

NIHILIST SYNDROME:

DOES THE SENSE OF
PERFECTION MAKE
THE ARTIST SUFFER?

1. The Bent Time

If I, in my studio, have two radio devices, one at each corner, the sound is not simultaneous, there is always one of them that is delayed. There are two devices. If it were a device with two speakers instead of two devices, the sounds would be simultaneous from one corner to the other. This demonstrates the complexity of our current life. Complexity kind of delays our perception of time, so we've been tangled up in devices, to

not to say on the internet, where everything seems more perfect, between analogue and digital. This affects our notion of time, as it was as if bent over and at the same time bent by time and slaves to it, to the notion that we have or do not have it, confusing it even with the divinity or our "local" divinities. Could it be that, in another sense, the artist's nihilism makes him offer to be an artist, that is, a creator? Is the God we know nothing but an artist, whether a writer or a painter, a sculptor or a musician, in the sense that

do you constantly create and so rise to immortality? Let us understand this mechanism. Just as God created from clay, we can say, from the Bible, that God would be a ceramist artist. But also a pavement man, because in this activity there is an entire art and it is not that the socially abiding man is also an artist, that is, the art of living and living well, in the face of the dictates of a society that needs to be defended (Foucault, *It is necessary to defend the Society*))?

2. CATARTIC PATHOLOGY

Thusa, there is in the artist, namely in the painter, a desire for catharsis, repair and concert of the World (*Timaeus*, the man who is thrown out and from the world), from his and from others, that is, the creation of a fixed and concerted world, as if small perceptions allowed and prevented such. Sometimes he tells me, even in sports, that details are everything, so the mania for perfection of certain pathologies creates the need to legitimize them, not eliminating them, making them part of the pictorial framework and the framework of life Social. A vision *ethical* and *emic*

more or less mechanistic of society as an organism

alive, which is conceptualized in the combination of imperfection and perfectibility.

Now, if perfection makes the artist suffer, we can think that suffering is inherent in artistic creation, therefore in the creation of the world, allow us to make the analogy a little excessive, extended, so if we make the Creator equate to the artist, suffering is part of the creative process and if Creation (of the human) is a creative process, as having children can be conceived as such, then suffering, such as catharsis, is not only part of the creative process and of the world as such, then it is necessary to suffer to feel the happiness of Being and, moreover, catharsis, as if it were a relief from a ***pathos*** indescribable, mental and physical, psychic... We can, then, plant several figures, let's say, logistic: the actor, the social actor, the author, the social author, the artist. Let us suppose that what the subject accomplishes, between Being and Opinion, is to have a social role. But I can be an author.choose to be an actor, then your role will be fictitious, when you can have or be different social roles. Thus extends the sociology of the subject; in the various roles it has and assumes, whether willingly or not, in terms of identity.

3. PATHOS and SOCIAL ROLES: THE PRINCIPLE OF EQUIVALENCE AND SOCIAL REPRESENTATION OF THE SUBJECT

Thus, what costs us the most is both extreme loneliness and extreme fame and success (social, contextual), so that, even according to personalities, as not everyone is moderate (Cicero), we have to constantly regulate our speech and our behavior, praxis, in order, from an ethical perspective, to account for the way we evolve in the fabric (woven) of social reality. that is, in both situations there is pain and suffering, but there is also it when we fulfill a certain role as social actors for a long time, hence the pathos, phonesis and sublimation, that is, the measure of exceeding and even revealing how jouissance a given social role, namely in terms of *party*

(Jean Duvignaud) Take, for example, a child, who is already quite adept at communicating with the visible world. The best thing we can do for a child to even prevent depression or mental illness is to give him a little responsibility, so that he feels useful. I speak of this as an anthropologist, as I felt it for a long time and although the responsibility is a "filler" of the Ego and the Tempo do Ego (Does Time belong to someone, or do I belong to myself and my time, training it too?) in terms of mental stress, but all of this can be managed, as for example, in a football team, in which the tension of the coach transfers certain players to the field more in terms of "game distributors", as they say in football vernacular, an expression that comes directly from handball. Then, what relationship will there be between the problem of refugees in Europe and this one virus? I'm talking about Italy, Greece, Spain obviously, but also Portugal.

4. USE AND ENJOYMENT, THE CONCEPT OF BESUGO: A THEORETICAL RELATIONSHIP BETWEEN MIGRATION, ETHNICITY AND SPACE

A large part, however, of the individuals who consider themselves creators, think they are great artists and forget the world and, in their ambition for fame, produce works of art that last a short time, or are so good that they reach a peak, such as the disease and then they forget to live (Ricoeur, *Vivant jusqu'a la Mort*). Therefore, the beetle, philosophical character, is not human, it is like an acorn of something that is transmitted and enters our body and installs itself, like a virus, or something good. We assume that the virus comes from evil, because it causes death. But what exactly is the idea of the virus? Not a human being, don't think. But what will be your ultimate logic? Well, for now it has radically altered human relationships. But will these ever be the same again? They say that this virus is not new, that it is a mutation, perhaps certain measures of left and right legitimacy policies have made our territory an area of easy conquest for it. The solution, at least from a psychological and emotional point of view, would be to prepare people to live in society, because many do not actually know, living with others, most young and uneducated older people would say, maybe it would be better than isolating the virus and keeping people at home, and some even take the opportunity to take a vacation and be with their children, do it with them. which they don't do the rest of the time, due to their career ambitions... But let's realize that the virus is the beetle, an idea that comes from the idea of use, I enjoy.

