



Multitudis Virtutis Dilectio:

How virtue crumbles with the masses

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Argument

There are feelings that we will never recover, that we carry without realizing it and that condition our action. Other feelings are predominant. I want to defend the idea that wisdom and virtue are something in the realm of the individual, and that in the jungle man strays from a path that may have been marked out for him at birth...

Development

1.

In our assertion that the crowd subverts the individual design, we do not mean to say that man must stand alone, that his will is betrayed by the social game. We mean to say that man is a social being, but that he loses his individual will when dragged through the magma of the mob in disorder, that is, there is the subject who does not mix with the group, who goes after everyone else, and there is the black sheep, the one who thinks for himself and whose design is to guide his attitude and behavior by his own means, *au-delà* to what the group thinks. In fact, this is the whole principle of any sociology and anthropology, even of any more or less metaphysical politics.

2.

So, what should the subject do, be the black sheep or blend in with the herd? If you are a philosopher, I'm sure you stay alone most of the time, if you are something else without autonomous thought, I'm sure you walk among the herd. I myself, in my life journey, have walked

in the flock of the Church and I didn't feel bad, I still cultivate a certain religiosity that makes me feel part of, belong to. But I have my own life, my own light. At one time I was a member of the Bloco de Esquerda party, and was a candidate in one of the lists, at that time this party was anything but power and flock, on the contrary, it was full of people who thought autonomously, who had their own idea and autonomy of thought about what society should be...

3.

At this very moment I feel lonely, but I don't feel like going out to the city, a city where I have more acquaintances, people of circumstance, than real friends. In fact, I don't have any in the village either. So, why have I run out of friends? I can't explain, maybe I have been in the same places for too long, connected by the railway, maybe I am too well known for certain things and forgotten for others, ostracized. But I keep fighting, as I am doing with this writing.

4.

In fact, the risk of being lonely increases as we think for our own head. And loneliness increases, settles in, and then eats away at us from the inside, like a cancer, until one day....who knows?...

5.

The Minister of Economy says that we have forgotten the engine of the economy, tourism. Just as well, I say, the country needs to take another direction because tourism is not a sign of a developed country, like industry and commerce. Still, Portugal has tourism, but on the other hand, its agriculture is also weak, while handicrafts are plentiful.

6.

We are, then, as I defended in my thesis, between Being and Being, between Walking and Appearing, when we also seek at all times to Belong, that is, to relate, to relate, but we originally want to be alone because there is an obsessive temptation to win alone, even for the group (or philosophical current) to adopt us. This happens, in a certain generalized way among the animals, theology tells us: the subject does everything and anything to be accepted and, in my view, this is what happens with writing, this process, this attempt, he writes to be recognized by the group. But what group? Doesn't he already have a family? The group of friends, a professional group, an association? Or the society as a whole? Is this being famous, a public figure, a star?

7.

So, one of the principles I have discovered of social life has to do with despondency after success, as if we are more friendly to others in tragedy, and this is certainly true, while some go from celebration to celebration, seeking continual satisfaction or exploring a certain obscenity that has nothing pure about it, pleasure after pleasure, woman after woman, without end, without restraint. But then again, who am I to condemn this?

8.

So the tragedy befalls the philosopher, whose character is that he is a solitary being, wrapped from morning till night in his speculative and sometimes even obscure thoughts. But everyone has this, only they don't develop it because they want to show (all the time) that they belong to society, that they have the totem, that they are capable. It is this difference between reflection and demonstration, between theory and proof, that I think is an evil that must be repaired, because it generates a culture of eight or eighty, that is, the philosopher

He closes in on himself, seeming autistic, while the man of common sense is himself a representative of an open public space, where sometimes there are no limits to modesty and good manners. But can't the philosopher or the social scientist be licentious? Yes, indeed, he is more inclined to be so, to see the world upside down, when others are enveloped in the very magma substance in which society evolves, sometimes by jerks and jostles, sometimes slowly, progressively, and in accordance with a serious series of ideas...

9.

Actually, the concept of whole stopped making sense since it was discovered that the universe is open, infinite and not closed, through not only mathematics but also astronomy, that is, theoretically we are infinite, even as a human race, because we are the ones who conduct our intelligence, even if sometimes with the indispensable lack of discernment...

10.

