, we have a good leader who loves at the same level every brother of the group... ». Anzieu has observed three unavoidable particularities: an egalitarian utopia, the idea that the encounters were not by chance and the designation of a bouc émissaire.

Eux très laids ! Nous les plus beaux ! Translated from an amerindian language directly in French, for the use of the local chauvinists. Since William James self-esteem, considered as success/prentension, depends in reality on the group which fixes each term of the equation. The submission to the group is evident in famous experiments : – Ash : a normal man finds what the manipulating group says to have found and not his eyes. – Milgram : a normal man, in the role of an “agent” agrees to inflict tortures (happily faked) to follow an

experimental protocol lead by authorities.

It is perhaps necessary to admit that the evolution screens, in human Primates, not only strong muscles, not at all cognitive-operative intelligence, but **machiavellian intelligence**, the one which makes the winner in group interactions. Brain is an instrument for winning (with words !) against those whom Herbert A . Simon, in 1990, considered as good examples of "human docility and bounded rationality". When these adepts of "the voluntary slavery" – according to La Boétie (1548 !) – meet some machiavellian, charismatic, paranoiac Führer or Iman, the worst is probable for neighbours and non conformists.

Christ crucified and the screaming crowd : "**they** do not know what **they**'re doing".

¹ The group and the unconscious by Didier Anzieu (Currently unavailable)

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IV. COGNITIVE-OPERATIVE REGISTER AND DETRIBALISATION.

The stability of play on the **sexual-tribal register** of the human primate is perfect. Every attempt to change it with words is a failure. The words of Jesus Christ, the great detribalisateur, in the Gospels, gave rise to new religions for new priests, but did not change anything in the behaviours of the tribes, kingdoms, empires around the Mediterranean. And Jesus was tortured and executed in a consensus around the values of the time.

The **revolution of the last three centuries on the**

cognitive-operative register brings the destabilisation of the tribal world in which Modern men have been living since 40.000 years. It is the scientific and technical revolution, led, at the beginning, by a **few champions**, which, on **the cognitive-operative register**, brought hope of seeing the end of the 'tribal horror'. Galileo is the founder of modern science.

Reproducible observations, measures, permit access to « truths » which remain "infirmable", eventually, by new work. That is unbearable to those who defend the true eternal values. He is condemned by the religious hierarchy in 1633. **Die Aufklärung, les Lumières, the Enlightenment**, is not only the submission to the words of reason, far away from the recitation of sacred texts, and manipulated with skill in the FMLodges. On the trail of Galileo, Desaguliers, the venerable of the Grand Lodge of London in 1719 is also a perfect scientific researcher, assistant of Newton. Through him, reason and experimental science are perfectly tied, and compatible with his Christian faith.

In 1769 James Watt owns the patents of the steam engine with which begins **the industrial revolution and the liberal economic word**. The difference of creation and distribution of wealth will be enormous between populations who adopt

liberalism, and the tribal world, non economic, where slavery produces meagre wealth distributed in hierarchy, and most of the sweat was used for wars or buildings of prestige (temples, pyramids...). And, with the manipulation of **his** money Homo, if not an addicted gambler, finds a new access to rationality.

The Virginia Declaration of Rights (12th June 1776) is the political milestone of detribalisation. In a country where people are from different origins, different religions, with no hereditary hierarchies, it is the simple and fabulous recognition of the individual. ... "That all men are by nature equally free and independent, and have certain inherent rights (...) namely the enjoyment of life and liberty, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety".

When this **transatlantic triad** is completed, at the end of the XXth century, by the diffusion of **contraception**, irresistible after the invention of the pill (1963 thanks to Djerassi, Pincus, North Americans as Margaret Sanger, Katharine Mc Cormick and the thousands of young women who gave impetus to this decisive achievement), **the reign of the males at their stable level in the tribal homosexual order is over.**

France encounters terrible difficulties in accepting detribalisation .

The kingdom of the last three Louis still is a perfect traditional tribe (with gunpowder). Turgot, Lavoisier, Diderot and his Encyclopedia, Voltaire and the « Lettres Anglaises » give hope of beginning of detribalisation.

With the Revolution and Napoléon and the invention of jacobino-fascism, France barter her aristocrats and her bishops for apparatchiki and intellectuals, non-operative exploiters of some more or less impressive diploma, who cook marvellous speeches and bloody defeats.

