

## About the Analogy Thinking Mode.

There is in human thought made of ideals and logical principles in which come discourse and analogy thought, there is an individual who thinks by inductions and inferences, while being involved in a world of universal thought. logico-classificatory type!

When the anthropologist Philippe Descola in his work: "Beyond Nature and Culture" evokes "the Schemes of Thought" according to his experience and his field of ethnology among the Achuar, thought at work among these first peoples : He can deduce ontological similarities and differences composed of interiorities and physicalities! (Descola, Ph.2005: 174-175).

These, on the one hand, reveal a mode of approach centered on animism, (by lending human qualities to animals, these eponymous emblems of tribal clans) and thus on interiority by metonymy and metaphor as mental representations! (Descola, Ph. 2005: 133).

On the other hand, our author demonstrates a metaphorical vision of the social world based on the attraction - repulsion towards the physicality - ingestion (Descola, Ph. 2005: 172-173) of the elements, that are found in the world of the nature and especially the fauna and flora and other human groups that inhabit it:

- Natural forces ingested especially during cannibalistic meals where one appropriates the vital forces of the foreign warrior and enemy!

Viewpoint of metonymic thought, incidentally: "totemic" or "cannibalic ", more often based on the functioning of the spirit attributed to the first peoples and found in Western countries where it is most often integrated under the influence of logical reasoning !

From a metonymic point of view, by making it very simple, this rhetorical form of speech can be deconstructed according to a *modus operandi*:

Example: the expression "It is strong like a lion", this one demonstrates the case of metonymic figure where the induced effect explains the origin of this one, is deconstructed according to the vision that one has of the mental or physical strength of the person who are portrayed in the image of that of the traditional attributes of the lion made of nobility and courage!

In fact, I incorporate the notion of the metaphor of the religious and mystical narrative into those of the functioning laws of the human spirit which are in

their differential differences, both synchronic and diachronic.

When one places oneself, in a metaphorical perspective, the example I quote of the social fact of the capture of the force and the valor of an enemy warrior, captured, then put to death, and eaten during a ritual meal, forces supposed to transform the "natives" into more "powerful" beings by the physical effects of contagion and promiscuity induced during their absorption in the form of human food.

From the beginning, I will try to explain to the reader the differences in the development of Thought both in the West and among the first peoples. For that, I will refer to the notion of "animism", very "constructed" despite what one can think of it, which inhabits the mentalities of the natives, vision which I quote above in this presentation, particularly developed by Edward Tylor, one of the pioneers of cultural anthropology in the nineteenth century!

Vision also recovered by the modern defenders of the first mentalities that are Philippe Descola, Ann Taylor, Rio Knut, Luiz Costa, Carlos Fausto as well as others like Nathalie Ouellette!

To enter into the subject, I will base myself on the articulation given by Philippe Descola in the chapter "Report to oneself, relation to the other" as well as in the chapter "Schemes of Practice" (Descola, Ph. 2005: 135, 163 and following) from the book I just mentioned:

What is interiority and physicality for the anthropologist who has gone far and wide to study the mental and collective representations of the psychic function of the Real which are very different from ours?

According to the same author: "The universality of reflexive individuation is a necessary but not sufficient condition to feel divided between a plan of interiority and a plan of" physicality "!

Meaning of an internal unit giving expressiveness and coherence to mental activities, more specifically to affects, percepts and the continuous experience of a body occupying a position in space!

I would like to specify that the symbolic frame of the human soul is the mental structure: that is to say, the envelope of our imagination. It is the filling of the signifying structure and it is the mythical thought.

This one in dialectical tension between his way of representing the imaginary worlds of dreams and those of modern life: metonymy and metaphor still being at work ...

These narratives a cultural "patterns" possessing in their substratum an obvious organic basis.

This operates inter-acting with the double of the soul: mental movement demonstrating the simultaneous movement of anthropomorphization of Nature and of the physiomorphization of Culture: in their individual as well as collective experiences of the social actors in these primitive peoples who preoccupy us principally.

For me, they are invariants of the human spirit that we all use every day "more or less" in our activities of daily life.

Thanks in particular to the technique of magnetic resonance of the brain (MRI) where it is known to detect on the virtual images that makes the screen, the metaphorical processes at work in the organic matter of it, especially from some synapses located in specific areas.