Society is no longer seen as a closed whole, enclosed within itself, at least for social scientists, because knowledge has increased, which does not mean that there are no closed societies, but that there must undoubtedly be some kind of escape that, at least, makes them compare to others, the most advanced being the one with the greatest openness of customs, through the proliferation of the movie industry, for example, and also holding economic power, not to mention military power. The lust for conquest, as we can see in the current war, may become worldwide, Russia is not willing to give in and wants to annex part of Ukraine, China becomes its ally, and the U.S. is left alone, as Europe has been numb for many decades.

11.

It is, therefore, between the philosophical root of things and the political rumor that we move, while our President visits California. We must also give importance to sporting successes in the mobilization of some will to change, to transform Portugal into a modern country, where it is even more pleasant to live in. Young people need this, this incentive, this will, this work, and even the emigrants, who come back in the summer, and some of them come back for good, to stay.

It is said of Benfica's victories that they cheer up a lot of people and it is true, each player plays for himself but also for the group and this is an example of a contradiction in our assumption, the man of ve can mix with the mob, if only for sportive reasons and, therefore, motivational for his state of mind.

12.

Then, the notion of the *well*, which comes to the philosopher's mind when he is in a depressive mood, even after the victory of the text, the authorial success, because he too more and more. Therefore, he falls into the well that he himself has built, that is, from the land he has dug, that he has destroyed, that he has extracted from the ground, only to be, at the bottom, accompanied by mud and flies, like frogs and snakes, as well as some fish, of there is water level...

13.

This notion of a **well has** little to do with that of a void, but in another sense it is familiar to him, because a void is also a space of emptiness (to be filled, filled, with people or water). Therefore, you have to know how to get out of that well, by means of a rope thrown from above, from the surface, by someone who can hear your cry

desperate for help, or we must attempt by our own means a climb towards the outside...

14.

David Gilbert's book, *Patience of Being*, occurs to me. But to be what? A soccer player? Of course not, to be myself, as Socrates would say? To be someone before God? I didn't really know at that time what to be, I preferred to be while my being was developing and I found myself still at rock bottom, sitting without food or refuge, wishing I was at home, in bed, with my cartoon kitten Sylvester...

15.

We have to believe that it is possible, that collective success can happen among us, in Portugal, not only because most people deserve it, as there are quite a few who are in depression, undergoing psychiatric treatment, and therefore deserve great joys. And it can start, right now, with the increase in the minimum wage, which will be added to this "extra" that the government has given to pensioners and the unemployed, and it can culminate with Benfica being champion and Portugal winning the World Cup. It is possible, so it could very well happen...

16.

Every social scientist is not and cannot be indifferent to this collective suffering, if it is collective it may also be individual, if it happened to others it may well happen to you, we still don't know much about the *Social Rules System* (Tom Burns & Helena Flam). Therefore, even because life ends from one day to the next, all you have to do is take the road of life, be Good, be solidary, be Christ!

17.

In another sense, in another form and in another context, we will praise and describe the advantages of being alive, of the virtual, of progress, of the mechanization of collective life that frees man for leisure and the commitment to study (books, ideas) and do what he likes most: cultivate the spirit, with or without God, being that He will come, even uninvited and without the need to thank, one day later, in a distressing circumstance like this one, for us, in social and individual terms?

18.

The Portuguese sidewalk. The dog poop. What does this have to do with globalization? Everything, it is played out even in the smallest neighborhood of Baghdad and why not Lisbon, a city open to innovation and creativity. In France, in the sixties, in the *bidonvilles*, it was the same thing. Here, then, is a practical job for politicians, more labor market, the hygiene of society (without being hygienization), so that everyone can live together in peace and more comfortably in a cosmopolitan context of fado...

19.

Therefore, there is what I call the cosmology of a game, that is, it is in the sporting activity that man not only revives a healthy millennial coexistence, but also projects himself as a species that has adapted and avenged itself in an almost exhausted planet, almost saturated by its exploitation, that urgently needs affection and benefaction. The Church also needs attention, because on its path it has had many obstacles to the propagation of the faith, from the Inquisition to the Persecution of Religious Orders, and the history of Christ itself is anything but consensual, on the contrary, it is tragic and horrific,

It scares me how a Jewish guy allows himself to be crucified in the name of a philosophical message that lasts through centuries and centuries. Yes, for us to be very comfortable watching a soccer match between Portugal and Spain, at the end of the afternoon, oscillating between taking or not taking a shower to go to Mass, is because there is something very strong in it, in the tradition that does not betray us, in the God who is there, always present, either in the air we breathe, or in the tabernacle, through the host...

