# The Smith of the Gods

## 42 - « What Is Left to Us? Language, the « Linguistics of Chaos »! »

**420**- Language conditions us, and our conditioning in turn produces language. No thought without icons and indices, but no thought made exclusively of icons. Ideal communication could be inspired by this principle: no authentic communication without feelings and without an existential awareness of the ego/non-ego principle, but likewise no authentic communication made of pure feelings or actions without a certain requirement of reflexivity. The mental image is like a relatively independent sub-set within the living subject; at its birth, the image is a bundle of motor tendencies, a long-term anticipation of the experience of the object; in the course of the interaction between the organism and the environment, it becomes a system for receiving incoming signals and allows the perceptivo-motor activity to be exercised in a progressive mode. Finally, when the subject is again separated from the object, the image, enriched by cognitive contributions and integrating the affective-emotive resonance of the experience, becomes a symbol. From the universe of inwardly organized symbols, tending toward saturation, invention can spring forth, which is the bringing into play of a more powerful dimensional system, able to integrate more complete images according to the mode of synergistic compatibility. After invention, the fourth phase of the becoming of images, the cycle begins again, through a new anticipation of the encounter with the object, which may be its production. According to this theory of the cycle of the image, reproductive imagination and invention are neither separate realities nor opposed terms, but successive phases of a single process of genesis, comparable in its unfolding to the other processes of genesis that the living world presents to us (phylogenesis, ontogenesis, emergence processes). According to the opinion of each assertor, believing in what one says is not a sufficient guarantee for communication to be established. Admittedly, subjects have a certain awareness of the meaning of their beliefs and remarks, and perhaps have even attributed meaning to them on the plane of their personal history: they have shown themselves curious to understand their own opinions and behaviors. But that does not imply that they took an interest in others besides themselves. Every real act of communication, interindividual or mass, must include this dimension of curiosity and empathy for the interpreter (singular or collective), and this physical and intellectual investment in the elaboration of the final interpretant, which has enough force to identify the recourse to a habit judged good, or on the contrary to impose as necessary a change in the previous habit. We thus come to the opposition between « Lingua Tertii Imperii », symbol of the fantasized Kingdom of Tullé in « Mein Kampf », of the derailing of the Atrides, of the manipulation of the notions of truth, of good and evil, of the institution of authoritarian thought, which is axiomatic in nature (without discussion), against « Lingua Cosmica », the language of the nomads, which expresses itself in a theoretic manner since it problematizes and suggests. Thus, we lack the words of anger, the words of love and the words of the beyond, sufficient and sufficiently expressed for genuine communication. We need, moreover, mastery of Semiotics, of Deixis, of « Nonviolent Communication » and of the adjoining Gesturalities, in order to constitute the lineaments of this Lingua Cosmica, also called « AO », an antidote to the confinement and corruption of authoritarian thought. Put otherwise, the cosmic language

is stronger and more intense than the language of empire.

