



E Pluribus Unum: what needs to be defended from society

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Summary

"One for all, all for one," is the motto of a Portuguese club. It was also the motto of the French musketeers of the 18th century. But...what has changed in society? What is the ideal society? Can it ever come true? Is it a truism to think that it revolves around the relationship between the subject and the group? Is there the solution to happiness, to the quality of life, between capitalist individualism and Christian, Catholic solidarity and seraphic Marxism? Here we go beyond certain formulations of Zizek and Sloterdjick.

Development

1. FOUCAULT AND THE TEAR OF THE CAT

While one, a sociologist, says that it is necessary to save, to maintain, society, that is, even dispensing with the social and vital existence of some individuals, that is, eliminating them or making them unputable, all in favor of society, which is the predominant group, one man sneaks and takes refuge in the desert, in another society and another culture and at the same time becomes the scapegoat of his own, the desert society of the Tuaregs. So, a society, a certain idea of society, while Lévi-Strauss seeks the commonality of the mental structures of what is human, not to the same end as Foucault, who thought he was persecuted by society for being gay...That's why he was so wise, his classes were quick, schematic, he seemed himself a schizophrenic character in a hurry to assert himself...before society. No poems are known to him, like those of our Al Berto...

And why is there danger? Because they want to harm us, individuals? Surely it is other individuals or, in the limit, the whole society...on social networks if you go from hero to pariah in a split second, in a seemingly eternal struggle between Good and Evil...

2. FOUCAULD, THE SANDS AND THE LUMPS

We are then faced with various systems of social organization, socialism, anarchism, fascism, religion, which is a form of social organization, in my view the most perfect, because it is based on an idea of Good and reciprocity, as long as man continues to fight for the maintenance of the good, *out of* certain anthropologies, the world will increasingly be a pleasant place to live. That is why Charles Foucauld chose the desert, fed up with the environments of Paris, like those of London in *Oliver Twist*. I am like the other, I do my work and I am not obliged to do more, I do not surrender before anything and I am a fan, first and foremost, of my brother, who continues to run just like Aldegalega. I have the impression that I already wrote this days ago, but I continue, maybe in the end I will find another theory, after listening to *Detour*, by Hans-Joachim Roedelius...it will make sense to me of the relationship between the subject and the society, or the group, because this amorphous mass, as my great-great-grandfather used to say, is God's substitute in difficult times, as in *People of Dublin*...

The desert is, then, the place of implantation of a new society, its echo in the mind of the hermit, Carthusian or Trappist. Here are the foundations of a new society, of a new sociability, based on respect for the other, while some, perhaps most, continue to fool around, drifting, unconcerned about the meaning of Life. What then does Charles Foucauld seek in the desert? Peace, dwelling and habituation of the spirit to new existential spheres, beyond Heidegger, who has always been sitting in his chair...so it is easy....

3. CONCATENATION HORIZONS

This problem could be the subject of an endless book, explaining the relationship between the individual and society; after all, this seems to be the secret to understanding society's mechanisms, that is, how it is concatenated in its elements and components. So, what is the path of philosophy, when anthropology and sociology have already made countless discoveries, having become autonomous as sciences? Is this why philosophy is not a science? So... is it an art? A task, a "job", an activity? And, can we visualize the concatenation of the elements of society, is it a living organism? How can the analyst view this organism from the outside if he himself belongs to it, belongs to it? If the individual is psychologically disturbed, will society, by dragon, also be disturbed? Should we emphasize, in the terms of psychiatry or society, the being that is disintegrated must be cured, integrated, into society? Why this need for integration, for self-preservation? And why are there various models of society that the analyst, at a later date, ends up unraveling, perhaps for prophylactic purposes? All pathology is a lack of something, affection, affection, perhaps, and it doesn't enter into the sociologist's mathematical calculations, but some abuse, that is, have too much affection, if you will. But can porn be considered affection? It has nothing to do with a mother's love, so to speak. It is addiction, lack of manifestation of affection, just like drugs ("Drugs are shit" -a scholar in that field would say).

We are fallible, limited, imperfect, but it is our search for perfection, for immortality, that makes us different, I would say perfect, because sometimes we want to explain everything, sometimes we want to explain everything. There is, therefore, a side of the mind that holds back, and the other that goes ahead and wants, as it were, to free itself from the chains of the body: hence parapsychology, witchcraft, astrology, forms of explanation that have their meaning for any anthropologist, because they deal with the relationship not only of the subject with society, but with the world, the cosmos.

4. EXISTENTIAL SPECTRES

In fact, society does not exist, it is a fiction, a specter. Hence our Durkheimian explanation of God, God is a creation of Man, which does not invalidate a multitude of theological, teleological explanations. If society does not exist and once existed, it can very well exist again. Yes, there is a world society, to which the globalization initiated by the Portuguese has given rise, the virtual society, while some simply surf, others have to control, like the ants, the sheep, the leibnizian monads... hence ethology and sociobiology as auxiliary paths to a total anthropology of the total man, the man, again, of Vitruvius...

