The Smith of the Gods

22 - « A workable solution for outwitting the false semblance of speech passes through the understanding and the assimilation of the mechanism of articulation between the internal and the external form of language, which guides our processes of individuation. »

220- What, then, of our true " freedom " seen in this way? One must remain optimistic, for it is there before us, appearing when it is needed. Do you know that at the time of the emergence of consciousness, by the grace of the Noun, there appeared the three fairies of the dimension of the Sublime: the fairy " Determined ", of a rectilinear, flawless beauty despite her gaze lost in the distance, the fairy " Chance ", of a mischievous and wild beauty who, despite the promises whispered in the ears of all the damned of the universe, is still seeking herself in the limbo of desire, and above all the fairy " Relative ", of a beauty as inspiring as it is subtle, precious, fragile but mutagenic, all three pregnant with the cherished child, " Freedom! ". With such a genealogy, I think we should be reassured. Get it firmly into your head that " Freedom " is something that belongs to us as our own but which, at the same time, escapes us and remains forever faithful to us. From then on there is only the path of individuation. It is a principle of different relations and of relations of relations. The relation of oneself with oneself in relation to the world and to itself. Retracing, through the writings of Nicolas Zavialoff, the thought of Gustave Speth, we can guess, in his analysis of the biological entrails of the individual, the secrets of the articulation between the internal form and the external form of natural language, which gives direction to what we say and becomes the motor of social bonds, vectors of emancipation. For that, one must start again from the social molecule. Being the couple, it is a fact that there is a spontaneous appearance of a synchronization between two individuals, two living beings (in psychology, it is defined by the term of a process of " equilibration "), though with a possible ascendancy of one over the other, more or less marked (obeying the principles of Von Neumann's game theory).

221- Bonds are tied in real time between perceptions and actions during interpersonal coordinations: " the bodies beat in rhythm to the unison of the metal ", like the four-handed play of the smith " Hephaestus " and of his hammerer " Brontes ". But in man it is often a surface relation, called " Synchronization ", due to mirror neurons, and which allows us to swing on a dance floor. It is this synchronization that we find particularly marked in the more or less coherent displacement of a flight of birds, a school of fish, a herd of wild animals, where perception and action are closely linked in cycles that constitute the primary function of the nervous system and are indispensable to the survival of organisms, groups, species. This is the group effect; every group has a relation to all the others of the same species and of a different species via social organization and particularly its internal form. The internal form can be understood as the phylogenic and then anthropogenic tree of the species considered in their diachronic dimensions (culturally, we call this tradition). These are all the subsumed

constituents of the physiological, bodily reality and of the manipulatory capacities of all human and non-human animals constituted over time in the struggle for survival, plus all the mimisms oriented by hedonism, like the skill of a guitarist reproducing with his fingers the concert of the stars.

222- The notion of internal form is conceived as a " consciousness that belongs to no one ", but to which every individual is linked; this form is an objectification of bodily movements that can be qualified as active perception, and which is intrinsic to adaptive behaviours and to linguistic behaviours. The internal form is actualized in every speaking subject in buccal gestures, thereby generating individual linguistic productions, bearing witness to phenomena of subjectivity confronted with other, more or less conventional phenomena of subjectivity. The notion of the diversity of individual languages and then of tongues, which results from it, is linked to the process of the generation of variability, of subjectivity. The individual or collective subject, as an element of this diversity, is, in its own way, an agent of evolution; it belongs to a material and concrete reality which constitutes itself whatever happens and strongly resembles a " diagrammatic " of Charles Fourier. This linguistic consciousness forming the system of signs produced by the semantic field is a linguistic consciousness that expresses itself through each of us by a mechanism of " generation of variability " developing into external form figuring the prosodic personality of individuals, constituting the synchronic dimension of the expressive reality of this living nature. The cultural sphere is precisely this field of possibles, coming into play in this notion of " generation of variability "; this notion is linked to this idea of internal form and it allows us to approach a certain number of questions in the fields of linguistics (Noam Chomsky), of philosophy (Edgar Morin), of psychology (Francisco Varela) and of cognitive science (Christine Hardy), in its relation of formal logic to active imagination, from the paralogism of intellection to emotion, from the role of subjectivity in the edification of objectivity, from the notion of hominization of thought faced with the foundation of animal language. According to Gustave Speth, language is a detached reality linked to this real, to nature, but understood and realized through active perception, that is to say cognitive processes corresponding to the cerebral processing of information in the course of behavioural situations of social and historical adaptation, following phenomena of natural selection: it is a particular creation of life and by life.