**421-** In this spirit, the fantasy series of the same name by Brit Marling and Zal Batmanglij, « The OA », relates the adventure of a group of world-drifters using, through a collectively interpreted accord in the subtle ether of the real, a combined dance of multi-semic movements of their bodies, their attitudes, their guttural chants, their minds harmonized in a key place and moment. This meant that the death of one of them corresponded to their rebirth in another key place and moment, in that same spirit and same consciousness, drawing them into a cosmic drift of multiple Universes in pursuit of a love whose meeting is forever postponed. The cosmic paradigm, which appeared long before the first Sputnik was launched in 1957, comprising an astronomical, mythological, literary, scientific and science-fictional component, but also a linguistic one that fed the samizdats of the Soviet world, constituted nonetheless the basis of « The language » of the cosmos. This ensemble was broadened in Russia to include a political component, the Revolution being perceived as a phenomenon of cosmic order. This paradigm manifested itself in the creation of the first « Lingua Cosmica »: the AO language, created by V. Gordin in 1920 as a language of international communication, on strictly apriorist bases. In 1927, this language was presented at the exhibition of interplanetary travel as a language of cosmic communication. The ideological foundation of the AO language was a particular branch of anarchism, its material forms being linked to the same sources as those of futurist poetry, of anarchist Ontology or of poetic terrorism. At present, the lingua cosmica links the famous SETI projects with the recent METI; the point is thus to found a language on supposedly universal principles, in this case logic and its operators: conjunction (« and »), disjunction (« or »), implication, negation, iteration, etc. According to Noam Chomsky, natural language possesses logical foundations answering to the requirements of Mendeleïev's table present throughout the Universe (that is, of the vital emergence of the elements). Everything producing its opposite, and the negative being the underlying of the positive, a remark is called for on the logical or illogical character of natural languages. Formal logic implements operators such as negation, variables such as « x » and « y » in the formula « x-y », and predicates such as « f » in « f(x) – y ». Natural languages seem to possess equivalents: the negation « ne … pas » resembles logical negation, while a verb with a subject seems to function as a predicate applied to a variable. Connections between logic and natural language have therefore been made and continue to be explored, notably in propositional logic. But in both cases, the former absolutely cannot be reduced to the latter: if there are indeed similarities, the functioning is not identical. To convince ourselves, let us take the example of the implication « if it rains then the road is wet ». Its linguistic negation is often stated as « if it does not rain then the road is not wet », whereas its logical negation is « it rains and the road is not wet », which has strictly nothing to do with it, and brings an additional opening to expression. These are systems of signs. The linguist Frédéric Landragin gives us an example of the first case of a synthetic language. It is « Láadan », constructed in 1982 by Suzette Haden Elgin for her novel Native Tongue. The aim of this language is clearly feminist and consists in giving account, in an artificial language, of women's lived experience, their universe, and non-chauvinist thoughts. The novel stages female characters who develop their own secret language, in a world where women have been stripped of their civil rights. This language will serve them to communicate with aliens. It is an agglutinative language with tones. It comprises 36 personal

pronouns in order to translate different types of social and affective relations between speakers. The author published all her resources in a book entitled « A First Dictionary and Grammar of Láadan », and also wrote works on verbal self-defense, thereby confirming the militant origin of Láadan. « There are philologists who concoct an elaborate, unique language for convergence; the roots, the inflections, even the gestures, so people will learn it and speak it. A language that will let us express things we do not know how to express today, to see things we do not yet see, to see ourselves and others in a way that unites us and widens all the possibilities. »

**422-** Charles Sanders Peirce, initiator of Semiology, devised, besides a method for writing up scientific inquiry, a good many theoretical propositions, more or less developed, in fields as varied as logic or semiotics, philosophy, geodesy, mathematics. If we believe Philippe Breton, the modern conception of communication was born on Peircean semiotic bases, one could say, in 1942. Researchers from backgrounds as diverse as cardiology, neuro-physiology, telephone engineering, electronics, mathematics and anthropology (represented by G. Bateson) then placed at the center of their discussions a proposition of Norbert Wiener, with which the point was to focus the nascent theorization of communication on regulation, control and command, not in order to favor the establishment of an authoritarian regime, but quite on the contrary with a view to creating guard-rails against totalitarianisms. As the years passed, it would be non-scientific social actors who would apply the notion of communication to political and social analysis and action. The idea aimed at was that of the self-management of small communities in which a new conception of man and of the nature of the social bond, founded on fraternity, would be developed. Indeed, the barbarity of Nazi ideology had rekindled a utopian ideal of the 19th century, which is perhaps resurfacing in the associative sphere at the start of the 21st century, after the insistence of narcissistic perversion. The ideal of a social change that would be founded neither on social exclusion nor on the strengthening of the State seems necessary and difficult. Homo communicans in our 21st century, according to Wiener, was no longer the center of the universe of the Enlightenment period, from which everything departs and toward which everything converges. He had become a being without interiority, without a body of his own, living in a society without secrets, fully turned toward itself, a man living only by information and exchange, in a society made transparent by the new machines for communicating. By refusing to consider man as an isolated individual, Wiener thus founded a new anthropology, itself founded on the equality between men, partners endowed with the same weight of complexity, thanks to their capacity for rational thought. Convinced moreover that artificial reasoning, the ancestor of computing, would quickly surpass the mental performance of humans, Wiener was already launching the concept of artificial intelligence from 1945. Intelligent machines were to be allowed to become our partners in communication, and thus be attributed full responsibilities in matters of control and decision-making, so as to allow society to increase its self-control thanks to an information network covering the planet. This program bore traces of the anarchist heritage, but of a rational anarchism. That seems a fine Utopia. Human language is a complex system of signs representing all possible linguistic systems of signs covering the whole planet, in such a way that in the framework of a fourth-kind contact, to any alien language would correspond, at least somewhere on Earth, a basis of a language system approaching it. The complexity of

