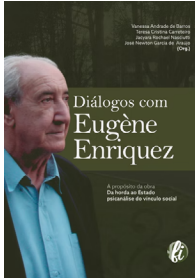


# Book Review: Dialogues with Eugène Enriquez: On the Work: From the Horde to the State – Psychoanalysis of the Social Bond

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*Dialogues with Eugène Enriquez: On the Work: From the Horde to the State – Psychoanalysis of the Social Bond*  
Organization: Vanessa Andrade de Barros, Teresa Cristina Carreteiro, Jacyara Rochael Nasciutti, José Newton Garcia de Araújo

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## 1. Context and Relevance of the Work

*Dialogues with Eugène Enriquez: On the Work: From the Horde to the State – Psychoanalysis of the Social Bond* is a collection edited by Vanessa Andrade Barros, Teresa Cristina Carreteiro, Jacyara Rochael Nasciutti, and José Newton Garcia de Araújo. This interdisciplinary work bridges psychoanalysis, sociology, and social psychology, featuring contributions from various scholars who engage with the themes presented in Eugène Enriquez's seminal book, *De la horde à l'État: essai de psychanalyse du lien social* (From the Horde to State: Psychanalysis essay on the Social Bond). Each chapter of Enriquez's original work is revisited by authors who expand on its ideas, bringing the discussion into the contemporary context and broadening its relevance to psychosociology and clinical sociology. The significance of this collection lies not only in commemorating

the 40th anniversary of Enriquez's original publication but also in highlighting the enduring impact of his thought, which continues to resonate with researchers from Brazil, Uruguay, France, Canada, Chile, and beyond, spanning fields such as sociology, philosophy, psychology, and management.

## 2. Content Overview

The book follows the same thematic structure as Eugène Enriquez's original work. The foreword, written by French sociologist Vincent de Gaulejac, introduces readers to the central concepts and discussions in Enriquez's broader body of work, extending beyond *From the Horde to the State*. The epilogue, penned by Enriquez himself, offers a contemporary reflection on the themes explored throughout the book.

The volume is divided into two main parts. Part I – Freud and the Social Bond comprises seven chapters that revisit the psychoanalytic foundations of Enriquez's thought. Part II – Social Bond, Domination, and Power is subdivided into two sections: the first, titled A) From the Order of the Sexes to the Cosmological Order, includes four chapters exploring issues related to gender, culture, and power; the second, B) Power in Modern Societies, also consisting of four chapters, examines dynamics of domination, politics, power struggles, and control within contemporary social and organizational structures.

### *Part I – Freud and the Social Bond*

The chapter "Myth and Political Power: Is Democracy a Possibility?" by Ludmila de Vasconcelos Machado Guimarães and Jacques Rhéaume revisits the discussion presented in the first chapter of *From the Horde to the State*. The authors re-examined Enriquez's analysis of Totem and Tabu, integrating it with theoretical frameworks from Paul Ricoeur and Cornelius Castoriadis. The chapter focuses on the mythical dimension of political power, exploring how foundational myths and symbolic narratives influence structures of domination and the possibilities (or lack thereof) for effective democracy.

In the second chapter, “Mass Psychology, Groups, and Ego Analysis: The Metamorphosis of Fraternity and Collectives in Contemporary Society,” Marilene de Castilho Sá and Ana de Santa Cecilia Massa analyze Enriquez’s interpretation of Freud’s Group Psychology and the Analysis of the Ego. The authors emphasize the importance of alterity concept and identification processes in understanding the relationship between the individual and the collective in contemporary society. Against the backdrop of hypermodernity, they criticize current democratic conditions, concluding that despite ongoing crises, it is essential to seek new forms of coexistence and solidarity that account for the complexity of social relations.

The third chapter, “Religion: An Illusion and/or a Political Alibi?” by Gilles Amado and José Newton Garcia de Araújo, builds on Enriquez’s analysis of Freud’s text *The Future of an Illusion*. The authors explore fanaticism through psychoanalytic and sociological lenses, examining its impact on civilization and the interplay between science and faith. They address the political dimensions of illusion, particularly in times of crisis, which drive individuals toward totalitarian narratives. The chapter also includes case studies from France and Brazil, discussing issues such as denialism and ideologies promising absolute truths.

In the fourth chapter, “Between Discontent and the Possible Destruction of Civilization,” Jacyara Nasciutti and Teresa Cristina Carreteiro engage with Enriquez’s discussion of Freud’s text *Civilization and Its Discontents*. The authors explore the tension between the death drive and civilization, examining how the collective superego, in its regulatory role, generates discontent through the renunciation of vital impulses. By revisiting themes such as guilt and repression, the text warns of the dangers of individualism, arguing that humanity’s survival depends on interdependence and overcoming inequalities. For Like Freud, Enriquez will also see the death drive as is the drive toward death and self-destruction. It is the opposite of the life drive, which seeks conservation and growth. The chapter concludes with reflections on the transition from an idealized future to a feasible one.

Florence Giust-Desprairies's fifth chapter, "The Man Moses, or the Place of the 'Great Man' in the Formation of the Social Bond," analyzes Enriquez's reading of Freud's text *Moses and Monotheism*. The chapter highlights the concept of the "great man" embodied by Moses, who, by choosing a people and imposing a new law, becomes a mediator between divinity and humanity. The author, in dialogue with Enriquez, examines the interplay between progress and barbarism, exploring processes such as instinctual renunciation and the return of the repressed, which are fundamental to the development of civilizations.

In the sixth chapter, "A Knot That Never Unties: Mass, Power, and Collective Identities," Marco Aurélio Máximo Prado discusses the relationship between rationality and irrationality in collective actions. The author argues that, despite critiques of Freudian theories on the irrationality of masses, this notion remains relevant for understanding contemporary political movements, such as the rise of far-right groups. The text emphasizes the need to revisit historical theories, acknowledging the complexities of the social bond and the ambiguity of collective desires in a context marked by new forms of domination.

