

**PHILOSOPHY AND COMMUNICATION IN WHAT SENSE?
SEMIOLOGICAL CONTROVERSIES IN TERMS OF CATHARSIS
OF PUBLIC SPACE IN THE CONTEXT OF THE NATION-STATE**

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The Problem

History is old. Are nations supra-individual entities to legitimize collective and personal identities in order to override other nations?

and what lobbies or group identities shelter in front of this identity configuration of the nation-state?

It is this theme that we intend to address in this essay.

Development

And the role of religion in all this, namely, isn't the Church a world within a wider world? Or do its theoretical boundaries coincide with those of the world, the known and the unknown? For the Church, religion defines culture while, for the anthropologist, religion is a feature of culture. I had heated discussions with a telecommunications engineer friend of mine on this topic, alongside acoustics and the philosophy of things, electrical and organic. He believed, perhaps more than I did, in a useful, accessible metaphysics that relied on data, that gave of people, times, compasses and places of habitation and habituation of these same people.

Religion is growth, it is neither abuse nor violence nor abuse by violence, it is a locus of, I would say, philosophical inquiry into what is in and beyond the mystery of Christ on the cross. It's life and a lot of meaning in life. Since I was a child I wanted to know the world, I waited for the right time until I decided on anthropology, so I feel fulfilled, but I wanted more and philosophy was giving answers, what I wanted to propose with haology was this throw, this reach, like the sling of David against Goliath, to assuage and understand my ghosts as a social actor in a city and nation-state society where the predominant identity made me feel some comfort, even though I was a somewhat contentious subject, like all the inhabitants of Moscat, the my last and defensive field of terrain, where I produced more than in all previous years, it remains to be seen with what quality.

Yes, and why is the Church so slow on issues like sexuality? Perhaps because priests cannot marry, they end up becoming pederasts or eunuchs, one of the two things that a man committed to social and time does not want. On many issues the Church does not have ready answers. Catholics just want to live, maybe that's why they never deny life, as others do about abortion or euthanasia.

Identity is more than the thread of existence, it is persistence, risk and pain. It is what you are at all times, even if it is sometimes hidden behind your sympathy, in a society of mutual, sadistic aggression, which does not defend life, but perpetuates itself in a logic of death that, for example, the Church well denounces. But the latter, at times, thinks that the man, the subject, must defend himself, as in the case of abuses by the clergy of children or young people. But... if (Catholic) priests could marry, would it be better? If nuns could be ordained, celebrate the sacraments, would it be better? It is said of the priest who accepts celibacy that he is thus more available to the brothers, whether parishioners or brothers in the convent. In what sense can this be scientifically equated? Theologically, it can be equitable, to be sure. But theology is a science, the science of God? Is it not rather an eschology, that is, more profoundly, a metaphysics? Or even metaphysics? Because the subject, in the temple, is stripped of evil, even if he has practiced it, and he finds himself before the Good God who is his own conscience, in the unfolding of the Ego and the Alter Ego. How, then, to do the psychoanalysis of prayer, something so simple and at the same time so powerful?

Thus, to understand the world, we have to give up our Ego, sometimes, and in a radical way, to truly know God, we have to give up ourselves in a radically opposite sense to what capitalism has enunciated and announced, that is, we have to realize that the hat of faith can sometimes be broken from so much use, so much wear and tear and we have to be ourselves to repair it with the help of the one who can do everything. The most problematic, in fact, is: how to understand God through the senses? Is He not full identity and satisfaction? Because there is another meaning in the world, in things, in people and in the relationships between them and this meaning does not fit in science and philosophy, moreover, it has the gift of gratuitousness and is offered to those who know how to surrender to infinity. So, can the Christian fight, defend, compete? Well, look at the faith of Polish footballer Levandowski...

For me, the Church, being in the Church, close to the Good God, is like being in the Sanctuary of Senhora do Cabo, it is being at the limit of ourselves and our strength and still being mythical, mystical, that is, overcoming death. , ours and that of our family members, still in life, to face a disappearance of the meaning of existence as just a light that closed in one room of the house and that another will turn on in another room later onnote in this common house (cause).

