



## The Oblivion of Nietzsche: between Nothingness and a virtual object

## The Forgetting of Nietzsche: between Nothing and a virtual object

### Argument:

I discuss here the "end of Nothingness" and the return of God as a solution for intimacy and body politic issues. The body is more and more political, biopolitical, not so anatomical, and the body of God is our body, in some sense.

### 1.

Nietzsche couldn't kill divinity because Divinity never had any plans to kill man, it's just that he rebelled, trying to become God, very much in a Levi-Straussian mood to get with the commodity-women and ended up hostage to his own temporal power. Consequence? It is not the gods who are mad, but man and woman too. The medieval power, of the Church and the Nobles, of Kings and Conquerors, which was crystallised in institutions and in people, via them, has recently been shattered with the advent of virtual reality. Thus, the Heideggerian notion of object is also in question, because reality becomes objectified and any philosophy is only possible through religion, except that religion does not realise the God it holds in its hands, who is Other. While Europe's faith is blind, America's is twisted and this has to come with very different social realities, mirrored in the cinematography. The supernatural is then anything coming out of God's body and why not man's body, continuously, through the days? The notion of God ends up disappearing due to the virtual object, which for the mind becomes real and if this phenomenon is of the order of volition, God reappears in the terms of a Freudism that has to do with the resolution of desire, in a capitalist ethic that sends to the body the pleasure of a certain perpetual peace. The world of the banal, of daily life is the real world, a world disconcerted by the violence of gangs and *ghettos*, by the indifference of intellectuals and the inaccuracy and sensationalism of TV, but the virtual object passes through it, through the times of reality and influences

especially people's minds, between orthodoxy and laxity, between duty and being, almost plastic, with the great question of "how life should be lived" underneath, more than the fear of death, because, as people say, it is more than certain, probably the most certain thing in this life and that which unites us all.

Curiously, when there is an intermediary like an anthropologist between populations, things become more peaceful, people reveal their true fears and longings, Gypsies become calmer and more attentive, Africans become more interested and show their true value in a society of "white customs". Thus, women recognise more and more the value of their body, but above all their mind, their free initiative, with the well-known imbalances in the USA, together with violence. The people of Northern Europe see in Portugal and Spain an idyllic scenario to recover from their stressed white lives, full of stratagems to survive and defend their culture and way of life, in a way that we here do not do so well, much less the Americans. Thus, the virtual object is also as volatile as desire, unions are increasingly public, while others remain secret, too secret, because the press and the media do not favour training, but information, which in most cases is very harmful. But also not everyone wants to learn, to be trained, because they have to overcome every day the frustration of being normal and the lack of excitement that, deep down, everyone seeks, in private or publicly.

## 2.

Thus, it is not the Man who swims in a sea of Nothingness, it is the Nothing itself which, annulling itself, in the mind of Man reconstructs itself to create something as an artefact of truth, a tool of his physical survival, so that afterwards, with a full belly, he can do some philosophy, hence the question of the second brain. Only that man, given his infinitude and fear of death, and the need to preserve his way of life, has an almost physical, vital need to effabulate, to create myths, in fact, this drive crosses all times and spaces of the geography of feelings and human memory, it is common to all peoples. But... is the Christian God a Myth? Isn't that precisely what Nietzsche meant?

### 3.

Were not the myth of the superman, the Nietzschean Nothingness, the tragedy, a way for him to perpetuate himself as author and somehow play a role, central no doubt, in the history of thought? Like the Christian religion, wasn't it all just an act? Where is the content of all this, of the ceremony, of believing, doubting, ceasing to believe and believing again, are these not the turns of the myth of the eternal return? Therefore, the limits of expression can be reviewed, because disproportionate expression is madness for the other. Even today Nietzsche is regarded as crazy, when he was probably more right, if that is the case, than Hegel, St Thomas or Marx. Because the human mechanism of denying reason to those who have it, to those who do not, is primordial in the register of relationships, that is, I rely on the error of the other to assert myself, instead of building my own argumentation. It is with sadness that I see a Portugal that is crazy about some things and not so crazy about others. In relationships, suspicion increases, people no longer talk spontaneously in transport, perhaps because they are not really happy. Nor do they seek, they are with the wrong people and are too moralistic or judgemental. Maybe because it is safe and hypocritical at the same time to sit and watch the world unfold in front of a screen. The culture of play has been lost, I read in a newspaper what one of our pedagogues said...