Man is a shadow of himself, he is tormented, anxious, sometimes tired, sometimes euphoric, because sometimes everything attracts his attention, in an excess of excitement, and sometimes it tires him, in a lack of sense, because he doesn't know if he is going to make sense, understand, let go, disconnect himself from the chains that bind him to reality?

Man, then, pokes around in his mind, searching for a feeling, a remission, a strong reason to be alive, to nourish any hope he may have, but he is tired of fighting, of being alone, and he doesn't want to confess any weakness because that would remove him from the social game, from the stage where everything happens, day after day, with deviations and concatenations. He is then faced with a primordial impasse: he doesn't want to give the weak part, but his strength is running out because he is weaker and weaker and more and more alone. There, between God, to soften his mental pathology of these days, days of plenty of everything and anything, first of all plenty of nothing at all... the peasant vision of the world, in contact with nature, the elements, the animals, is being lost or recovered, by another way, here and there...

5. THE MYTH OF NATURE

Do you want to be happy? Make your life interesting. But sometimes it's not interesting at all, it's full of illness and disturbance, even so, it's worth being happy, so insist, work on your mind, even on the defect, on the lack, because one day, as a subject, a social actor, you will be filled, therefore, happiness is well-being and quality of life is dignity, hence the interest of work, a work that you know and like to do...

Sound, return to nature, to the gap of existence, to the vision of being under the ladder, in that gap, in the middle of the wave, inside it, between the drag of Being and the concatenation with your group, it is possible that the social scientist feels the same, the same as the others, his professional brilliance therefore forces him to be moderate, as Seneca would say. With nature is your redemption, that's why you wanted a kitten to live with you, that as soon as you lie down you take it, as a friend, into your arms and wrap it up, as if it were a newborn child. Nature is also the path to the village you dream of filling when you are retired, when you are old and need to be more with yourself, even while in company. For now, you are alone, you are not accompanied, but you are at the same time accompanied by many people. Notice... the TV is on ("lit", like a candle...) and it's not by chance, it's not by chance that it's in the cartoons, somehow man needs connections to the outside of himself, this the anthropologist does very well, while the philosopher restricts himself to exercises and the solipsistic condition of his mind, much of it, giving the subject the primordial precept of being individual and universal at the same time... like Dominique Bauby in "The Squirrel and the Butterfly"...

You need at all times to be safe, to save yourself and others, for yourself and for others, as Yourself and at the same time, Other, estranging and entrancing, which sounds quite sinister, but that has to do with a certain lack and an in-certainty of a certain form of finitude.

6. THE OPINION OF THOSE IN THE KNOW

If you don't know, ask, as the Other says, that is, if you're tired of being a philosopher, be a bit of an anthropologist or sociologist, get in the middle of the people, if that's what bothers you, that more or less fatal and sick shyness that gets into your mind and coerces your body into minimal spaces of existential surrender...

Soon you will cease to exist, so don't give so much weight to thoughts, they come and go and even if you shut your conscience, one day your spirit will open, tear in two, in three, in twenty and, in a certain way, you will wake up on the other side, because in a certain way you have been sleeping, you are not properly awake. It's not just a matter of courage, it's also a matter of patience and calculation and learning, which brings a lot of frustration and fear, but that's what heroes are made of. So, if you are in yourself and that, that loneliness is the origin of all illnesses, because illness is a pathological isolation from the world, seek the other, give yourself up, leave your pride behind and enter the mind and body of someone else, hence spirituality, psychology, parapsychology. This is an anthropologist's advice, no work or will of work is worth your health, much less your life. But don't be silly, be aware of yourself and your effort, your wisdom, your work, your!...

7. GET WHERE YOU ARE

You are not interested in reaching where others have reached or going further than others, even though competition is healthy and a way to entertain unhelpful things of the spirit, certain vices of thought. You are interested in reaching where no one else has reached by making your own way. And this involves a lot of pain and discomfort, shame, fear, many unpleasant feelings that you have to overcome. In the end, you will always be alone, as you were at the beginning of yourself. Or, on the other hand, you will always be in company, because you are never really alone, under normal circumstances, of course. The social disease creeps in little by little, like a mysterious and even mysterious being, then it takes a long time to leave, because in reality you want to be sick so that they will visit you, because nobody cares about you at all. This is the vain of the human existence of the social: the fatality of having to fight against the forgetfulness of the social, the social death, which is the worst death there can be. Look, Paul Connerton only wrote two books. That didn't stop him from being considered among the best sociologists. That's why the kitten shed a tear, by the window, in the late afternoon: it's a pain in the world...