our Indo-European-rooted language lies in its double-articulation nature, which makes it a so-called flexible language, representing a good propaedeutic to full communication. It allows us every twist and turn through its six particular functions: the inciting or conative and performative function (« Do it! »), the referential (« see that sky »), the expressive (« phew! »), the phatic (« is he plugged in? », « Hey! are you in the game? »), the poetic (« Ethics and tic »), the metalinguistic (« when we say that, is that really what it is? »), plus possibilities of denotations and connotations, its capacity to articulate with any system of signs and to transpose them into any scriptural system, whence comes our technological power. Thus it possesses its toolbox that allows us to construct a pacific and progressive dialectic.

**423-** The Lexicon: The extent of the lexicon partakes of the resolution of the world as it partakes of the resolution of language. In the ocean of forms and formulas that a word or an expression can take, one quickly notices that the word is not the sole element of the lexicon. The lexicon is also made up of acronyms, abbreviations, ready-made expressions and composed metaphorical images. Recourse to the lexicon is indispensable, and it is through its mastery that we improve our resolution of the world. The French language comprises some 50,000 words for the sphere of everyday speech, but we use only 1500 to 3000 of them in our daily lives. We could say that the words we keep in our dictionaries serve above all writers and poets. Words have weight and commit us; we attribute names to the things of our existence, we give our pets an affectionate name and reject the others with the qualifier of prey, in order to hunt them. Remember, in the « Lingua Tertii Imperii », V. Klemperer wrote down, at the beginning of the Nazis' accession to power, everything that pertains to words: the Germanization of place names, given names bestowed or imposed on children (names supposedly Germanic or supposedly Jewish as the case might be). That is the first criterion of the authoritarian mind, the opposite of the « Lingua Cosmica », which finds and combines nuances in the words applied to things and to the expressions of life, doing so subtly, pertinently and without caricature.

Phonetics: Human languages characterize, worldwide, 920 distinctive phonemes, produced by articulations of the vocal system, whether by obstruction, friction, contacts of the tongue or movements of the lips, such as click languages or whistled languages. It is phonetics that determines the accentuations in the structure of words and expressions. Speaking distinctly requires an effort in the handling of the tongue, the lips and the palate; we encounter it when we must make an effort to acquire a new language or to communicate with a foreigner in an exchange of elements of language. Good pronunciation is an act of politeness toward others. The LTI, on the other hand, euphemizes the language and its intonations, invents few words, changes their meaning, turns them around; they are borrowed formulas, and yet everything is new and belongs forever to the LTI.

Prosody: Prosody organizes pauses in the discourse to let the hands speak, to choose the formulation to be used next, or to let the angels pass by. It is also the way of interpreting the melody of the sentence. It constitutes the accents and the particularisms. It includes intonation, which makes it possible to render the gradations: interrogation, assertion, affirmation. It is the reflection of the principle of the generation of variability, eminent in the human being, in the mechanisms of evolution.

