

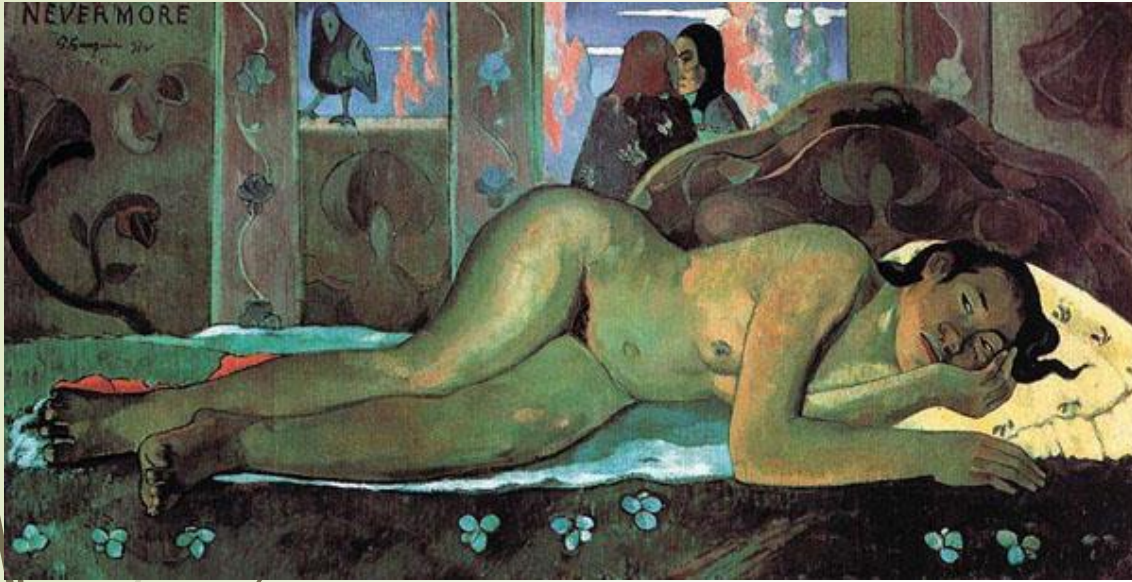


## Lucien Levi-Bruhl (1857-1939)

### Participation mystique

- An object can be itself and at the same time something else. It can be here and at the same time somewhere else. A person feels himself mystically united with his totem, with his forest soul, etc;
- Nature, surrounding a certain group, a certain tribe or a certain group of tribes, appears in their collective representations not as an object, not as a system of objects or phenomena governed by immutable laws, according to the rules of logical thinking, but as a mobile set of mystical interactions, in relation to which objects, beings, phenomena act only as conductors and manifestations, as a kind of aggregate that depends on the group, just as the group depends on it;
- A person unites him/herself with the surrounding reality, with trees, animals and with the dead;
- Everything that exists has some mystical power and influence over each other (a bell tower example);
- One's image same as one's name has a mystical connection with the person;
- Every second of life a human being is in a mystic communication with the mystical forces. Dreaming is more important than day life since it is a way for the communication with the spirits and the dead;
- There are not 2 worlds (visible and invisible) but only one that unites both of them;
- Whatever we see is a reflection of the acts of the mystical forces.

# A sleeping human includes the whole Cosmos



# Idea=Image=Emotion





## THROUGH CERTAIN MYSTICAL WAYS EVERY HUMAN BEING REALIZES THE CONNECTION WITH THE WORLD AND THE LIFE OF HUMANITY

- ▶ the laws that govern the collective ideas of primitive peoples are not at all like our logical laws of thought. First, these representations are by no means separated from emotions, but, on the contrary, include them. Collective ideas, especially when they relate to religious rites, have a sharply exciting effect on the nervous system, charging a person with the emotions of fear, religious horror, passionate desire, hope, etc. Secondly, these types of mental activity are mystical in the sense of belief in mysterious forces and communication with them. For primitive thinking with its collective conceptions, external reality itself is mystical. Primitive man does not at all seek an explanation for the phenomena of the surrounding reality (as the ethnographers of the classical school believed), because he perceives these phenomena not in their pure form, but in combination with a whole complex of emotions, ideas about secret forces, about the magical properties of objects;
- ▶ collective ideas do not disappear in modern European society. People always have a need for direct communication with the outside world, communication that is not replaced by its purely scientific knowledge. Science objectifies the world and therefore separates it from man. A person strives for live communication.