



The Norm and Deviation: Distinct Forms of Being

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Summary

The norm is my norm, the deviation is the Other's, the other is always wrong, that is, the norm can also be the Other's norm and deviation, while I always think I am right. The problem is that I am always right (Schopenhauer), that is, if Christ was right I can be right too, based on Him or founding a new religion, a new Church, as many have already done. And for what purpose? Is it not, first of all, to guarantee women, offspring, memory? And if I believe in the other world, then these Levi-Straussian items will be theoretically dispensable?

Development

1. EVEN OR WELL...

The world is full of people telling you how you should live, and you only realize that you are being happy when you get used to thinking for yourself, not dependent on the opinion of others. So, what is happiness? A thing of naive people? Thing of power? It's very relative, while some see their personal affirmation in the norm, others see it in deviation. But really, what is the norm? The moral norm? Is it a moral thing? The Law? The Common Sense? The prestige, status and affirmation. Therefore, Good is relative to Evil, that is, it is only Good because the other is Evil, Bad? In the same way, if the Norm is understood as Good, deviation is understood as Evil... here is a truly anthropological perspective, free from moral precepts, that we will develop in this essay.

Then, the horizontal and the vertical, that is, it is not only in soccer that there is verticality in plays, we can have a relationship with God in vertical terms, ignoring the brothers, "tweeting" projections to the top, which most of the time is emptiness, and we can have a horizontal perspective of life and of the brothers, of religion, of God, that is, He said, "I am with you always until the end of time..." Because when we are leaning on each other, everything seems simultaneously easier and more difficult and it has its due effectiveness, surely... So, finishing this item, faith in God is almost always faith in Man, in a certain idea of man, therefore ideal, therefore a certain philosophy of life...

2. BEING DISTINCTIVE, DIFFERENTIATING

So why is sexual behavior a gauge of the social? Why do we tend to moralize everything that happens to us, that happens to others? Is the norm the religious thought, the military thought, correct, by relation to others? What is the norm anyway? Isn't it a certain form of intuitive coherence about the self, the same? And what is the norm? The Law? Doesn't religious thought go beyond that, instituting asceticism as a duty of paragona in relation to the Other? Why regulate the social, in a regime of etic, as anthropologists speak of? Man, seeking to resolve what is going on inside himself

Being here, here below, being here, beyond, being beyond, are modalities of being, as the deviation is, as the norm is, further on one and the other will meet, it is not clear for what purpose, with what intention. Many times, because you are an anthropologist, they saw you suffer, even in psychiatric institutions and they told you nothing, not even a word of encouragement and courage, you rarely had a psychologist in those institutions, you had your psychiatrist to whom you paid gold bars and so on, people are never satisfied, it is said that Christ, who was Christ, did not please everyone and even though your zodiac ascendant dictates the will to please Greeks and Trojans, you end up suffering more and more in this process of

social construction, of identifying the variables of human relationship. That is why you are full of wounds, almost silenced... until the day comes when you will free yourself from all this, by yourself, without means or help from anyone, like a demi-god who even likes a good joke, because those in power, God knows how they will be...

3. POWER AND CHEESINESS

Now, social science is neutral, there is neither evil nor good, but aggression is moral, therefore with content, that is, when I insult someone he is stopped in his honor, in view of what he does, what he has done, something more or less worthy or heroic, therefore worthy of note for the other. For this there are medals, there is social recognition. From one moment to the next, a phone call made with a certain clumsiness ends up costing the reputation of the civil servant, the politician, the gentleman in the bank, because there is always someone who likes to condemn and who sees the mote in the other's life but doesn't see the beam in his own. This is the religious law, then there is the civil law. And there are the good manners, the common sense. Many times these people lack affection, maybe because they have never been able to show it...

