



Prosthetic Becoming: how knowledge silences

Victor Excelsius

Keywords: knowledge, erudition, common sense, democracy, otherness, group, subject

Summary

Knowledge is silent, in other words, the wise man does not shout his knowledge to the four winds, there must be favorable, appropriate channels and winds. For this there are the academy, the Churches and other associations. Knowledge is like a prosthesis, something you put on, mechanically, after amputating, for example, a leg. It is there and it is not there, it does not occupy a place, but it is necessary, necessary, indispensable, because it comes from many sources, namely experience, study, reflection, work, living together in society.

Development

1.

He who knows will not sow to the four winds that which he may know of his knowledge, that which may be harmful to humanity. But... is knowledge harmful? Doesn't man need to know, to know what he does, what he thinks, the result of his actions? Yes, but in a certain way he is conditioned by what he knows. This is where the anthropologist comes in, his knowledge is not revolutionary or permissive at all, it is, in a way, ecological (Guattari, Pina-Cabral). His home is the world and he seeks technical solutions for something social. And what about art, is there an artistic knowledge as a cultural heritage? In a way, yes. Or not?

2. Gilles Lipovetski says that in the future we will have "quiet majorities" and "dangerous minorities." And the role of religion in all this, what will it be? So, we are what we produce, but also what we consume, that is, in industrialized societies, as the UN Secretary-General says, "a third of what is produced is wasted, an unparalleled call for consumption. This man has been warning the world that it is necessary to change course, perhaps slow down as some philosophers say, start desiring other things, for oneself and for the common home, the common cause, in other words, orient desire. To channel it toward good and not always abstract things in the way we organize ourselves in space, because we produce "habituation to habitation," as I have said, this is how we define ourselves as men, women, beings in general.

3.

In any case, we fight against a feeling of dirt, of guilt, in relation to ourselves and to others, and no matter how much we wash ourselves, no matter how dirty the space around us is, it's either never clean enough or we only see dirt in it, even if it's clean, that is, the obsessive neurosis has taken hold of the rich man, he spends to feel integrated and is, in fact, always us, so there is a return to the origins on the part of young people, who are more and more enlightened. But in fact, in terms of human geography, stupidity varies from neighborhood to neighborhood, from context to context. But...what is actually the context? Is it not the person? Isn't he a monad? In my view, here is the key to the development of human progress, the relationship of the individual to the social, the individual becoming the social, and the social emptying itself of sociological meaning and taking its turn, its time, in the unfolding of the lining of the scene the beings, circumstantial minds, move...

4.

Man is, then, lost, like in the series *Lost*, he is looking for something, even if it is a point further ahead, maybe behind himself, where he can get lost, where he can find himself, where he can become the Man he never was, because time goes by, he is Becoming, transformation, change in the most varied aspects of existence. On a trip to France, quite troubled, this happened to me. I got lost, in the land of my birth, at various moments, exasperated, not listening to people properly, I got tired of talking and exhausted I ended up in a hospital, almost dead. St. Francis called for me on the other side, but I didn't go, he told me to stay, because I had a more important mission to announce in the land, to say of their good and of God in the land, to keep me alive, to keep the others in the camp alive, to give them hope by my example, not to make life more of a hardship than it already is. So here I am, more than ten years later, still in Lisbon.

5.

The reformulation of desire can only be done through reflection, inspiration and dialogue, there is no other way, even philosophically, to change Being, the ways of Being into good ways of Being, of Being, of being part of, something I call the Dialectic of Being and Belonging... Many times one sees Being as something isolated from the social, another as a whole, the collective consciousness itself. It is neither one thing nor the other, it is something more, as if a hyper-consciousness of reality attributed to Man...

6.

In fact, we can look at the study of society through the relationship of the subject, individual, social actor, to itself, in general or in groups and associations of individuals in particular. When the nuclear family merges into itself there may be an advantage, but it needs associations

from the outside in order to survive, to replicate itself and its model in the societal space, it is therefore by expanding that it survives in the social fabric...

7.

I advance here the notion of psychic lack, that is, it is under the regime of lack, in the religious extreme, of sin, that we feel committed to the world around us, the world of others. If we had no notion of the separation between the clean and the dirty we would certainly not have borders, flags, between the most diverse forms of behavior, everything would be liberal, free, in a realm of "free freedom". So, there is a *frieze* between the notion of the individual and the notion of society, that is, a speck, a minimum perception that not everything is clear. In this sphere social action takes place (Roche). Like on the highways of any road to something, there is a separation between two or more lanes, be it yellow or white... Like in Jean Rouch's documentaries...

8.

Then there is the myth that men do not cry, that they are not afraid, which is exactly the opposite of reality, social, psychic. In fact, women are much more fearless, because they dare to think, bad or less, right or wrong, and this is what makes them rule the world, with men at their head, with the weight of the world on them, by the myth of muscle, of physical strength, of patriarchy. In the Church, this tradition continues, is it just a way of seeing the world or is it the way exactly the world is constituted or should be constituted? For the human adventure to continue...