223- In the domain of Indo-European tongues compared with other tongues, four categories of words answer to this internal form through an imitative mimetic formation:

1- those which reproduce the sound physiological processes by means of the mouth and the nose, or the idea of " spitting ", as well as affective exclamations.

2- those which imitate natural phenomena and are imitated by noise and vibration, rolling, resonance.

3- those which are imitated vocal gestures in relation to the idea of " licking ".

4- those of the babbling of children like “ maman ” or in the expression “ Mammalary politics ”. Speth does not rely only on the differences of meaning made by subjects interpreting, within systems actualized by the combination of segments of determined semantic components.

224- The sign, for him, is relational in nature, but is not founded on resemblance or dissemblance, on the contiguity or the arbitrariness of words inside semiotic types, but also in a play of codeterminations of elements which would belong either to a pre-established conceptualist logic as for Pierre Abélard, or to a logic determined by oppositional semic traits, or again to a nominalist logic which refutes any real existence of universals by giving priority to the existence of the particular. Admittedly, one can analyse a tongue into structures and sub-structures of elementary units, find invariants in it as an organizational force of discourse that can be selected symbolically, culturally, hegemonically by an economic or environmental constraint, but in reality, it is phenomena of transition that must be taken into consideration, the evolution of the accumulation of knowledge and hence of the very tongue, and which can be described because these phenomena, at a given moment and in a given place, dominate and can be the object of statistical approaches. They constitute one of the motors of History just as much as Violence and the Sacred. In the physical world as in the media world, elementary units are subject to Brownian motion (not excluding lightning graspings), but at the macroscopic level, these systems can be described “ by deterministic laws thanks to the considerable number of particles they contain. The law of large numbers makes variability negligible and makes the system deterministic, although the underlying laws are probabilistic ”, “ biological molecules are indeed subject to Brownian motion and gene expression is a probabilistic phenomenon ”, their expression at the level of the “ phenotype ” and of the acquired character is indeed deterministic. These processes operate as the internal form of language: this form is, in reality, itself objectified from the use that speaking subjects make of words in situations of life and survival; it is a kind of ground subsuming all language which, in return, actualizes it in new situations; this linguistic consciousness is not limited to verbal language; it involves non-verbal means, including those used by non-human animals.

225- These physiological dimensions already bring out the relation between culture and nature, the taking into account of a cultural semiotics, that of signs, linked to the materiality of historical space and time in its intensive-extensive articulation. The feelings of the socialized body and those of the biological body are coextensive with one another; they are so much so that it is fitting to suppose, in every linguistic behaviour, that to every intellectual (intellective) perception corresponds a natural (emotional, evaluative) dimension, both of united social and biological signifiance. There is not, through lived experiences, on one side the manifestation of a pure field of logic reflecting the laws of the objective world or those of reason and, on the other, the pure field of sensations and impulses bending the laws of subjectivity, but the constitution of a concrete reality at once physiological and detached, as can be the relation of the psyche with regard to its soma. Thus, the notions of nature and culture must be considered in an evolutionist approach. If we take into consideration the fact

that human behaviours in their development, retained by natural selection, do not refer to the idea of the sole determinism of intellection, leaving aside the process of evaluation that the sensitivity of the human body assumes, the two are in fact in a simultaneous relation. Thus, certain species are almost, on the internal plane, “ objectified ” (domain of mimism) and external “ behavioural ” (domain of mimicry) in a nearly identical way. There is a share of anatomical, physiological constraints, functionally similar. In matters of generic mechanisms such as sociality or displacement, genes intervene in the processing of information by determined cerebral structures and are able to produce substances potentially indispensable to these behaviours, if they are called upon, actualized in a given biological or social environment. But the latter, as a system of resonance or imitation, rejects uniformity. This mechanism increases particularly in man thanks to the collective, historical and then autobiographical semantic memory, revealing through a generation of variability: subjectivity and individuality. They are the guarantors, up to a certain limit, of diversity and hence of adaptability. For objectivity must be operative and not be identified with constant external forms, especially when these are valorized in ideological symbolizations. One speaks of variability of the forms of subjective expression, in “ the operative sensitivity ”, “ the performative prosody ”, “ the functional attitude ”, “ the conception of space-time processes ”. This variability can combine to form what constitutes social praxis. In other words, the athanor of social and democratic experimentations.