After 1870 and Sedan, Ferry favours the diffusion of knowledge and permits the development of free market and wealth, but encumbers his country a little more with the burden of colonies. With the end of the slaughters of tribal European wars, independent European currency and market economy, the French apparatchiki and intellectuals can't believe, when the Wall falls, on 9th November 1989, that detribalisation is **a fact**.

V. A PARADISE LOST FOR THE MALES OF THE HIERARCHIES, A DIFFICULT WORLD FOR OPERATIVES

OF GOODWILL.

IN THE TRIBAL WORLD

IN THE DETRIBALIZED WORLD

Self esteem distributed by the good group

Self esteem bound to objective performances

Importance and privilege of birth

Motivation and training

Protection of hierarchs and apparatchiki

Training, tests and talents of operatives.

Massive transference on the leader. Credulity.

Specific blindness. Univocal propaganda
with an irresistible groupal illusion.

Suspicion towards charismatic leaders and proclamations.

Assistance and routine.

Risks and voluntary — paid — insurance.

Great tribal festivity and pride at belonging to the good group.

Solitude. Weaning of the joys of the 'narcissisme d'appartenance. Necessary humility of the operative.

The tribe: the enthusiastically accepted war.

The team : the anxiously accepted competition.

Women submitted, often locked up, at least in their clothes...

Free women seduce, choose, reject, quit...

VI.THE NOBLE HUMAN VALUES SECRETED BY THE HUMAN MIND OR THE ALIBIS OF FARNIENTE SPECIALISTS ?

The tribal way.

Totems and taboos may be considered as reifying the ESS of groups of human primates. They permit the avoidance of incest, stabilise the hierarchy and the solidity of the group, and with the language which closes the tribe, take away enemies.

Putting aside the situation where leadership is hereditary, the summits of the hierarchy are not open to men of particular muscular strength or possessing good cognitive-operative performances. Evolution screens the machiavellian intelligence which gives power on others, those who show their "human docility and bound rationality" (H.A. Simon). Manipulating the archetypic slogan "Eux très laids, nous les plus beaux !" the worst is coming. The ferocity of the Indians, in the Plains, in Mexico, in Amazonia, the Gardens of War in New Guinea, the Hutus and the Tutsis in Central Africa... is thrilling. Adolf Hitler with the Jews, Josef Stalin with the koulaks, Mao and the Cultural Revolution are also perfect guardians of the tribal tradition.

In the modern world the perverse successes of **sects**, the fascism of **fashion** (hair, beards, shoes, piercings...) demonstrate the absolute power of groupal (tribal) illusion.

New champions of machiavellian intelligence are able to find in their head, or the head of a founder, the words which gives them the possibility to live without touching to anything real. They have invented alibis to their idleness.

The man of religion is, by tradition, supported by others. His actions with groups may be as deadly as those of a great warrior (cf. the Inquisition, Calvin in Geneva, the Imans manipulating their kamikazes).

The philosopher. Socrates with his magnificent (platonician !) talks touches the wines, the foods and the bodies of aristocrats. His epigones, at the time of the Renaissance, enjoy the benefits of being clerics without submission to the Church. Thanks to the Germanic example they become civil servants and teach (what ?) and write. But (Dewey) the forms of the **rational universe of experience is the precondition of rational discourse**. In France alter the flood of Sartre, Foucault, Bourdieu... the show is over with Heidegger and his Abbau, and Derrida champion of the "deconstruction" of every philosophie system.

The ideologue is a variety of philosopher engaged in politics, to promote justice and equality. A study of the life of Marx, the knowledge of the new world behind the iron curtain after the fall of the Wall have made this litterature obsolete.

Philosophers and ideologues find their refuge in **ethics**. They try to forget that, in the word itself, there is a strong relation between the customs of one group (ethikos in greek = mores in

latin) and ethics. "Truth on this side of the Pyrenees, error beyond" (Pascal). And a multigroupal consensus is not easy to obtain. Ethical decisions taken for apparently good reasons may bring perverses effects. It is difficult to find a solution to an ethical problem without taking into consideration conflicts of interest (which are not always material)

Very far away from the science of ecology, the **ecologist** bigots, crushed by the desinformation on a Nature which does not exist – at least as they see it – are drowned in the culture of complaint and the precaution principle which considers procrastination as a mean of decision.

There is no defence of noble causes but of cosy carreers.

VII. AESTHETICS

Le beau "has its roots in sexual excitement and designs anything which excites sexually" (Freud). The beautiful chinese woman is considered beautiful by the young European athletes and vice versa.

