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THE TOWER OF BABEL. MYTH ADAPTATION
AND UPDATE TO THE GLOBALISATION ERA
(Summary)

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The myth of the tower of Babel, fully featured in a brief Bible text, is easily moulded around these two axes. It is, at least, what I will strive to prove. It is an old text, contemporary with King Josiah of Judah or the exile to Babylon, with its fair share of dried branches and dead leaves, but which can still – like the sacred oak trees of Dodona, living pillars of the Nature temple, sometimes letting confused words out – allow us to discuss in terms of today, in living terms among the living if we manage to interpret their forest of symbols. The myth tells us, through the words and acts attributed to the god of Hebrews, that we can talk in God for all: “You, the humans, you, the nations, you, my people of various appearances, do not allow any abuse by dreams beyond your capabilities and knowledge. Your inhabitable tower, your overweening society, has a seeming unity, which is uniformity; it is time to come back to earth, to your planet, and cultivate the diversity of its productions, currencies, and languages, for which you are involved, active, and responsible”. Such advice, hostile to the limiting unity relying on superficial uniformity, involves accepting diversity, which we used to designate via a term with a significantly weaker meaning (tolerance). It accounts for much more, i.e., the full acknowledgement of superficial alterity in the name of deep, innate, and limit-free unity. Without such acknowledgement, one cannot say: “You’ll be a Man, my son!”

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