

How can I be right without use violence?

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Argument

Is aggressiveness and violence a way to be right? Of manifesting force with meaning? This basic instinct can be conditioned, tamed, but discourse and psychoanalysis save the aggressor. This is our argument.

Development

1.

What we can ask ourselves is if there is meaning in force, in the use of force, we will then have to analyze the philosophical roots of violence. Actually, being right with violence is not being right, unless it is among military or MMA fighters...generally, in terms of common sense, you don't use violence to be right, because you lose it by using violence. But what does the primary violence of our society, of humanity in general, of civilization, of man, root in? Yes, what is its primary, primordial explanation. Must we eradicate it? To explain it in order to extract it from man or at the very least to domesticate it?

2.

In a certain sense, the conditioned use of violence is more honest than certain intellectual discourse tied to a class, to an interest group. In boxing, for example, there are rules and violence, with rules, is part of the game. The street is also a game, and interest groups are formed there, as sociology, anthropology, and social psychology have analyzed. It's important not to get discouraged, not to cry over spilled milk, not to lose interest... But we can't be all the time dependent on

external stimuli, the strength has to come from within, otherwise it will never be genuine and therefore not very effective...

3.

Sometimes the violence of TV is greater than what I call "personal violence", that is, physical violence, because TV uses psychic violence to keep the masses drugged in the face of reality over a false appearance of reality, never getting to the bottom of it, with honorable exceptions like some TV2.

4.

From an early age I realized that I would never be a journalist, and I still think it's better to be a reasonable anthropologist and an amateur philosopher than a bad journalist. In fact, I was quite ingenious as a child and was planned to be either a lawyer or an engineer, but I was an anthropologist throughout all that, through childhood, adolescence, and as I discovered the world around me, I realized that it was the social sciences that I had to follow, laced with a certain philosophy and literature, which would give it a certain tone that was more or less lyrical, inquisitive, exact...

5.

Not so much religion but only art can solve this problem of violence, as I have already mentioned in previous writings, not only because its language is symbolic, but because it has a seed of truth in its message.

6.

In this chapter, philosophy and anthropology are important, even in the midst of the context of the public, journalistic space, in newspapers like Público, Expresso, Sol, for a society intoxicated by political, sports, and economic affairs, where culture is a kind of appendix of social life, a pastime of rich elites, for their selfish, strutting illustration.

7.

Yes, I've had anthropology on my back for a few decades, always producing, and I still have to pay for the stay in a cousin's apartment where I stayed during my degree, then I bought a house and went on suffering, I know more about psychiatry than many doctors, who have no background in social sciences and humanities. But I don't brag about it, and I even avoid talking about myself, for the sake of the event of things...

8.

Then, a problem of teaching philosophy and geography: a few years ago anthropologists could teach high school geography; this has changed. Very well. So why can't they also teach Philosophy, among others, Sociology and Psychology? And a Ph.D. in Philosophy can't teach in secondary education, if he doesn't have a teaching degree in the area he is applying for, for instance Philosophy... this shows the state of teaching in Portugal, among other things that I observed when I was trying to get back to teaching in secondary education...

9.

People who accuse me of having gone to prostitutes don't go to Mass as I do, nor did they risk entering a convent at the age of 17. Or maybe they really were religious and are, which is a worse indication of their intellectual myopia. God has already forgiven me, as I have forgiven myself, so that I can move on.

10.

I speak this way about my life, because that is how I solved (my) problem with violence and I haven't made big, fat enemies in all my life, because I pray and make an examination of conscience every day, I want to reach or follow a path of perfection relatively independent but without founding anything, except the IESL. There is a solution for everything, but not for death, even so I still have hope that there is, according to my belief and various philosophical and religious traditions, see one of the most beautiful books on education and theology, "The Essence of Christianity", which can be read as from this time and in this time it could have been written, because it is so current.

11.

Then I created a dispute that I say is immanent with philosophy, which cites no names in the body of its text, no dates, no events, no places. I made a breach of contract with that philosophy.

