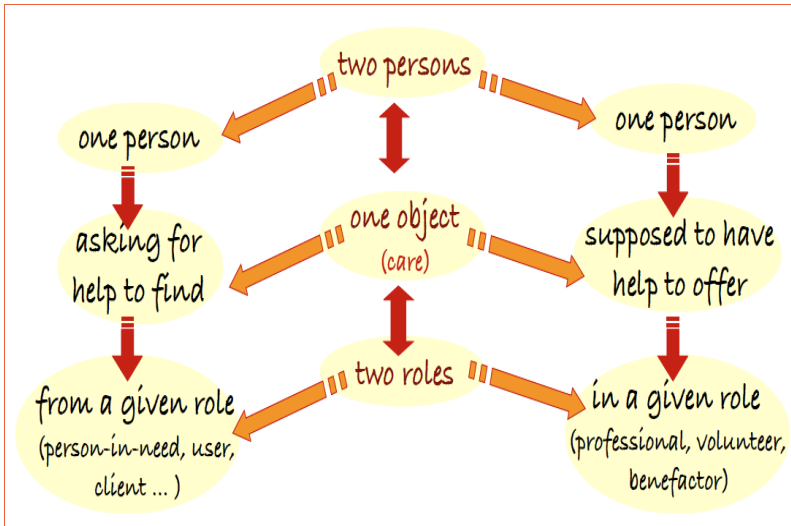


## 9. the impact of silent ranks onto people positions.

The impact of the silent and unconscious rank is evident when two persons settle two distinct positions (one asking for help and care while the other is supposed having help-care to offer) concerning the same object (a request of care), which is supposed to have its own entity.

To have it more evident, we can see it in a progressively deepening scheme: the sole difference is that one is asking and one is supposed to receive and respond.



The indisputable difference of rank is marked by the fact that only one out of the two is entitled to say “no”.

In each relational circumstance where reciprocity is not given, only one part has the privilege arising from this position.

When there are privileges without reciprocity, there is no equality.

There are no peers, as there are differences in terms of their ranks.

Assuming that they are both peers instead of this evidence sounds quite an hypocritical misconception that pushes good will into quite dangerous territories.

A way to maintain the difference of rank while smiling and pretending to be equal. It sounds politically correct, but it risks to become a cynical prejudices, a bit too close to sadism<sup>26</sup>, as it is a coverage of a denied oppression.

The sadism and masochism are closely related between themselves, and often to situations of abuses. As I consider the experience of deprivation and exclusion as a form of social abuse, then I am interested to investigate to what and where a social abuse might lead to.

As in any sadomasochistic relations, it happens to hear an inner justification to preserve, maintain and repeat the same behaviour, justified as the sole possibility, as it is any way better than an unknown relational situation. In psychology of abused individual, this behaviour and positions might be read as an eclectic and frenetic effort to keep some sort of internal and/or social appearance. The perspective of such movements as a recovery process literally covers-up its self-destructive essence.

When it happens to hear such statements from institutions or colleagues, it is because such a sadomasochistic proposition is taking place to reinforce their own dominant positions, forcing the people in need to a point where they do not literally exist out of a position of a “ever-taken-in-charge”, which is the transliteration of chronicity.

This notion is itself commonly denied: “who belongs to the majority usually confirms that life in democracy cannot be confronted to living under a dictatorship. It might be shocking, but the psychological

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<sup>26</sup> Sadism is characterised by a callous, vicious, manipulative and pervasive behaviour toward other people, drawing a projection of one's sufferance on the reality of someone else (Ref.: Wikipedia).

effects of a denied oppression are identical.<sup>27</sup>

If both the two persons are good enough in fulfilling their given roles, their specific ranks will come on up to try to bend over backwards and figure out what the other is assuming.

What one desires is the desire of the other<sup>28</sup>. Again, the transference dynamics.

To communicate between themselves, two observers determine two various positions for the same mobile object that finds in a date position.

Physics expresses it in simple words. When two observers are in relative motion between themselves, each moving with uniformity so that the speed is constant, they measure different spaces and perspectives regarding the same event, while the form of their observations will have the same algebraic dresses<sup>29</sup>.

A brief example: two persons sit at a table. A cigarette got lighted. When the butt is extinguished, the sun becomes black.

It might be the definitive proof that passive smoking obscures even the sun. Or that pleasure in smoking is brighter than the light. Still, one might think of some magic between the cigarette and the sun. One might think the sky felt down. Some might consider it an eclipse.

Even if no one would usually perceive the lighting of the cigarette and the eclipse as two parallel events, they happen together: the light

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<sup>27</sup> Ref.: A. Mindell, *Sitting in the fire, large group transformation using conflict and diversity*, 1997

<sup>28</sup> Ref.: Jacques Lacan, *The seminar: Book VIII, the transference* (1960-61)

<sup>29</sup> The physics lovers would appreciate: to study the motus of a date point **P**, two observers **OI** and **OII** determine simultaneously the position of **P** and of the other observer, **PI** (being the distance between observer **OI** and the point **P**) and **PI-II** (being the distance between **OI** and **OII**) for **OI** and **PII** (being the distance between **OII** and the point **P**) and **PII-I** (being the distance between the two observers) for **OII**. As the space is considered Euclidean, they know that  $PI - II = - PII - I$

The relation between the two measures is:  $PI = PII + PI - II$

or:  $PII = PI + PII - I$

needs almost eight minutes to reach the earth from the sun, the same time a cigarette needs to get smoked. Parallel, but not correlated.

Actually the two observe the same events (the lighting of the cigarette and the eclipse of the sun), but can end up with very different final considerations.

Two positions. Two perspectives. Various perceptions. Different movements. Similarly to all those situations where the same grammar applies to the same structure (normality and disability, inclusion and exclusion). Giving birth to different outputs, all underneath the same logical grammar, which is the grammar of their desires. So to speak.