(Roepstorff, A. 2008, 2051 - 2052)

Slippage of meaning by inferences, Analogical thought "whose laws of functioning of the Spirit are based on the word expressed most particular by the mythical discourse! This developing nevertheless a logico-classificatory thought!

I come back to Edward Tylor and defend the idea that he has sought to demonstrate a dialectical tension that implicitly implicate the existential praxis between paradigmatic animism in some first peoples and anthropological naturalism in others!

This is the product of the cultural metonymy of the human spirit towards Nature! This vision is thus in opposition to Claude Lévi-Strauss's "physiormorphism" logico-classificatory and to the natural start of the mind in the individual born from a culture that is first towards the modern world.

Added to this is the relativism of the Western viewer who seeks to unravel the tensions between the two perspectives, relativism due to intercultural contacts and the nature of the human being!

According to Jacques Lacan and Philippe Descola, each Instance or determinant always finds a social answer whether it is of the order of the imaginary or the

symbolic. For Claude Lévi-Strauss, the tension of the symbolic thought of each social occurrence is sometimes caught in an "open" symbolic cycle!

It is in their religious, mythical, natural elements in harmony with the social, political and cultural categorization, by considerations and a discourse relative to totemic or animistic organizations, that human societies have been able to envisage their future!

The case of "cannibalism" is another aspect of starting a soothing solution to the dilemma: animism and anthropology of the natural world. "We can thus compare and put into perspective the animism of Tylor still strongly marked by the metaphorical mentality and pseudo-totemism of Claude Levi-Strauss, the latter based on the discontinuity of taxonomic series eponymous"!

(Fausto, C.-2007, 513)

Solutions or mental DIY to solve the two poles of the interaction: by the ingestion and the disappearance of the element (the body of the victim) often a warrior killed during a contact with a rival band, hostile act breaking in the canonical order of the first peoples, close to a certain naturalism culturized!

The other axis, animism, favors the chromatic continuities and juxtaposes them in a symmetry coupled with a system of resemblances tending towards the identity, the totemic, this one establishes also a system of gradual differences towards the continuity, the analogism!

According to Luiz Costa, whom I quote extensively (Costa, L. 2010: 92-93):

"Descola ethnography of Achuars relations with their social environment environment that they impose a continuity between the social and natural domains. As such, Achuar's engagement with the environment is a symmetrical inversion of Levi-Strauss's definition of the logic of totemic classification, in which natural discontinuities are seen to be homologous to social segments".

If the question that guided Descola's ethnography differed from those of Viveiros de Castro, his conclusions nonetheless stress the metonymical qualities of Achuar praxis over the metaphorical divisions of totemic thought.

This refers more fundamentally to the famous "molds" of the human spirit evoked by Claude Lévi-Strauss (ASI, 1958: 225): "these individual myths, can also be reduced to a few simple types, molds where the fluid is lost a multiplicity of cases" in which collective or individual stories, both subconscious and unconscious, will be printed!

Mental DIY, initial logico-classificatory at the origin of the mythical thought, more specifically.

I approve Claude Lévi-Strauss however, who considers that from this initial DIY has developed the scientific approach in the same way as the mythical or religious thought!

For me, from a common denominator made of attempts at combinations and symbolic pairings, scientific thought begins to diverge and develop with experimentation and research from raw materials in process to achieve a form of "objective" truth whose result by proof is the guarantee of its universal truth!

It then leaves logico-classificatory symbolism based on the rhetorical forms of discourse, an inheritance identical to the first peoples and the common sense of the individuals of the industrialized countries to begin its logico-mathematical path which leads it to the realizations of the different domains of the exact sciences!

Analogical thinking among the first peoples is much more present than in the mentalities of the individuals populating the industrial societies or a certain "logicality" of the spirits occupy the front of the social scene, they which live these countries with the advanced technology.

This refers to an evolutionary vision of human societies by the fact that they appear to be at least as relevant in many areas as to the success of socio-economic enterprises started! It would be the mark of so-called "hot" companies compared to the so-called "cold" companies!

Nevertheless, the socio-economic categories in such an evolutionary scheme are much more subtle than the scientific world had programmed!