Morphology: The morpheme is the smallest meaningful element of a word, but it is also the

one that allows the flexibility of the language. Through a permanent play on the language, these morphemes attempt openings. « The grammar of Newspeak contained two essential particularities. The first was an almost complete interchangeability of the different parts of speech. Any word in the language (in principle, this applied even to very abstract words such as « if » or « when ») could be used as a verb, a noun, an adjective or an adverb. » Decidedly, Newspeak, Goebbels's appropriation, mixed numerous morphological aspects of our language! The Sapir-Whorf thesis puts forward the hypothesis that the words the mind expresses in turn condition it. In a universe that knows time travel, the language necessarily reflects the multiple possibilities offered by that technology. One of the major difficulties raised by time travel is not becoming accidentally one's own father or mother. Becoming one's own father or mother normally raises no difficulty, given that the neurotic states specific to each family are communicated across generations. These are difficulties that only a balanced and open-minded family can overcome. Changing the course of history likewise raises no particular problem: the course of history remains immutable because it puts itself back in place like a puzzle. Consider an Uchronia in which the assassination attempt on Adolf Hitler had succeeded, or even in which his existence had been only a horrible fantasy, and a Hector Gliker would have played the role in his place. No, the major difficulty is essentially of a grammatical order, and the principal work on the matter would be the manual of conjugations for the use of the time traveler. It would tell you how to describe an event which, having nearly happened to you in the past, before you avoided it by a jump of two days into the future to escape it, and by the use of the Past Anterior supercomposed of the semi-conditional plagal subjunctive 2nd form: « I have almost been what I should have been, had I not known how to evade it by being what should be ». The morphology of a language evolves ceaselessly with the conceptual advances of its society.

**424-** Syntax: It constitutes the agreements of morphology; it is its internal mechanics, the rules of correct usage of the sentence, the politeness of words. It makes it possible to lift the ambiguities of the sentence when direct object complements multiply, all the more so in a structure of embedded clauses, and allows the order of assertions to be recovered. The LTI does not hesitate to insert insinuations into it, in order to keep its vagueness.

Semantics: The word is polysemic in nature; semantics consists in identifying the minimal semantic features. The semantic field of a word is the set of meanings taken by one and the same word at a given moment, and it forms a constellation. Thus, from Septh's linguistic awareness, we come to the semantic field and its development. The theory of semantic fields postulates that all systems, living and material, have a level of semantic organization, and thus posits consciousness as a non-local energy, fundamental in the universe. (A brief reminder):

The semantic field is made up of constellations. Constellations of relations to the totality. It forms the very consistency of consciousness, and it is what history has made of it. A constellation possesses a complex structure. It is linked to the representations of the individual, of his language, his psychology and his beliefs. It fixes itself upon an object that signifies it (signifier-signified relation). It issues from a combination of a universal semic consciousness (the white sub-quantum field) and of linguistic awareness, the system of signs linked to its own biotope. A constellation possesses awareness of itself. Constellations

implicate the whole soma of the individual and his memorial entirety, the intimate relation of the psyche with its soma, the capacity of that psyche to escape itself, and finally the spirit of a totality that gathers the individual in. A constellation is constituted of a multitude of relations to the world and to the Self, converging toward archetypal representations corresponding to acts and to sayings in the social universe. It exists only through the links it contains, following upon actions, then upon words, and through the hopes expressed linked to the individual's group of belonging. It constitutes key moments and key places that define us. Meaning being always double and always shifting, constellations have meaning only for a given instant and renew themselves ceaselessly, sometimes experiencing quantum jumps (being in conformity with field mechanics).