20.

Even so, for us to live in peace in this kingdom by the sea, almost in the peace of angels, because there is CM TV and all the crimes of violence, street and domestic, that are going on, it took the action of the military. And what has become of those who went to Africa defending our country? Why are they tied up in bed in psychiatric hospitals, blind with madness, waiting for God, waiting for Men?

21.

I do not intend to move, with these words, or do I intend to, but the right people, to make them aware of the study of society in the form of sociology and its quite public, even governmental, usefulness. An advanced country is a country that gives importance to the social sciences, but does not forget the faith, the faith of a Church that belongs to it and is part of its identity, so is social life, the use of custom, the contumacious conclusion that we are all here for the same thing, to be happy and fulfilled as human beings, these words may sound corny, but I prefer it, because it makes me feel good, happy, integrated, part of, instead of a black sheep that yells and yells and is never right and that deep inside wants to be King, to lead, to give Light to the people and also food, spiritual and concrete...

22.

"He's crazy!" -people say, I don't know if out of good sense or with ill intent and I don't lose the reference of this one, which guides me in social life.

I answer: "Yes, I'm crazy about a woman who hasn't shown up yet! Because I can't be anything else but straight"...

Here is my position, despite the twists and turns of Paris....

But is everyone who is crazy crazy? That is, is that a compliment, a compliment, or an offense? I don't really know. I don't want to know. They don't have the power to marginalize me, the government couldn't do it, let alone a single individual in isolation, thrashing around catching scallops...

23.

So, success has to do with a certain degree of acceptance of mistakes and failures but also of victories, getting ahead, not being afraid of existing, of giving up, without the fact that non-existence can also be a way of life in the frog's cloaca in a pond, also being fertile, because continuous and even unexpected success leads to great ailments and tires the spirit, It does exist, and it has very precise laws, the Portuguese society, the Beiran, Transmontana, Algarve society, the French society, more refined and chic, more thinking and less moving, that is, installed and instilled in a certain place in the memory of the one who made the leap instead of going to Africa to live under the scope of slaves in the sanzala?

24.

Indeed, what does an anthropologist do for more than six years in the same locality? Is he a global or local anthropologist? Maybe he is more of a philosopher, entertained and amused in the philosophical reflections of his little poet's corner. It is said that he has retired. However, he continues to work, in ideas, in projects, in Dialogue, like Plato. In fact, the anthropologist, even when he is lost, is a social lightning rod; afterwards, he can't take it anymore and goes in search of recognition, intellectual satisfaction, and takes refuge in philosophy, which not everyone personifies, because after all, his theoretical scope is that of a society on several levels, the local (doubly so, if we add Riachos), the regional (the center, Greater Lisbon), the national (through TV and on the street), the international, in his frequent trips to the airport and downtown, to mingle with tourists, whom he loves so much, and capture a certain dose of ideas?

The anthropologist doesn't need to run away from reality, he appreciates a good fado just as he appreciates a good wine, a good woman, if we may say so. When he doesn't have these little vices, his hope begins to be lost, begins to abandon him. That is why he takes refuge in books, in sacred music, in the music from the 80's that reminds him of the times in the village, among friends who were and are anything but circumstantial, they are figadais, from the womb, from the viscera, because for many Lisboners, he will not be the French or the Spanish, but the guy who goes and comes by train every fortnight, as Paulo Valverde used to do, on the regional train, sometimes with headphones, other times reading and leafing through Tal & Qual, or simply taking notes on the dry droughts of the regional train. Qual or simply taking notes in the dry ones at the junction, where he calls his mother to save his lunch...

25. Reality will not escape, it is here, success, as Lily would say, will happen, sooner or later, because you have worked for it, you have given spaces, steps, senses, you have tried to shoot, shoot, shoot, and if the Church doesn't judge, who are you to judge?

26.

Because, to a certain extent, if the law, which is observed, what will be done with philosophy? Many do not realize the freedom it provides, while at the same time respecting the law. It is when we feel the freedom of the Other that we feel, by contagion, the freedom in ourselves, because we always want to be like the Other, by the laws of social contagion, diffusionism and devotionism, by the mere imitation of the mannerisms of the monkey-man who for the moment tries to coexist with others in the urban jungle...

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