Indeed, it appears that the cultivation of edible grain products, such as corn more specifically, among prairie Indians, appeared before the appearance of hunting and gathering!

This one extends especially developed towards XVIe century from the Hispanic period with the appearance of the horse! (Testart, A. 2012: 82-83)

In the Fertile Crescent Region too, as archaeological excavations in the Neolithic period have been demonstrated in individuals living in fortified villages during the Late Neolithic, the consumption of cereal products in the wild and the cohabitation of two practices: wild cereal products competed with

the cultivation of these same products and their simultaneous consumption with wild species, especially wheat!

The first appearance of hunting and gathering, considered for a long time as an impassable archaeological dogma of the cultural evolution of Neolithic societies. ( Cauvin, J, 1997: 77-80).

Dogma especially "pregnant" for the evolution of the human mind, like the Analogical Thought that had to coexist with the operative world that is classificatory and logical basic thinking!

This revolutionizes considerably what we knew of the Upper Neolithic! Contrary to what Tim Ingold (1992: 36, 37) may have thought of as mere automatism, almost stereotypical reproductions of repetitive actions of a subsistence activity learned during the endo-acculturation of childhood.

Notwithstanding some arrangements in relation to each new situation: Indeed, the practice of hunting, as being on the look-out for a prey, implies to the one who practices it reflective qualities, capacities of observation, recoil, sagacity, patience, that this one practices in its ecological environment: this is not the simple reflex adjusted depending on the case in the wild!

In this kind of activity, mental qualities of reflexivity are asked to the hunter so that he becomes seasoned and renowned for the quantity and the quality of the game that he has brought back to the community!

To this bipolarity Nature / Culture dear to Claude Lévi-Strauss, already damaged by the discoveries made since forty years, relating more specifically to the social elements founding societies such as the Principle of Reciprocity which was an object of studies much appreciated in the anthropological community:

Societies where this dialectical tension between the natural world and the cultural world becomes increasingly tenuous, to appear for a certain number of societies, downright cyclical given that in many socio-anthropological situations especially in Amazonian societies, are often found in a state close to an "accomplice" relationship and / or in phase with the surrounding hunting world!

A dialectical tension sometimes made of an implicit ambivalence towards the forces of Nature as the Inuit live in this particular case: I take the example of the Inua spirits, sort of Inuit guardian angels with protective and propitiatory

functions towards the game's world and the concomitant thought of it, spirits of nature and the wind: the "Tornak", destructive spirits hiding under the rocks of the ice-floe, voracious and capricious, who constantly ask for game offerings to appease them!

More particular, the psychic relationships that hunters-gatherers maintain permanently with their natural environment, a human intimacy although ambiguous, vision made of an emotional proximity to the ecological world! More specifically, in the Amazonian hunter-gatherer communities by naming and calling hunted animals (as well as phyto-therapeutic plants or coming from cultivations in their gardens) by human first names of dead or alive people.

I speak of reciprocal exchange and mythical set-ups based on the mental functions of the imaginary, the real and the symbolic!

I talk about the daily Praxis between the vision and the revival of the mythical experience among the first peoples and the avatars of a busy day by the activities of self-subsistence, festive and the attendance of the House of Men by the aborigines from the equatorial forest massif!

I also speak of the chronology of a "logicalism" inherent in mythic thought. I'm talking about differential differentials and binary variables in such a mythical narrative.

I speak of myths and their living language based on the linguistic laws of Metaphor and Metonymy.

I want to evoke the figure, the linguistic and semantic schema of the chiasm:

In this one had to articulate the mental initiation of the analogical thought and the logical thought as well as the Diachrony of the mythical stories and the Synchrony of the avatars of the picturesque of the newspaper in step with the Praxis of the historical becoming of these first companies.

In fact, I incorporate the notion of the metaphor of the religious and mystical narrative into those of functioning laws of the human spirit that are the differential differences, both synchronic and diachronic.

These "or" Patterns "cultural narratives possessing in their substrates an organic basis.

Organic substratum operating in manifest interaction by a double mental movement of anthropomorphization of Nature and "physiomorphization" of culture.

In psychic experiences, both individual and collective social actors among the first peoples, those that concern us more particularly, all these factual data explain the relationship of "first" societies, their union with the natural world as well as with the character cultural "human" empathy or "anthropological proximity" according to the terminology given by Philippe Descola and the community of ethnologists on the cynegetic's universe of the surrounding environment.