12.

And, before they did anything for me, I did, something for me.

13.

On this path, in which I presented my own theories, obviously assisted by the most diverse authors from various disciplines, the path was not easy. I am still on this path. I don't particularly like to lose, but sometimes giving up is not a way to lose, it is better to do what you like than to be insisting on paths that only isolate you. So, I have never known much solidarity from the Church since I was abused in one of its institutions. The priest who did this is still celebrating mass, the same mass I go to, not celebrated by him, obviously. But the same mass. Then, in anthropology, an elite course, I didn't get any great solidarity, I became an anthropologist as best I could, I could have been a great Portuguese anthropologist, maybe the anthropologist, but it wasn't bad at all that I got where I did. That's why I consider myself a reasonable anthropologist, still active.

14.

Man is by nature violent, everything depends on whether he has a territory and a woman to defend, and in this I am very much an evolutionist, like Teillard de Chardin or Arthur C. Clarke, that is, when his way of seeing is threatened, he retaliates, defends himself, becomes aggressive. The same thing also happens with women, but in a different way. It's still like that today, even in New York. Especially in New York...

15.

A booklet that I have already mentioned somewhere was very important for me to understand the phenomenon of violence from a philosophical point of view (not behaviorias, *Las Raíces Filosóficas de la Violencia*, by Sergio Cotta. Another one was also important, also from a philosophical point of view: Maffesolli's *Totalitarian Violence*.

16.

I realized that man, even from the point of view of anthropology, acts *in conformity* with his group (*inmates*, *in* anthropological jargon), that is, he sometimes sacrifices his individual freedom in favor of the group, and this seems quite logical to me. What does not seem logical to me, first of all from a philosophical point of view, is that he acts with violence against the other within his group, unless this group makes violence a ***habitus*** (in the sense that Pierre Bourdieu gives it), so he has to leave this group and join another one, if he is a peaceful Being. But he can also found a new group, based on new and different ideals, or even join a church...

17.

In a way, a guy who went to seminars never adapts to life "on the outside," because it's not just on the street or on TV, there are no laws, look at the Internet, how chaotic it is, I would even say, anarchic, nobody regulates anything, there are rare examples where this happens, you can have access to everything from women to kill bombs or poison, all you need is money and, by the way, a credit card.

18.

Competition, status, everything is turned on and off like a switch, a PC click, in fact the man of today is looking for the All, he just doesn't know it, this All can be god or several experiences, sensorial, intellectual, and god can be ultimately the ultimate experience, a spiritual experience of the longest and least traveled path...

19.

So, there are various forms of legitimate violence; that of the police, for example, the retaliation of a nation in the face of aggression, even if it is on its own territory, as Ukraine does, and I don't think it fires missiles at Russian territory...

20.

Of course we do not want to exhaust the subject, that is not our intention, but only to advance some topics and some reflections around the theme, under the methodological and philosophical point of view, as it reaches us in terms of corporal and discursive phenomenology...even if the aggressor is mute, he is the object of analysis of anthropology...

21.

Even if they spit on us, because several have already spat on the ground as we pass by, we will continue our work, not repeating too much certain topics that are obvious, nor addressing issues that are more complicated and of the intimate domain of certain disciplines, but we will go into many topics and give considerable topics so that others can continue, in a more or less scientific, more or less artistic way, to write and describe about these topics...

22.

We then travel a real path through a jungle of symbols (Victor Turner), a fabrication of social phenomena, some total, others quite banal, to analyze, a bit like Seda Nunes and Ferreira de Almeida, what is happening, what is happening to us, not forgetting João Leal, Brito's bread, Iturra, João de Pina-Cabral, José

Fialho, António Medeiros, Filipe Verde, Freitas Branco, the late Paulo Valverde, who died in 1997, I believe, among others. It is our purpose to give a bridge from anthropology to philosophy, or vice versa, suggesting a proper methodology and the most diverse themes on the presentation and representation of the self (*In the Life of Every Day*, Goffman would say) for a total and complete understanding of man, to the consideration of these sciences (or arts, more or less lyrical) of psychology, psychology and philosophy.

psychiatry, geography, social work, in short, a series of talents that can be developed and matured with our modest help...