The human being, in general, according to the biology of behavior, when he is down, always blames the other, this is certain and known, he rarely blames himself. Or else he blames God, which is the same as wiping the slate clean, as my brother, used to the business of management, says. Guilt comes with modernity, a little more or less between the two World Wars. Man feels guilty on the horizon of the development achieved, because he doesn't find God at the end of the road, as he expected, he finds himself and all his ghosts, in other words, he wants to be God but doesn't have the framework for it... That's when he starts to get clumsy, and women, if not men, for between being attached to his individuality and moral suicide, he prefers the mob, to mingle, like the Brazilian Carnival, in other words, after the privation the abundance, the *potlatch*.

4. SENSITIVITY AND COMMON SENSE

But, on the other hand, the question is also this: do you owe anything to someone who doesn't value you, not even good days? This is not a right or intellectual property, it is the most common of common sense... Because people are never commonly satisfied, that is, in the city, the consensuses are more complicated, in a stilted way of walking that resembles policing to see if everything goes well... And it is not worth insisting, it is just like that, where many humans are concentrated there always ends up being confusion, sooner or later, with the use or disuse of language. And, even so, the internet is on, it is running, it is on fire in this global democracy that knows no rest, that is why people break and leave, for psychic and even financial health reasons, that is, they invested so much that the return was merely symbolic... they only tolerate your presence, they are so used to making sense of everything and anything. There, you know a form of resistance and even victory, in the perseverance that you bring from the north, well up north, where there are many good qualities of character...first of all a strong and clear sense of justice...

Then, the installation is not about art, but about neighborhood, which does not exist nor is promoted except in the context of buying the newspaper or tobacco, nobody moves to Lapa, if the thing is that important, they leave us alone, with the walls cracking and the water seeping through the plate, that is, we are withering, suffering, suffering, but there is still time to distrust the neighbor who moves into his house, five meters away... I mean, I am an animal, but not that much, or even more animal than you!...Eis here a good treatise on ethology, sociobiology, or behavioral biology, in fact, Konrad Lorenz would be amazed at what goes on around here, spitting on the floor, dog shit everywhere, big city, ah! Lisbon, goes from the inside out and never comes back in, lassiva city, lascivious, where everything is allowed as long as you don't confront each other, as long as you don't know who you are... Custom?!...So

because condemned to the city in the general self and not in the particular, one person or another? Because I have an acute sense of my limitations and, above all, because I have no lawyer...

5. LIVING WITH MADNESS

What matters, moreover, in urban contexts, is not sincerity or effort, but the opportunity, the eye for profit, the shot, the scoop, even if it is journalistic, as if they loved each other as much as they wanted to see each other dead... Afterwards, you start not to get too worn out by the opinion of others, especially those who don't talk to you, don't say good morning, don't wish you a Merry Christmas, Happy Holidays, maybe even the Chinese kids in the store up the street from you have more heart in that... Time causes sedimentation of memory, but also of feelings, which is why it is so remarkable to travel, because we always see different people and, in fact, the world has been drifting for some years now and it all started with Mega Ferreira, with EXPO98, where, thanks to this remarkable man of letters, the world that was known until then became unknown, that is, there is always something to discover, in countries, people, customs, which is why the Portuguese do not stay long in their homeland, in their land, because it is, above all, telluric, There are certainly others like it, but this one is particular, because it contains within itself a seed of universality never before seen, original, tolerant, wandering, traveling, because, after all, what matters are people, in their laments and laps, in their delightful mockery and the way they leap from this register to an asceticism worthy of António de Lisboa, because yes, the world is in transit, humans are in transit and I myself am sorry I have not traveled more, when deep down I am just another Spanish Frenchman in a land that has not yet stopped me, for better or for worse, from writing?