Nevertheless, these are the reasons for putting into perspective an evolutionary vision, but at a different pace, of these same societies, despite being called "cold" or "non-cumulative" in Claude Levi's structuralist approach. - Strauss, especially in the contradictory statement with the thought of Jean-Paul Sartre that he develops in his opus, "La Pensée Sauvage! ("The Wild Thinking").

(Levi-Strauss, C., 1962, 355-356)

Paralogical or "referential" thinking which presupposes a historical evolution of the first societies by the very fact that these induce a point of completion, the maintenance of a certain mythical discourse and its development as the place of which the cultures of the peoples with liberal economy and possessing advanced technology have the moral duty to preserve and maintain them.

The anthropologist Maurice Godelier places the beginning of the scientific process and its opposition with the one initiating the religious discourse after a conceptual start from a common symbolic base: mental DIY parallel to that of the scientist, demonstrating by the proof of experimentation the truth often found after a long process of various verifications.

(Godelier, M, 1996,: 281-282).

I would also like to show that the character "handyman" in the initiation of a scientific research "is built on both sides with that of a development of a mythical thought: as attractive as it is this vision is in fact, it is misleading insofar as the logical approach by its constraining nature and its testing of scientific facts revealed by analysis and objectively verified ipso facto lead to the emergence of a "truth" other than the one elaborated by the initiation of an analogical thought!



Initially, the "DIY" aspect is very real, like the narration of a tale or a cosmogonic tale on the Origins of the coming of the Humanity on Earth: these stories remain and are often unverifiable by the material of selected narrative elements, often stated in an improvised manner, adapted to the circumstances and life avatars of the social group evolving in its first ecological environment!

Claude Lévi-Strauss makes it a base of the capacities of the mind from which, in my opinion, diverge, the analogical narrative and the scientific thought!

That is why I still believe that the vision mentioned in the previous paragraph, of putting into action the "symbolic" spirit, a dimension inherent to the human condition in the two cases that concern us, gives rise to on the one hand, the creation of a "Wild Thinking", analogical in particular, by dreams, the myths and on the another hand from a rationalistic 's making of the mind which is issued the mathematical- logical thought process .

. This one is at the antipodes of the magico-religious approach although it is from the same semantic strain and spreading in our Western culture by the testing of the scientific and rational experimentation of the facts!

This mythical and analogical thought, for my part, would be closer to an apprehension and an allegorical account of a myth of foundations of societies that I would describe as collective mental representations in which each individual of one of the First Peoples finds himself embedded and immersed!

In his "Introduction to the work of Marcel Mauss", Claude Lévi-Strauss: -" It is a common fact of the Society that it expresses itself symbolically in its customs and its institutions; on the contrary, normal individual behaviours are never anything but symbolic: they are the elements from which a symbolic system, which can only be collective, is constructed". - (Lévi-Strauss, C. 1950: XVI-XVII).

Philippe Descola, meanwhile, seeks to overcome the metonymic and metaphorical introspection of the soul proper to the logico-classificatory sinuosity towards an order of appearances of the mental schemas of in a metaphorical way:

An example that I quote from European populations dedicated to a dialectical naturalism (see table, Descola, Ph, 2005: 323, Fig. 2), the reader can see where analogue continuity is located.

This analogical character as well as the logico-classificatory development at work in the approach of the human being are necessary, especially for his livelihood!

In the book "Beyond Nature and Culture" our author discusses the shamanic cure as well as the rites of possession by the spirits, their deliverance by the trance: mode of curative care making calls to the symbols that populate the invisible world and which are strong present in analogue thought systems!

In my opinion, there is in the construction of the human mind made of logical and analogical principles that the individual uses in his daily environment: there is formation by a semantic twist, an incorporation of these two functions psychic in a universal mode or strain of supra-logical or logico-classificatory thought!

Mathematical thought will be one of the branches and its mode of approach would be one of the most tangible emanations for humanity and its other branch, the analogical or magic thought proper to myths its other significant side. (Descola, Ph. 1992, 2005: 157, Levi-Strauss C., 1971, 596-597).