Still the logic of the master-slave in Hegel's work. Why should I worship this Lord? By interest? Why do I want to stay alive? For future memory? I write this as I started to go to the Eucharist again in the Church. Having passed what I have passed into the hands of the Church, do I have to be the first to dialogue, just because I am an anthropologist? Can't I be myself (too) sir? Of my things, of my loves and desires. Because God is not only Lord, but he is also a brother, as Francis of Assisi reminded us. It is in this logic that everything is fixed, fixed and evolves in the phenomenology of social life. So goes the individual (in the Forest of Symbols, of which Victor Turner spoke), with his face bent by the branches of the trees close to the ground, at the height of the knees with which he adores his *Lord*...

A MYSTIC PATH

In the Church there is no reflection, at least philosophical. So why do I go to church? Why do I feel good, do I like to be submissive to this God who manifests himself intermittently? And if philosophy generates more questions than answers, at least fully, why invest my time and efforts in them? Anthropology, sociology, social psychology would not be better, these have answers. This is where the nerve of the problem lies: it is in interdisciplinarity that God's success resides, He manifests himself when you least expect it, when you least expect it and sometimes, ask permission to enter your world, which you have built with so much effort (He knows this), to enter your mind, your heart. So there's a certain emotional dominance in clinging to God, it's like jumping into a gorge and being bounced back in the fall and getting back to not only flying but standing on solid ground. It's the *halo*, in a word, the trace left to others (because there are always others and the Other, who is the Great God), towards this side of our soul exhalation.

Thus, there is also a principle of reality, which is doing, which is often dissociated from another, thinking. When we learn to combine the two (registers, mo's), we know ourselves and the good Lord. In ancient Greece there was more than one God and this is, in a way, quite phallogocentric, we would say, it does not defend women's rights... but there are also saints and they play, in a way, the role of gods of ancient times. Greece and Rome, In enunciating these principles, within the scope of a systematic theory of society, even encompassing the Law, which goes beyond the binomic relationship (and relationship) between the subject and society... a path beyond, difficult to travel, but which will certainly bring us the salvation that the Church has been announcing, from one way to the other, inside or outside the sacred space, even in the public space of the media, of the new media, where religion, apart from the slyness of the priest, remains a pillar of society, although in our context there is a separation between the two domains of human action. Everything responds to the question put forward by me of the „struggle for status“, whether to conquer women or for the more or less mystical power of having power within a certain group. Not everyone easily abdicates the power they've conquered and that's logical, human, when it doesn't stink...

So, is it necessary to go to church if your body is a temple? God is everywhere, say the theologians, said Spinoza. Thus, the notions of Everything and Nothing can

be united in the crucified Christ, everything is consummated, the union of death with life, that is, revolution, Life and more Life, ecollutionary transformation... When I heard the theme *Two Tribes*, by Frankie Goes to Hollywood, I realized that, in my life, I was just looking for the way, I wanted to make sense, as more or less everyone does, to walk a stylish walk through life, in the light of my heroes. Christ was one of them. And I didn't stray too far, I stayed very close, in anthropology, in philosophy, after all they are neighbors of the Theologians. no don't give me Heysatisfied, I wanted more and more answers, so I undertook the study of Scripture and Theology (it is certainly not one and the same thing) as a self-taught. And I have not been wrong, between the meaning that one and the other give to Life, the life that lies ahead and the one that precedes us. Note that Paul Connerton was a social scientist and only wrote two books... Perhaps because there is a certain verbiage in not saying than in enunciating backwards and forwards that only ends with the death of the author, the actor...

Basically, the function of the social scientist, as will be the philosopher's, as is that of the doctor, even if he is "only" a doctor of culture, is to reassure people in terms of a certain idea of Good that we have as a seed inside. of ourselves, in our DNA. And that is above all the role of the priest, so he must remain celibate.

Psychoanalysis is also a way of seeing the world, the world that inhabits our living room at home or a walk with dog poop on the street, doubting the God who is always our reserve of confidence for an escape. This is the religious economy of desire, as Iturra would say.

THE SOCIAL BODY

There is a sequential relationship in time between fatigue and exaltation, between dead and alive times in the social organism, as in the individual organism, making the due analogy. But what „is giving“ are the groups. Groups that meet occasionally in the name of causes that have everything to do with the satisfaction of the subject and a certain industrialization of urgency, so that the Ego can be calm from being in conscience, because conscience also tires...