6. THE BALLAST OF MEMORY

Every year has a sense of diligence in itself, whether for itself, for its "limitude" (the expression is mine), or for others, for being subordinated, by work relations or affectivity, to others, by means of a social contract, in this case marriage, or by a labor contract, the latter more narrow in terms of moral obligations. But...anthropologists tell us, what is moral, is economic, because it equates, *virtualizes* (returns to disposal, returns and returns to disposal, that is, installs further in terms of disposal), in the real world, a sense of use, a reason for use. Anselm Jappe analyzed very well this economical-philosophical issue in *The Theory of Value*. In other words, this is once again the *dasein* in the public space, that is, as Tolentino de Mendonça says, everything is available and is made available, when we are entangled in virtual machines and don't know how to talk to each other, and the fool is the one who goes against the current, that is, who is out of time and out of the present moment. Because time is moment and we don't go backwards, so we let ourselves be affixed to a register of speed (Paul Virilio, *The Speed of Liberation*). There is no time for romance, for the waiting and desperation that gives value to the meeting of two beings. More is needed, always more, like Cristiano Ronaldo's career, and one doesn't know where and how it will end, because he seeks just that, a rhythm of speed that touches the impossible, therefore, the conquest of space (this and that) by means of what is human. Thus, the being slave of others is the being that pleases others, that is part of the tribe, the group, the neighborhood, the nationality. This being so, I argue that we do not live in a democracy, but in a very particular and more or less refined kind of dictatorship, the dictatorship of image and opinion, that is, everyone seeks the good social representation that represents what they are in relation to others, but the others are already in another, that is, they both end up denigrating others and end up getting themselves into trouble, I say more or less legal, because there is a distinct awareness of limits and that is always pulling upwards, towards new values and new ideals. Here, then, is the valuable role of memory, if

you are wronged, nobody bothers you, for better or for worse, society will give you some kind of reward, even if it's the peace of walking in the Mall as if it were nothing, being a useful and respected citizen, respectful?

7. GOOD AND EVIL AS DEVIATION

I am, then, an apologist for the deviation, the carelessness, if you will, of the infraction of the norm as an affirmation and liberating will to be better. Now, it depends on the form, it depends on the infraction. There are basic rights, but also basic needs, even for the homeless. Man, without a doubt and pragmatically, learns with the deviation, with the infraction, even in the school environment it is like this, as Raúl Iturra used to say in his Social Anthropology classes. And those who infringe are, in fact, more jealous of the rights of others, see the group spirit that some prisoners maintain and develop after their sentences, sincerely wishing to integrate into society, leading a quiet life without too many problems. Here we come to an important point, that is, we have to choose between the evil of deviation and the arrogance and hypocrisy of Good; that is, it is in this more or less volatile relationship that what is genuinely human is registered and developed, in the articulation of the subject with the group (which begins with the family environment), first, and the whole of society, second. These are the (societal) levels that the subject has to fulfill, between advances and retreats, in order to integrate his or her body into society. And it is here, in this central point, that I disagree with Michel Foucault: society is not punitive, it is not an orbit of power spheres, not even Hegel is right in his logic of master and slave, because this is presented as static and it is, determining the context, dynamic, that is, power can be ridiculed, put into play, in equation, by its brevity, precisely. As I said to someone, life, even biography, is not watertight, nor is it a straight line in bold, that is, it is something that is also italicized, underlined, and in curves and counter-curves. It is not, ultimately, language...

8. BECAUSE WE BELONG

Because we have to prove to the others that we belong, and this, belonging, this sensation of being in a group, of being part of a group, gives us a mutual sense of freedom and belonging, that is, of relational identity that has to do with our greatest and most primitive instincts of group and sociability, even before the formulations of an Aristotle. Perhaps the secret, for the social scientist, is summed up in a short text by Max Weber, "The Libido of the Scientist," something that Pierre Bourdieu was already talking about when he "spoke" of the "murmuring" desires of academics transported from the scenario of the corridors, between four walls, to the field, the design and societal desire, for the social scientist is a bit like the priest, he retains the desire in order to unfold it and unfold itself a societal, aesthetic dimension...