The rhetorical forms of language, which are metonymy and metaphor, are the common tools and instruments for thinking that are specific to the development of these two modes of thought, logical-mathematical and (or) analogical thinking.

According to the definition of the Robert Dictionary: "The logical principle of deduction is a process of thought by which propositions made for premises are concluded with a resulting proposition, by virtue of logical rules (demonstration, reasoning, syllogism)". As for the analogical mode of thought, it is based on the resemblance established by the imagination often consecrated by language (the various meanings of the same word) between two or more objects of essentially different thought. Analogical and empathic thinking of the Inuit as they go hunting and establish their intimate dialogues with the coveted animals.

Still according to Robert, "As far as inference is concerned, this is a logical operation by which a proposition is admitted by virtue of its connection with other propositions already regarded as true"! Phonemes and morphemes, differential differentials and mythemes constitute the morphology of the human unconscious. »Cf. Claude Lévi-Strauss. 1971, 607: "The axis of myth is a metaphorical genre. He supposes to the concrete data to cross one after

another the discontinuous thresholds which separate the empirical order from the symbolic order then from the imaginary order, finally from the schematism. Analogism, assemblage and juxtaposition of ideas in the mental apparatus by which a human being begins an approach made of a structure and articulation of the mind”.

When Claude Lévi-Strauss talks about concepts, semantic categories such as metaphor or metonymy, he analyses for several chapters in his major work "The structures of Kinship" the concept of analogism to demonstrate the importance of this training of the Spirit in his relationship with logico-classificatory thought!

However, it can not compare it in spite of its conjunction value with the semantic categories and concepts that are the metonymy and the metaphor, the syllogism and the synecdoche which belong to the linguistics by their internal structure as well as by their function in the discourse and the speech among social actors .

It is no longer in the order of the psychic "feeling" to surreptitiously seek to distinguish, as Philippe Descola invites us, to oppose Western naturalism and analogism of the primary societies: psychic functions, moreover, of the order of the world. ineffable contrary to those of logical reasoning.

Claude Lévi-Strauss cannot refrain from comparing the analogical function of the human mind made of symbolic similarities / dissimilarities to the semantic categories and concepts that are the metaphor and metonymy that belong to the register of structural linguistics, as I have just try to demonstrate it by their training with regard to the logical function where they have their places!

This conjunctive value, which introduced analogical thought by incorporating it into religious or mythical discourse, is constructed by correlating a synthesis of a dialectical tension between animism ( lending animal qualities to humans) and on the other hand lending human qualities to animals and plants which is a matter of totemic thought: both mechanisms of thought peculiar to the first peoples!

Analogical thought, therefore, but autonomous and distinct from the logical approach of the human spirit, a conception defended by one of the fathers of the Edward Tylor Anthropology as well as by the psychologist Lucien Lévy-Bruhl!

A vision that Philippe Descola does not share for whom Analogue Thinking is an extension and is subordinated to the internal development of the logico-classificatory process! In this perspective, magical thinking is not a distinct branch of this "logical - classificatory" thought that comes from the subconscious of the human spirit!

Dialectical connections that could only infer the establishment of the totemic function in certain first peoples and also generate in the Western world a relativistic and naturalistic point of view with regard to these same peoples, whose exotic cultures imply an "animist" perspective on an autonomous psychic existence.

Philippe Descola when he contrasts in his double-entry boarding (Descola, Ph. 2005, 321-326, 331-337), a lived experience and a psychic feeling in the aboriginal and also in modern man; he articulates a setting in perspective between the Western naturalism and the analogism of the first societies: psychic functions of the order of the ineffable and the unverifiable contrary to the semantic categories of the human spirit on which one could establish a natural base !

By referring to the analysis of Carlos Fausto (2010, 93) on the Achuars' vision of their environment: "Achuar relations with their socialized environment suggest that they impose continuity between the social and the natural domains", on the other hand Claude Lévi-Strauss (1971- 595, 596, 607, 608, 1962b - 66, 67), for his part, develops a start of the mind based on a discontinuity between the eponymous species of the clans that populate the natural world and the Totemic classifications mentioned especially Australian, in mythical narratives based on the three major psychic functions of the human mind that are the Real, the Symbolic and the Imaginary.