8. TOO MUCH TALK

You are like this, you are like this, you could be otherwise, alienated, not wanting to discover the secrets of social living, like Pierre Bourdieu or Anthony Giddens, not accounting for cultural and symbolic armor like Bateson or Victor Turner and so many others. They were right, they are right, and somehow you are right too, so you need to give it time, this is your profession, this is the one you chose from the menu of human professional activities... At least, even if in discomfort and doubt, you are yourself, you are not alienated, as they say, nor are you a pervert, that is, your solitude is full of reason, and many others think like you, are like you, so build, rebuild your

identity changed by the media and become strong, brave, great, hero, become what you are, because that's what you came into the world for, to be a hero, a scientist of the apostolate, as the Pope says...you should be quiet, you talk too much, like President Marcelo. And he who talks too much, gives his opinion all the time, leaves no room for the other, for the existence and persistence of the Other, if only in ourselves...

9. THINKING TOO MUCH

That is why it is said that the philosopher thinks too much and then has no time for love and feelings, that is my experience with philosophy, I never understood how or why, perhaps because of the philosophy teachers I had throughout my school and academic career, that is, there was a separation between philosophy and desire, In other words, there was a separation between philosophy and desire, between talking-thinking and making love, when making love is perhaps the best way to think, even with a certain tactfulness, as my friend, who is already gone, used to say, that is, it is in the entertainment (in the meantime of important things) that man dreams and suspends himself, because he suspends himself and articulates his will towards transcendence. This is a very interesting question, that is, to articulate carnal desire, immanentism, with a certain transcendence, I would even say asceticism. Perhaps therein lies the key to many of the human things. So philosophy comes very close to religion, to theology, and even gets mixed up, at a certain point...

You try to detach yourself from the present, from the present moment that is uncomfortable for you, and you need to go to the future, to another place, to realize how happy you are in the Now, as I have already formulated in my Taigen Method (of measurement, of life and world, of subject realization), only nobody does this but you, or others under other formulations, that's why you have to do it, because nobody else does it... Stop thinking and listen to the silence, it is not only the

silence of your keys or the cat

purring, it is the air that fills your body, makes it a vehicle of love, even if you are not in love with anyone in particular, sees your lack, uses your floor, your *gap* and realizes how good it is to be alive, better than a good Port, a good meal in Chinese... So, stop thinking, you don't need to act now, do it when you have to, naturally, out of your mind, just doing, accepting that the world and people are in permanent change, although they have to spend more or less time in that *gap* of existence...

10. NATAL

See...observe. There is nothing more erotic than a man alone, days and days, trying to please someone and judging him to be homeless, incapable, just because he has no possessions, no car, no woman. Nothing more erotic than this, calm down, not even an orgy can overcome this. Because this is how western society is, made of peaks, ups and downs, euphoria and depression, that is why it is sick, because of money, because of everything, and the most amazing thing is that, with so much wisdom, nobody knows the solution for a better society, with less violence and rape, not even the social scientists, these are reserved for the focuses of the academy... where the exhibitionism of those who know little is generated and generated. These are the doctors, the noteworthy ones, just because they have a grade...

It's Christmas, show off the children, show off the adults. It's not Christmas when a man wants it...or is it? For me, as a subject, it no longer is, I felt nothing in particular, just a sense of attachment to my mother, to my own, admiration for my brother's athletic achievements, recognition of my sister's help in my psychiatric recovery, to directly do social theory, for your benefit, but we must give time to time, few men would dare to give up so much, perhaps for the sake of nothing that ever existed....

11. THINK FOR YOURSELF

The world has become a strange and violent place, after what I would call a *struggle for familiarity*, **that is**, we know each other, even across borders, like never before, but never before as now we hate each other so much. It is a new Inquisition, everything is done in secret, Evil above all, but also some Good and still good, human rights are exploited and everything has to be accounted for, taken into account, everything has to be publicized, as if people didn't already have their religious principles, everything runs alongside the Romanian beggar with his hand out and it is the social scientist who gives him fifty cents, precisely the one who needs it most in his microcosmic undertaking...

CONCLUSION

In fact, as I said in the previous essay, why do we write? Why does the author write? Why do we have to relate the popular to the erudite, i.e., primitive cultures to European classism, for example? Will anthropologists ever be able to write well, even under the canons of European scholarship, i.e., to realize what is implied in James Clifford's "The Anthropologist as an author"? On the other hand, we wonder, is the anthropologist ever an author, not just and so wonderfully, a translator? Because in writing he grants and concises the world, the author's world, the worlds that were here and there before him, the worlds that he sows by word and by his presence, nervous, socially ribbed, even in relation to children, as if he were next to, like an angel, to the cendenado on death row? ("Last Man Standing")... Therefore, we are all a bit like Saul, or Paul of Tarsus, we challenge God even if He manifests Himself in the most varied ways, even by the word, His and Ours, in a most unheard of place, which it is up to man to preserve, welcome and develop, not preventing God (ever!) from doing

that he wants and understands, just give him the benefit of the doubt, because all men want, in a certain sense, to be God, a god, Him, without allowing themselves to be humiliated like Him and to be nailed to a cross, suffering to death for you, for me, for all of us. If the Church is factious? Are there other religions? Of course there are, but this is the one that is around here, inside me and inside you, so we are brothers...

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