The aesthetic of flowers and young mammals is evidence.

The Aurignacian technologies, for tens of thousands years, the performances of Primitives during past centuries, prove that the "Modern Man" (Cro-Magnon) was **always an artist** able to pass from the imaginary to a built artefact which others consider with pleasure, even admiration.

Many of the artefacts found in archaeological digging, and the jewels and bodypaintings of the Primitives of the past centuries are made for the adornment of the admired body.

Another correlation of the art of the Primitives, is with power (ritual jewels for instance), gods and death (totems, masks). The artist is prisoner in his tribe.

With the Renaissance a strong liaison is established between art and the hierarchs, who show their power in tying « their » artists to their exclusive service – to assure their prestige.

Bonaparte, during the war in Italy (1800), ushers in a time of razzias of pictures and statues concealed in the private collections of the princes and popes – to be at the disposal of the multitude of voyeurs in « Museums » – the cemeteries of culture.

At the end of XIXth century rich people and gallery owners

make art a business.

With detribalisation and collectors it is a new game, all the world over, with the same purveyors: good players with their imagination... and their hands.

No relation between art and "le beau" : Egon Schiele and his nudes ; Picasso and his fascination by ugliness (Les Demoiselles d'Avignon) ; Bacon body-snatcher...

The cultural exception : a french farce. Art is what the collectors buy : cf. Marcel Duchamp and his "Ready Made". The humoristic problem of forgeries and the placebo effect.

Art is not a serious matter, but fun for the players, the competing collectors in search of the « mêmes » ...and the voyeurs roused by advertising campaign.

VIII. DETRIBALISATION BRINGS A PAINFUL UPDATE OF HUMAN VALUES.

Tribal values, on the sexual-tribal register, in direct correlation with the ESS of certain mammals, but `corrected' by the competition of machiavellian male brains are, of course,

still real. But "Treue ist unsere Ehre", "Right or wrong my country", are obsolete. They may be considered as rough expressions of the "narcissisme d'appartenance" manipulated by some charismatic, machiavellian leader.

It is really difficult to accept **the world of platonician ideas** reserved to an elite of thinkers which is able to attain this level. "The values are just the masks and the alibis of the interests of the men of power" (Manuel de Dieguez). Of course the activists of religions, philosophies, ideologies, the bigots of ethic and ecology have the freedom to talk as they wish, and the politicians can use their verbal productions. To defend the freedom bound to democracy, it is necessary to admit that this democratic freedom is essentially tied to the destabilisation of the elected hierachs by a Cincinnatus law and a non-proportional ballot. A citizens'debate (un débat-citoyen) is always wasted time.

Among **the trivial negative values** do not kill ! do not infringe the liberty of others : vices are not crimes ! do not cheat ! the last one plays a particular role on the cognitive-operative register, where the detribalised world is born. «The only purpose, the supreme value, the "souverain bien" of the ethic of

knowledge, is not the happiness of man, nor his material power or his comfort or the Socratic “gnôthi seauton”, it is just the objective knowledge itself» (Jacques Monod 1967).

With Ayn Rand, it can be said that **the values of the detribalised Primate are three**: 1. Rationality, coherence between rationality and reality. 2. Intentionality, which gives its efficiency to competence. 3. Denying being a sacrificial animal and of the autodestructive pulsions.

Weaned of the sweet joys distributed by the manipulators of traditional “values” it is a difficult moment for the average male at the point of detribalisation. But, with some luck, it is possible to avoid the exploiters of the “narcissisme d’appartenance”, the hustlers who sell the traditional and deadly groupal illusions. Reconciled with operative life, as modest as it is, you are able to live with curiosity and pleasure an operative part (surgeon, pastry-cook, musician, pilot, writer, technician, teacher...) and, in not uneasy obedience to fundamentally human values, essentially negatives, ready to enjoy with the other **one**, away from groups and crowds, away from “logical” and chemical drugs, the celebration of miraculous simple daily life.

These topics are developed in :

JACK BAILLET, JEAN-PAUL DEMAREZ, ERIK NORTIER.

De retour de Babel : Une histoire biosophique de l'humanité

1 volume de 624 pages. Edition de boeck université-estem.
Paris 2004.

*BACK FROM BABEL. A story of the detribalisation and of its consequences is used to form a guide, a baedeker for the existential journey in detribalised country.



[De retour de Babel](#)

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