9.

This *civilization of the image* and, on the other hand, of a "hyperintellectualization" of the perception of social reality, has something a little melancholy about it, because based on the Other's jocular commentary, everything depends on the context and even in a big city (well, relatively big) like Lisbon, there are jealousies and fights that make us feel bad about each other, and that can be explained? "Ah! It's human nature"... Isn't it, first of all, human stupidity? I remind you that ignorance makes us talk more, while wisdom makes us keep quiet and be sometimes spectators, sometimes attentive and participative listeners. Portugal is the country in Europe with the lowest literacy rate...this means something...often associated with the rusticity of the character of the Portuguese people...

10.

Behold, then, the genesis sign, the voice of God, the voice of the father, the voice of the blood, and this determines much of the biographical path of the social actor, because the reference to a community of origin precedes even his existence and this is verified even in big cities like New York, where the population density is duly proportional to that of Lisbon, a city of embarkation, of passage, of crossing...

11.

What is distinctive about the social actor and the actor himself is that one puts in (his roles, his *roleplay*) and the other puts out, and it is in this regime of alternation between interiority and exteriority, unfolding, that the whole of the social game is played.

12.

One way or another, between soccer and the Church, the whole world depends, more or less, on the mediaticism, on what we could call the *mediaticity of the phenomena*, that is, the means through which we perceive certain phenomena, like the Church, soccer, politics, interest...

13.

So, little by little, step by step, we are refining a theory of society, of the way it is composed in its diversity, in the form and content of its communicational exchanges, where knowledge is, most of the time, too exposed, collaborative, and the academy does not always publish for the Internet, because in most cases, that I know of, the university is a sign not of fun, but of intrigue and envy, that envy that is typical of the Portuguese and being a university professor is perhaps more important than being a politician, for example...This is symptomatic that something is going wrong, while others can't get into academia, after having been there more than half their lives, the independent and the Catholic, the state and the liberal...

14.

But...does knowledge silence? There is no place for human rights, for civil rights, more or less acquired, aren't we entering an eternal regimen of theory, that is, the one who does it says he does it for doing it, when everyone wants to seem sincere, that is the idea that seems to prevail that works in front of and behind the cameras, that is, once again the idea-concept of "private vices, public virtues"?

15.

See, by the way, the polls that indicate the Pornhub site as the most visited in the world. In fact, the anthropocene seems to be coming true, that is, the fame of those who are famous for being what they are, as the radio host Alvim would say, is related to the idea that in sex all the energies of the world are concentrated, the union of opposites, the union of similar, that is, the multiplication of the loaves at its best...

16.

To this I add the idea of climate change: for those who have studied and taught geography, the physical and the human, it is easy to understand a way of understanding the world, without being zoology, philosophy, ethology or sociology, but which is somewhat close to anthropology, that is, the way man relates to the environment and unbalances it, because, precisely, he is unbalanced, he is out of balance from a point of view that he does not know precedes him and justifies him, but he continues to deny his own nature, which is to be Good, in harmony with the world around him, lashing out at evil and stopping the advance of vices and all that is harmful, destroying homes and making man a being too smart to stay alive for long...

17.

And are we, indeed, in an age of declining individualism, certain forms of individualism, as Mafessolli suggests? What individualism is he referring to? Yes, I will understand his message as the promotion of the group, something that is an intermediate between society and the subject. The philosophical subject, the one who inhabits his happiness reducer without being a reducer, being creative, even if cavernous and somewhat addicted...in his own happiness and well-being, because that is not yet forbidden, regulated...

18.

Thus, man pushes the problem with his own belly, sneaks up on the infinite and even glimpses it, that is, his future, but soon turns his face away and returns to his routine form of unhappiness...

19.

Thus, the multiplication of the loaves today takes place by way of the spirit, when even the Pope has difficulty controlling the irruption of human nature in the form of organic individuality, that is, there is still a great struggle between creationists and Catholics, between atheistic evolutionists and Christian transcendentals, that is, man is no longer divided in half, but in several parts, the man of Vitruvius, the Christ of Da Vinci's Renaissance arts...

CONCLUSION

Knowledge does not occupy a place, but knowledge is power, and those who occupy and use power (over others, over themselves as a more or less philosophical subject) have their amulets, their talismans, because in every man lies a secret desire of interest or else an arbitrary desire to change something in man's nature, in himself or in others. However, true knowledge is silence, this is what we defend and even

the non

knowledge, equivalent to it, is propagated more in the absence of noise than in the honking of cars, in the bosom of a man who does not stop transforming himself into a machine of function, of resolution, of efficiency and?

Lisbon, January 04, 2023