These articulated and regrouped according to the rhythm of the avatars of the mythological utterances taking as Claude Lévi - Strauss the fact, expressed by a metaphor of a range of musical notes in order to distribute the different levels of comprehension of these stories! Levels of comprehension of these same stories which are of the order about the launch of the thought at work in a diachronic way most often or even sometimes synchronic!

That is why religious and mythical thought, despite its mental "tinkering", is fundamentally organized on the basis of concepts and cultural notions and can

only lead to a discourse made of avatars and unverifiable events of everyday life, by definition.

While this same heuristic logical - mathematical process allows an analysis and a scientific procedure whose confirmation of the element found by the demonstration of the proof will be the determining factor of its veracity! What makes for me the difference between the living man and apprehending the myths of his Amazonian community while being a consumer of hunted game according to his social group of belonging: It is the relationship with the hunting / gatherer's hunting world aborigine that allows it to seize it much closer than we Western European culture!

A hunter who, by dint of showing patience and empathy towards the hunted prey: by calling him familiar and affectionate names, usually reserved for humans, ends up apprehending him.

But at the same time, the Inuit hunter is very much afraid of rock and we are no longer in the pack ice, the "Tornaks", tirelessly demanding and capricious towards humans! In this surrounding natural environment mixing the implementation of an analogical thought in general, developing on the psychic level a capacity of thought where one also finds the logical and reflexive step, I think more specifically in the present case to the habitus about the lookout of a hunter from a first community, with all that that entails practical reflections in processes to seize his prey. While for us European cultures, we tend to relegate this kind of social "ethos" to the shadows of our minds!

These two psychic functions, the analogical function of the mind and that of an embryo of logico-mathematical thought can in my opinion mingle and coexist in us since, certainly since the appearance of Homo sapiens at the dawn of human history! I will conclude this (too) quick presentation by showing that their jobs made from a mental DIY is the par excellence lot of creativity, "beauty and good" among artists and creators in general.

Charles-Henri Batjoens Alumnus / Faculty at PHI / SOC - ULB –

Université libre de Bruxelles - Free University of Brussels, ULB

Brussels, August 14, 2018

## Bibliographie

Birket-Smith, Kaj: Moeurs et coutumes des Eskimos.

Paris, 1955, Payot

Cauvin, Jacques : Naissances des divinités, naissance de l'Agriculture.

CNRS Editions 1997-2014

Costa, Luiz : The Return of the animist. 2010 .

Recent Studies of Amazonia ontologies. in: Religions and Society.

Cauvin, Jacques: Naissance des divinités, naissance de l' agriculture.

CNRS Editions 1997 - 2014

Descola, Philippe : Par- delà Nature et Culture. Gallimard,

Bibliothèques des Sciences humaines. 2005

Fausto, Carlos : « Feasting on People :Eating Animals and Humans in Amazonia” , in, Current Anthropology, Vol. 48 August 2007a

Godelier, Maurice : L'énigme du Don. Fayard, 1997

Lévi-Strauss, Claude : Introduction à l'œuvre de Marcel Mauss, in :

Sociologie et Anthropologie. 1<sup>ère</sup> édition 1950 – Presses Universitaires de France

Les structures élémentaires de la Parenté.

Editions Mouton, 1947, 2<sup>ème</sup> tirage 1968

Anthropologie structurale I. Plon -1958

La Pensée Sauvage. Plon - 1962

Le totémisme aujourd'hui. PUF – 1962b

L'Homme Nu, Mythologiques IV Plon - 1971

Nature and Society : Anthropological Perspectives.

Edited by Ph. Descola and Gisli Palsson.

(EASA) 1996 - Routledge, London

Ingold, Tim: Chapter 2, The Optimal forager and economic man.

Descola, Philippe : Chapter 5 Constructing Natures

Roepstorff, Andreas : Things to Think : words and objects as material symbols”;

University of Aarhus, 8000 Aarhus - Denmark – Translation Philosophical Royal Society of B-

Testart, Alain : Avant l'Histoire. Gallimard 2012

Bibliothèque de Sciences humaines

Viveiros de Castro, Eduardo : (1986) 1992: From the Enemy's Point of view.

Humanity and Divinity in an Amazonian Society. Chicago: University of Chicago Press.

IJSER