The semantic dimension according to Christine Hardy thus comprises the networks of living meanings (as creative energy) that human beings nourish and create. It is in perpetual evolution, reflecting the changing psycho-mental landscape of humanity, for, a living planetary memory and a tension toward the future, it is also modified and energized by each new creation of meaning. We thus come to glimpse the collective consciousness as a gigantic, organized, dynamic and semantic network. The natural organization of the living mind thus shows a very great dynamic flexibility, self-organization, processes of change and evolution, spontaneous connections, inter-influence (contrary to the logical and mechanistic cognitive models). These complex dynamics implement: the interaction and interpretation of the semantic constellations among themselves, the multitude of possible connections in network, innovation, plurality and dissimilarity, the turbulences and underlying patterns, and of course the thresholds of transformation and brutal mutation: bifurcations, propagations, changes of attractor, and the emergence of the « formal catastrophes » described by form and chaos theory. General semantics is a science interested in the content of the message in its entirety. It makes it possible to reconstitute the whole of the logical relations of the syntax, in order to unmask the reversals of meaning that the LTI likes to instrumentalize for its own benefit. Semantics is framed by syntax and pragmatics. Thus, through its mastery, one arrives at the inventive formulation of metaphors, metonymies and synecdoches, which flourish and embellish our utterances, and then at poetic language.

Pragmatics: Pragmatics studies the relations between the use made of language and the situation in which that use occurs. It is made up of a first-level pragmatics, Deixis: knowing how to designate and name things. Of a second-level pragmatics, implication: these are the signs of my acceptance of responsibility in the events of the world. Of a third-level pragmatics, the performative: assertions, orders and questions.

Nonviolent communication (NVC) gathers the three levels of pragmatics; it proceeds from an impulse of the heart coming from our rhythmo-topological core. I express with honesty how I feel, at my own rhythm, without voicing reproaches or criticisms, on my part or on yours, and I listen with empathy to how you feel, without hearing reproaches or criticisms, on my part or on yours.

It is constituted by four actions. First, observation: what I observe, see, hear, recall, imagine without putting evaluations into it, which contributes or does not to my well-being, together with what you observe, see, hear, recall, imagine without putting evaluations into it, which contributes or does not to your well-being. The suspension of judgment of the Stoics. Second,

feelings: how I feel through emotions or sensations rather than through thought, in relation to what I observe, and how you feel through emotions or sensations rather than through thought, in relation to what you observe. Third, needs: what I need or what touches my values, rather than a preference or a precise action that awakens my feelings; it is also what you need or what touches your values, rather than a preference or a precise action that awakens your feelings. I clearly wonder what could embellish or enrich my life, without it being a demand. I receive with empathy what could embellish or enrich your life, without hearing a demand in it. Fourth, the expression of our requests: these are the concrete actions I would like to see realized, and the concrete actions you would like to see realized. Certain ways of communicating cut us off from our natural benevolence. In the world of judgments, our interest bears on who is what (the reflex of essentialization). Our analysis of others is made of the expression of our own needs and feelings. That is the phenomenon of projection. Cataloguing and judging others fosters violence. Comparisons are a form of judgment. Our language prevents us from seeing our personal responsibility clearly. Thus we can replace language implying an absence of choice with language that acknowledges choice. We are dangerous when we are not conscious that we are responsible for our acts, our thoughts and our feelings. It is not in our power to make someone do something. Thinking about who deserves what blocks empathic communication. Alienating communication has, unfortunately, very deep philosophical and political roots. The two parts of NVC are: expressing oneself with sincerity, and receiving the other's word with empathy.

Presence is not being content to act: be there. Empathy is emptying our mind and listening with our whole being. Whatever others say, hear only what they observe, their feelings, their needs, what they ask for.

Listen to what our interlocutors need rather than to what they think of us. Pain is an obstacle to empathy. We need empathy in order to give it. Be empathic rather than reply to an angry person. When we listen to their feelings and needs, we no longer see individuals as monsters. Responding to a refusal with empathy keeps us from taking it badly. To bring a conversation back to life, interrupt empathically. Words that bore the audience also bore the speaker. The speaker would rather be interrupted than have people pretend to listen to him. Let us remember what makes us unique. In fact, NVC could serve above all to develop our benevolence toward ourselves. We use NVC to evaluate ourselves in such a way as to grow, not to hate ourselves.