The seventh chapter, "Generalized Violence and Social Construction in the Contemporary World," by Maria Inês Assumpção Fernandes and Augusto Dutra Galery, explores the intricate relationship between the social bond, domination, and the construction of individual identity within organizations and groups. Drawing on Enriquez's perspective, the authors discuss how violence in social relations seeks to maintain distinctions and order in the face of threats posed by difference. They also examine the importance of intersubjectivity and the interplay between love and violence in group formation, suggesting that identification and collective ideals are essential for cohesion. The chapter concludes by highlighting the role of the psychosociologist in reconfiguring bonds and relationships within organizations, countering the trend toward homogenization and ideological domination in contemporary capitalist societies.

## *Part II – Social Bond, Domination, and Power*

### **A) From the Order of the Sexes to the Cosmological Order**

In the chapter “The Order of the Sexes and the Feminist Ethics of Care,” Vanessa Andrade Barros, Dominique Lhuilier, and Thaisa Vilela Fonseca Amaral engage with Enriquez’s work to explore contemporary forms of male domination and violence against women. They also address gender inequality in the workplace, proposing a feminist ethics of care as a form of resistance to domination.

Josette Halegoi, in dialogue with Enriquez, divides her chapter “Order or Disorder? The Adult/Youth Relationship” into three parts. The first addresses generational and gender issues, the second examines transformations linked to feminist struggles and the emergence of new masculinities, and the third discusses the diversity of contemporary family configurations.

In “Natural Order, Cultural Order... and the Digital Order”, Admardo Bonifácio Gomes Junior and Marcelo Ricardo Pereira analyze the relationship between natural and cultural orders. They highlight how Western civilization exploits and dominates nature, contrasting this with the involved interaction of indigenous peoples. The chapter also explores a new cultural order shaped by virtualization and digitalization, which amplifies individualistic and destructive values, exacerbating social and environmental crises.

Eric Hamraoui’s chapter, “The Contemporary Relevance of Eugène Enriquez’s Thought on the Sacred and the Profane”, examines the relationship between the sacred and the profane, exploring how the sacred is perceived as a transgressive force within society. To better understand the concept of sacred transgression it is important to consider the fact that respect and transgression constitute the two inseparable faces of sacred. Moreover, it is also crucial to recognize the existence of subtle relationships between transgression and prohibition, as well as the inversion of roles in the game of power. The text is divided into four sections: a) anthropological, political, and existential questions of the sacred; b) the necessary limitation of power and the work of the “sacred of transgression”; c) transgressive dynamics and the reconfiguration of social order; and d) the

symbolic matrix of Christian monotheism and its implications for social renewal.

## **B) Power in Modern Societies**

Jean-Philippe Bouilloud's chapter, "Between the Horde and the State: The Network", revisits the foundations of *From the Horde to the State*, discussing how economic expansion and wealth accumulation increase symbolic debt and guilt, influencing individual psychic freedom. The author compares the functioning of the internet and social networks to religious institutions, which can be seen as mediators of social life.

In "Fragile Social Bonds and Democracy in Peril: A Re-reading of *From the Horde to the State*", Christiane Girard and Maria Inês Gandolfo focus on signs of democratic regression in Brazil. The authors reflect on how the fragility of social bonds can lead to more radical practices and discourses within groups, analyzing the rise of the far-right in Brazil and its connection to the regression of democratic norms.

Pierre Roche's chapter, "The Political Management of COVID-19 and the Exercise of Power Through Sad Passions", examines the emotional impact of the pandemic on French society, emphasizing the "sad passions" that generate feelings of powerlessness. Portraying Enriquez's analyses of political regimes and modes of social control, the author discusses how pandemic measures may lead to lasting transformations in control structures, reflecting authoritarian tendencies.

In "Power Games in the Prison Space – Persistences and Emergencies", Ana Correa uses Enriquez's discussions of power to analyze the interplay between power, love, and death in social institutions, particularly in carceral contexts. She highlights how these phenomena manifest through power games involving both control and resistance, emphasizing the need to critically examine the phenomenon of power in its fullness.

Gérard Rabinovitch's chapter, "On a Pagan Persistence: The Endurance of Antisemitism", explores the persistence of antisemitism in modern society. Drawing on Enriquez's insights, the author examines the cultural and psychic tensions of Western civilization,

recognizing the irrationality and barbarism present in scientific and technical progress.

### *Epilogue*

In the epilogue, “Present, Future, and Resistances in a Fragmented World”, Eugène Enriquez reflects on the social, political, and economic transformations of the 21st century compared to the 20th. He discusses issues such as individualism, social polarization, the use of social media, and fake news, while addressing contemporary challenges like climate change, inequality, and humanity’s predatory relationship with nature. Despite an initially skeptical tone, Enriquez concludes with a call for hope, emphasizing that the construction of the social bond remains an ongoing task in the face of potential regression to a horde-like logic.

### *Final Thoughts*

*Dialogues with Eugène Enriquez* transcends theoretical discussions, inviting readers to reflect on the functioning of society through the lenses of psychoanalysis and clinical sociology. Starting from Freudian premises, the book provides deeper understanding of Eugène Enriquez’s view about our affective bonds and our relationship with the world. By bringing together diverse voices that engage with Enriquez’s thought, the collection moves forward on the debate about contemporary challenges. The discussions presented are essential for comprehending the relevance of Enriquez’s work, making this volume a must-read for those seeking to explore more deeply the future of human relations and democratic institutions.

### **About the reviewer:**

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