23.

Talking a bit about domestic violence, we can, of course, give our view and argumentation, without it bringing us any advantage ("What have I done to deserve this?" or "What does this contribute to my happiness? ", in several works that are present in my private library, which maybe one day will be donated to a university or high school, may be a polytechnic), if I continue my work and, of course, succeed, a public success that I desire so much and for which I have worked so hard?

Let's say that, in this southern Europe, we still live under the sign of Honor and Shame (Lisón Tolosana). In this context, the Catholic Church has had, since the collapse of the Roman Empire, a central role. The nobles hardly ruled the societies for almost two millennia. But this has started to change, today the Church is much more spiritual, I would even say, supernatural (*supernatural*, rather than anti-natural, seeing man as an eminently spiritual being, see in several works by Jean Guilton, just to give an example), than it was in those days. But there still remain the cathedrals, the castles, the memory of many things that were done and were not done, mainly because the illustration and literacy of those people was scarce. Even so, even though almost all knowledge is available on the net, sometimes our index and volume of violence is

than in other eras, see Hobbsbawm's various works ("The Age of Capital", and the aforementioned "The Age of Revolutions").

24.

Do you want to live a good life? Without remorse or fear of death, of being beaten to death in a stadium in Bairro Alto? Choose the middle way, the one of moderation, it's easy to let yourself go by emotions, sometimes it's even good, more genuine, because it's true. ***Ridendo castigat Mores*** and ***In Vino Veritas...***

25.

Sometimes there are thoughts that clog the blood flow to the brain, that clog the thinking, not to mention wine, whiskey, drugs, and here tobacco is tolerated. And have you seen how the number of smokers in Portugal has increased? The spirit goes almost free-wheeling, you lose your senses, you gain somewhere else, you lose your principles, you gain somewhere else...

26.

Sometimes the sociologist can't explain the phenomena, much less an anthropologist in the city, as the deputy from the Socialist Party said at the Gulbenkian while appreciating some French paintings...It is then that he has to go back to his peers, try to talk to someone, to stop spinning his wheels in a solipsism that may be charming from a philosophical, psychological point of view, but is certainly not so from an anthropological point of view...

27.

And, we wonder, how can a philosopher solve the problem of violence, from a philosophical point of view, obviously. No more and precisely, because he is not violent. Unless he is crazy, and here is the social status of the philosopher, his social role and function... Which needs a *refresh*, just like teaching, which is full of people who stay in their posts forever, but the fault lies with the ministry, which narrows down the candidates to the point where they can't continue their path as teachers, and the profession is unattractive because it is poorly paid, many lack the passion to teach and many have had enough of the same subjects, the same programs, especially in the areas that I can teach

28. But... I have already forgiven my enemies, and at the same time I "get back" at them by doing more and more things in my day to day life, most of the time in the house chores, to keep the flame burning so that some visitors, preferably female ones...

29.

The fact that there are few anthropology graduates in political office says a lot about the anthropological background of those who make the laws and defend people under the law, but it says a lot more about the anthropologists and the theoretical relationship between anthropology and law. There is no connection, to my knowledge. It is a deaf conversation that doesn't even exist, both because anthropologists are not interested in the civil society of a country, immersed in their academic "paralegal" activities, and because jurists treat custom only as one more item in the Civil Code, too insignificant, too small, to be taken into account in the sphere of public and media communication, especially since it costs to identify

the problems and solve them thoroughly. And this anthropologists can do...

30.

Then, anthropologists could begin to enter secondary schools, notably in projects similar to what used to be called Area-Schools. In this respect, anthropologists, like sociologists, are better qualified than psychologists, by far, I think, but it could work in strict collaboration, because from Anthropology to Psychology is not such a long distance, so insurmountable, clear...

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