This was a bit like the environment I got at ISCTE and I must say that I don't miss it enough, I must say that, in those years, Portugal grew by leaps and bounds like a dolphin in the open sea, that is, a lot of good things were done in those first decade of ISCTE. I will never be able to shake off the experiences that I lived there and that allow me to be an *iscteco*, although forgotten, my heart is there, in those eighties, when I listen to Gene Loves Gezebel and the M80 radio, but it is also here, around here, in *dasein*, still projected into the social space of the here and now...

The Letters also did me good, they were years of much creative tension, between literature and social theory, philosophy and some poetry, as it was at Nova, for almost twenty years.

9. A MIXTURE OF KNOWLEDGE

So I still keep my freshman t-shirt, with an original drawing of a young man bursting through a wall with his voice. My voice has not yet been silenced, and perhaps it never will be, in the face of injustice,

... Because the social scientist is the one who speaks when all the others are silent, are silent either out of interest or out of politeness and politeness. But his voice is not untimely, it is timely, because it is necessary not to lose track of society and to understand it, to understand the mechanisms of how it evolves in one direction, while others evolve in another; it is man, deep down, designing his destiny, mending himself. Such a task is sometimes arduous, because many times they may spit in your face or as they pass by you, as if you were a legionnaire, a renegade Christian, as if you had no heart. But in every activity and profession there are drawbacks and this is only one of them, namely, not being immediately understood. Philosophers have other challenges, some of them we have already addressed in "The Social Function of the Philosopher" and perhaps we will address again later in other essays. The norm, therefore, can be the deviation in other forms and vice versa, that is, jurists understand this very well, better than, but I give an anthropological idea of how custom inserts itself into practical life and sometimes conditions the subject's volition and representation, sometimes drags him to much more nefarious circumstances, regardless of the "public virtues/private vices" dilemma...

CONCLUSION

Yes, at some point and to some extent, you feel fed up, fed up with trying, fed up with not being reciprocated, fed up with empty promises and no one taking over, for you and for her table. So, you think about getting revenge on this town that you don't understand, on these people that don't say good morning to you, that have quarrels with you and your parents, your father, mainly, many

They are racist and wanted to stay in this western Lusitanian beach forever, in exclusivity, when in fact they need the others, the Spanish and the French, the Italians and the Greeks, to give them value, because their self-esteem, their way of doing things, is too solipsistic, too sad in their fate... Here, the guy from Lisbon: flat of fervor, bloated, promiscuous, alpha male type from Alfama. I don't fight him, I tolerate him. I even understand him, to a certain extent, wondering if I will ever stop being a Northerner, a Parisian, and keep adapting to this guy like a condom adapts for better protection... Then I realize that he is like that, but I also realize that most of them are poor and that this gives a certain fire to the heart, a soft heart as I have, and I even help him to get up, because all these are **(ways of)** being, that is to say, in the way of being, ways of being, ways of seeing, of being, of conceiving life and others, in fact, on the beach nobody gives much importance to anybody...

It's the city. And you conceive of this, a southern city, where nobody cares and they think that God is sponsoring them and the mess that they make among people, with people, but this is not bad, that is, in a land of Moors it is not easy to be a Christian, and if it took more than thirty years, it won't take many more until a certain form of affirmation, more or less political, more or less symbolic, is manifested, this in terms of the Underground so that loneliness doesn't last forever and you can make history and even get married, join the social contract, after so much time, effort and attempts.

Still the right to privacy, as if you didn't know that if you want to be famous you have to put up with others, even the poor soccer channel that only broadcasts district games, next to the other one that has two or three journalists and doesn't know what to do but debate German or French league games. This is how the media goes on in Portugal, in a living spin, broadcasting soap operas and trivialities that everyone feeds on, while social scientists, jealous of their profession, hide and avoid going on TV to talk about

their findings, because, by the way, journalists have not done social science...sociology, human geography, history, anthropology, social psychology...we are attritional to an ankylosed and postponing country, to various degrees, lheno of injustices and inconsistencies...

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