In fact, what is production if not a relationship between thinking and the world, between thinking and doing, in the proper articulation of the emotional balance between reason and heart, between feeling and scientism, between the letter and the spirit of the letter? In fact, it is also a problem and we are not always clear about the way forward and God cannot do everything, the thinking contraption has to feed on many more things, ideas, people, stones...

The classic analogy between the social body and the individual body is clearly seen in the pig slaughter in Portugal, as seen in the Dinka of South Sudan or in certain regions of France. This classic analogy was systematically suggested by early anthropologists and is quite notorious in Africa. In fact, it is planted in the most diverse terms. For example, as Luc de Heush has shown, the scapegoat is still a reigning figure in most African nations. The subject is slaughtered for the better functioning of a certain and certain status quo, of a certain society or group. Even in Europe, it is in force, so profound is this figure in the beginnings of the human condition. And, we might suggest, was not Christ a true scapegoat? In order for us to live under his condition, it was necessary for him to have died. He did not commit suicide, although many agnostics would have him believe. He died to save us. And he was resurrected so that we might believe in eternal life. If the Church offers us such a possibility, like most Hindus, why not take advantage of it? So let's not be in a hurry...

THE PATH IS MADE BY WALKING

The Church promises us a path, it gives us security if we pray, it will work and everything will be fine. But, if the path is made by walking in religion, perhaps in philosophy it is a little different, the search is not made by itself, but by inquiring, only in this way will it be possible to reach some place, that same place that psychoanalysis proposes. clarify, due to the metapsychic and existential integrality of the subject. If the subject is sick, so is the social body. We want so much well being, we conquer happiness so much, for then it will soon leave through a window beaten by the wind or among the raindrops...

You want to do without God, you do everything to stay, only you, with the laurels, and when things go wrong you'll immediately pray for Him, and if things go well, it's the same, as if you're an orphan of yourself and **Him** ...

On the other hand, the dilemma between dirty/limpo and pure/impure, have to do with a certain idea of science, of the body, a certain way of thinking that is not restricted to culture, it is a path that is beyond and at the same time beside it... as if we were returning to primitive times, developing our idiosyncratic nature and heading towards the future, like man, along the sandy beach, who runs forward with his head turned back. There is no Greek myth for this figure...

Man evolves in the social body as if cleaning the wounds from the path, those he suffers and those he causes, in the full sense of becoming an automaton, of surrendering to the mere mathematics of 1/0 and, somehow, without „cleaning “ of culture, of its historical and civilizational heritage. With all this, will the earth stay in the same place? Will it not be taken out of its place and put into orbit in another galaxy? The belief that the Other, the ET, is God embodies the idea that the Alien is man himself...but isn't there a more linear and progressive path? How many others are yet to be discovered? Aren't they domestic animals, I suggest somewhere in my writings? Are they not the heirs of humanity, becoming human, but in another form and modality? Time runs in your favor. As for us, we can no longer say the same, and this with regard to racial violence in the most diverse countries, various situations of civil war in various parts of the world, regarding climate change, hunger, domestic violence, the issue of guns in the US...

Yes, the way is done walking, but also clearing the bush with a machete or machete, as the Spanish and Portuguese did in Latin America, because in the North the vegetation was different, probably drier and arid.

My main point in argumentative terms is that the solution for God is in Man and the solution for Man is both inside and outside him, that is, man has to look for something to satisfy his Ego, so he creates gods. But how was this Great God created? Is He a fallen angel, the result, a reification of man's excess over himself in moments of social and community effervescence? How are the religious symbols of a nation formed? Can man see himself in the contingency of being a prisoner of his personal, group, national identity?

When we look for the feeling of the „common home“ and we don't find it, we keep looking and discover that it was already in us, inside us, only that we, in our eagerness for moral progress, had not found it to make use of it, this being what gives us happiness, because what is not happiness doesn't deserve to be transmitted, does it? Then, the myth of the practical hero, dedicated to the domain of „doing“, doing in a certain way, alongside the myth of the theoretical-discursive hero, of which the village keeps memory in the figure of the priest in the sermon of Senhor dos Passos and the city in the figure of the republican intellectual. Both cannot live or coexist without man, they are so connected, one to everyday life and orality, the other to literate knowledge. This issue was developed serenely by Raúl Iturra in most of his writings, in fact, this has always been his thesis, this relationship between orality and writing in learning about the relationship with the world.