**425-** Avoid the « I must »! Translate the judgments toward ourselves and our inner demands. Judgments about ourselves, like all judgments, are tragic expressions of our unsatisfied needs. Let us do nothing except in play! In our actions, let us be moved by the desire to contribute to life rather than by fear, guilt, shame or obligation. Translate « I must » into « I choose ». Each time we make a choice, let us be conscious of the need it serves. Let us cultivate awareness of the energy that motivates our actions. « The most dangerous behavior of all consists in doing things because one is supposed to do them », Charles Fourier tells us. Expressing one's anger fully liberates. Do not confuse the cause with the triggering factor. We are never angry because of what others say or do. The confusion between cause and triggering factor maintains guilt. It is our thoughts of reproach and judgment that trigger our anger. Judging others sometimes leads to prophecies that fulfill themselves. The resolution of

conflicts and mediation: it is a connection of heart to heart. The essential thing is to create a connection between people. When people connect heart to heart, the problem often resolves itself. Avoid any word insinuating that one or the other is wrong. Intellectual analysis is often perceived as criticism. Intuitively sense others' needs whatever they say. Learn to hear the other person's needs, whatever the manner in which they express them. Criticism and diagnosis hinder the pacific resolution of conflicts. Speak in the present and in positive action language in order to resolve conflicts. Use action verbs. Action language requires the use of action verbs. The preservation of respect is essential for resolving a conflict successfully. Translate a « no » into an implicit request. Your role calls for trust in the process of nonviolent communication. Remember, it is not about you. The goal is not to bring the parties to do what we want.

When recourse to force is inevitable, in what spirit does one resort to force? The two uses of force are protection and repression. The protective use of force aims only to protect, and not to punish, accuse or condemn. The fear of corporal punishment prevents the child from perceiving the benevolence inherent in the demands of its parents. Unfavorable labels are also punishments, as is the withdrawal of certain privileges. When we fear being punished, we think only of the consequences instead of focusing on our own values. The fear of punishment compromises self-esteem and goodwill. One must ask oneself: « what would I like this person to do? What motivation would I like this person to have for doing it? »

Express one's gratitude. The three components of a thank-you: « here is what you did, here is what I feel, here is the need in me that has been satisfied ». Receive appreciation without a feeling of superiority or false modesty. Beware of the thirst for recognition. We tend to notice more what is wrong than what is right. Take for oneself the theory of justice, or Justice as fairness: First principle, each person has an equal right to the most extensive total scheme of equal basic liberties for all, compatible with a like scheme for all. Second principle, economic and social inequalities must be such that they be: a) to the greatest benefit of the most disadvantaged, within the limits of a just principle of saving, b) attached to functions and positions open to all, in accordance with the principle of fair equality of opportunity.

Stylistics: it is the way one uses the interplay of connotations and denotations in discourse. Connotations: a particular meaning or effect of meaning (of a word, of an utterance) that comes to be added to the ordinary meaning according to the situation or the context.

Denotation: the set of distinctive features that objectively characterize this class; it is what corresponds to its extension, or the set of its generic semes. There is also the question of whether, with rhetoric, we are dealing with an art of persuasion or of eloquence? The art of the Sophists is made of invention, of the art of finding arguments and procedures to convince, of good dispositions in the art of setting out arguments in an ordered and effective manner with a good elocution, of finding words that highlight the arguments with a clear and dynamic diction animating a playful prosody, leaning on a personal mnemotechnics that bears on the logos, the pathos and the ethos all at once. Socrates was the midwife of ourselves, through the self-suggestion of parables and hypotyposes, opening up horizons we had never suspected until then, and that we still had to populate with a poetics of fire, water, air and earth. Stylistics is the right face of a sophistic that has become the property of the LTI. To speak with style is the sign of a free mind, which can in turn proclaim:

« But this time, I come as the victorious Dionysus, who will make of the Earth a day of feasting… » (Nietzsche)