The sociologist António Barreto, an ideologue of a certain way of being Portuguese, says that "we should already be prepared for this epidemic". Maybe you want to say that we should stop being as warm as you would identify and historically we are. We're not going to stop being so soon and it won't be just because of the weather. The beetle will still be around for a long time, in the use we make of things, feelings and ideas.

What is certain is that the virus has altered our human and social relationships. We do not yet know to what extent, but we will soon know. Man is not defined by his essence, because his essence is defined by his relationship with others. The man defines himself, essentially, by the way it deals with the Other, this is the great world- wide teaching of any and all anthropology.

5. **GRAINS OF LITTLE DESERT SAND: THE SUBJECT AS TOTAL SOCIAL PHENOMENON**

It will be, in certain terms, possible to be an author, an actor (*strictu sensu*) and social actor, not in terms of the subject, but of what anthropologists say is a "total social phenomenon", as is the case with the gift among the Kwakiutl, described by Marcel Mauss, Émile Durkheim's legitimate nephew? That is, the subject merges into anything that is more than social, it is an outgrowth of himself and his group, in a word, the transcendent, this is what Nietzsche would mean by Zarathustra and the myth of the superman, from that the total football player that is Cristiano Ronaldo attests. From what I see, this disease, this cosmopolitan virus, just asks us to be more rational in relationships, which I believe is not a negative principle at all. Let's say that while the philosopher concentrates everything in his head, in his image of subject, without naming, without giving space or time category to anything for the sake of freedom, I no longer say democracy, but the anthropologist needs it because his science is precise and he needs the facts to relate them in favor of a propaedeutics and apocalyptic society, then confused in the Babylonian meanings and meanings of signs and symbols, such as Victor Turner in Africa ("The Forrest of Symbols"). Thus, in our view, the subject becomes a total social phenomenon when his perception is acute, but also when he is sleeping, physically, or **surprised** (the expression is by Paulo Valverde) in dogmatic sleep, see works such as those by Gèzá Róheim or Carl Jung, not to mention Piaget and Bachelard.

6. DISTANCE, FROM (MID) FEAR TO KNOWLEDGE THAT DOESN'T NEED TO BE A SCIENCE: LOCATION, CONTEXT AND UNIVERSAL HERMETISM IN CERTAIN FORMS OF THE BEING

Therefore, still following the thought of Paulo Valverde, one of the best Wittgenstein culturists among us, concepts such as territorialization, the myth of the toothed vagina, colonialism, are due to his years of refined study, cut off by a disease in the forest, as if the rest happened to others, as happens to us with the flu.

Therefore, the subject conquers terrain, both theoretically and physically, spatially, special, in literary terms, with a text and in factual terms, because in the middle of war, a physical pregression in the sphere of the dominance of the other. This is all colonialism, theft (José Carlos Gomes da Silva, *L'Identité Volée*), occupation of a space that is for the use of the other, and the more time passes, the greater the use and enjoyment, which is why there are different ways of acting, thinking and feeling depending on whether we are Portuguese, French or Italian. But not everything is dictated by geography. There are ways to be local, others cosmopolitan. And, in a sense, the knowledge of the anthropologist, first, the philosopher, then, in broader terms, is considered useful. involving more universal issues. Yes, it is fundamentally universality that unites social anthropology with philosophy, so the discourse on man in terms of a philosophical anthropology can continue...

7. CHRISTIAN INSTRUCTION AND THE MEDIA WAR: USES OF THE WORD AND HATE IN CONTEXTS

We could speak in literary terms, of the biography of a young candidate for social scientist who ended philosophy, not before having ended the convent and social anthropology. And that, after all, he's just a writer who loves life, in that sense he's philosophical. It was could be the guy's story. But it's more, a metaphysical dive into the universes of classical philosophers and the most disruptive and current, the Americans. Because the world has long since ceased to be monolithic, that is why we cherish the young, as youth is the best time in biography to study philosophy, it is in this ontological **locus** that the great theorists of life are forged, this thing that insists on our retreat from the truth of the Self. Consentaneity of content, message signs, the explosion and consent of television, the proliferation of senses on the internet, whose power some want to take advantage of while others only want the Nazaré canion wave. This disease of society in criminal voyeurism, of the dead or the sufferer is deeply rooted in a way of Being of primitive societies, an astonishment, an amazement at the tragedy of the other, instead of training to help or help oneself. For example, in our down-to-earth and practical days, aren't there other diseases to kill? There are no road accidents. Television programmers lack discretion and they lack, in fact, in conscience, a pedagogical perspective, when many teachers would like to teach...