CONCLUSION

The old habit of spitting on the floor. Most people do not reflect, do not dare to think, to question, because they live under lock and key, with clichés and thoughts trapped in a chair in order to reiterate those certainties, those tiny internal violence, the tactic in social life, the eagerness to win money and rise at the expense of others. But there are also good people in this life, like some politicians, in every profession there are good people and bad people, it is said. There are even good priests and bad priests, some without a vocation, others with, who abdicate a social life to be filled with the light of the Battle for Good, an effort that man makes to be perfect and make better, definitely Good.

But there is one thing I would like to say before concluding this essay. There is a very American illusion that is the illusion of the Other, which works both ways, that is, I have the illusion of respecting the other, but he has the illusion of me, of deceiving me, of deceiving me. This can be seen in the North American cinematography I've seen lately, where several recipes are repeated: the story around a love trio, the travel book, the special effects. Not only the illusion of the Other is evident in everyone, but the illusion of deceiving the Other...

Life in cities today is very Marcusean, it all boils down to consumption and the simulacrum of mimetic death, as Baudrillard would say. Alongside the interest in profit, there is this destiny of the Darwinian man, who evolves and manages without giving anyone an account of what he does and what he has done, as if life, biography, were a kind of vendetta, a matter of honor in the face of violence imposed by the other who disrespects me. Shall we, in this matter, turn the other cheek, as Jesus Christ said? Good question, which is based on the foundations of morality and latent aggressiveness to what is human. On the other hand, psychiatric hospitals have more and more patients, patients, patients, clients, whatever you want to call them, and psychiatry, along with plastic surgery, is a growing business. and cleaner science of the social man and even of the intimate man; they opened new convents because the message continues to pass, that of Christ, who brings us happiness and serenity in times of affliction and ardor.

Alongside this, we have the increase in schooling and people lose a certain existential knowledge that yields a lot of happiness and even pleasure of the soul, the secret of keeping the focus on their existence. Yes, there is a return of existentialism, with Sartre, Kierkegaard and Camus.

Will it be necessary, on the other hand, to discover new, more perfect forms of social organization that promote well-being and environmental and social quality of life? What is the real role of social scientists in today's world? Just restricted to universities? Immersed in the social chaos that is making the world a complicated place to live, in a Blade Runner scenario ever closer? There are always solutions to certain problems, problems that can be studied scientifically, and God, the idea of God as a demiurge, an ordering intelligence, plays an essential, pivotal role here. sometimes for simple aggression, spectacle or adrenaline. MMA fights increased, Wrestling expanded to the whole world, but on the other hand, Snooker is also more famous.

Globalization, on the other hand, has shaped a new type of man, the Davincian man, the Vitruvian man. But, we can ask ourselves, before globalization there was not, to give an example, mental illness? Of course, only that they were more linked to the religious control of beings by the Church, to give the example of Europe. But if all „this“ comes from Europe, why have mental illnesses come back, why don't we all go to Africa? That's where it all started, and that's where I believe the solution lies. Therefore, I argue that man is geographically mistaken, happiness is in the womb of the earth and he is located in the foot, or the top of the head...

Thus, the human mentality has been changing and this is nothing extraordinary, it is even vulgar to observe this, there is nothing extraordinary in this contestation, in fact, Iturra and others talk about this in a little book called „Recovering the astonishment“, that same The Discoverers' astonishment at the Indians and Eskimos, on the one hand, or between the aborigines and Timorese, on the other. Re-envangelize, recolonize, make a series of submissions so that the primitive, the savage, can be as I am... but there are those who don't want to be, because the concept of quality of life is absolutely relative, my brother...

Therefore, we can certainly ask: what are the laws of surrender and union of bodies? What are the laws of exchange of cultures? This is what anthropologists try to do, and they see it as a task as or more worthy than the „thinking“ of philosophy. But both have a lot to learn from the next, as they have to learn from sociology, ethology, social psychology, seeing and facing the world as an environmental ecosystem where man is just a piece, facing man only as part of this vast grandiose ecosystem, among animals, vegetation, the earth's magma and, finally, the human magma. That's why I also defend that the philosophical attitude, because ethically impartial, is the path that is taken by walking, running,

sometimes thinking, in fact, one cannot stop thinking or restrict life to the mere senses that, in most cases, sometimes they deceive us...

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