As a respected commentator of our square said a few days ago, "next to the Asians, we look like slaves". This is true from football to politics, extending to gastronomy and, I regret to say, to culture. The Portuguese may have many faults, but I don't notice the "fear of existing" that José Gil spoke of years ago. I notice other things, old faults of saying bad things about everything and everybody when one went to war in Africa and it seems that the fact of not having studied enables one to say bad things about everything, blame two academics, enclosed in their little chapels, with totally out-of-context interventions in the media, which in turn do not promote people's education. There is a culture of the street, of the public square, of distrust and shame, as was once also seen in southern Spain's Lisón-Tolosana.

#### 4.

But if man relies on the Nothing to jump to his ambition of status, power, consignment, torture, Nietzsche is, once again, current, I would even say, in the rage. These are the primordial impulses that emerge either in ghettos or in wealthy residential areas, where there is good education, but a culture of safeguarding privacy and therefore crime proliferates. Crime, which is for the most part, passionate, economic and Hollywood has promoted this over the years, the good thug, the perfect con, running off to Mexico or the Bahamas rather than being or trying to be a *working class hero*. So it is believed that Americans, south and north, are more emotional and affective than Europeans. And really, **it's** all about the control of capital and the holocaust is all about that, more than a rooted "banality of evil".

#### 5.

But it was the European man who promoted that image, the resourceful Portuguese, the Spaniard with salero, the Italian, who comes from the Roman empire, before the Greek. I don't make any moral judgement about it. These were times. For example, the jump of emigrants to France and Germany in the 1960s, many of them to escape the wars in Africa. All of that, and the formation of America, is about ideals, freedom and free enterprise. But... weren't these societies built on violence and slavery, especially of blacks and Amerindians? Before that, Europe had already been the stage for internal tribal struggles between nations, groups, more or less military, more or less religious. But what was the motivation for all this? Necessity? Evolutionary laws? Some form of destiny, of eugenics? Is there not, in the collective unconscious, from sport to cinema, a reiteration of the image of the Superman announced by Nietzsche? So why God? And what is his role? Therapeutic? In fact, God arrives where nobody else arrives, even if the Church seems backward in some matters. And science is arriving, is trying... When the two come together, the mixture is apocalyptically explosive, surprising, cosmically unheard of...

## 6.

Perhaps an anthropological solution to the philosophical problem of violence, is to contextualise it, like boxing, for example, MMA. Societies have learned to deal with violence in a certain traditional way, through norms and rites. Today, for anything, we call the police, perhaps out of fear of the Other, out of pure hatred of the Other or because we have no hand in certain situations. As a psychologist from our square said a while ago on TV, regarding the electronic bracelet in the context of domestic violence, the professionals of justice do not have training in psychology and human sciences. Although they come from the humanities. Furthermore, anthropologists and sociologists do not have training in psychology... at least among us.

## 7.

So to what exactly does this virtual object correspond, if the virtual is anything but an object? We forget that it is an idea, yes, an idea and a simulacrum, that is to say, the potency of action, therefore of volition and instinct, competition, desire for status and possession of the body of the other. Let us look in this regard at the abuses within the Catholic Church. This Church, in which most of us were raised, maintains an idea of transcendence that actually helps to solve many concrete problems. But it is with reproduction and *jouissance* that the Church has a problem, that is, it is in open conflict with the psychology of affective things and the psychoanalysis of the sense of the subject in time. I would even say that its discourse to the people is recurrent, closed, full of platitudes. But so is psychology's, and it is anything but evolutionary, progressive. The answer lies somewhere in philosophy, more in moral philosophy, in metaphysics. Only that the businessman doesn't care about that, much less the ruler... given a certain idea of progress that is clashing with climate change... In fact, anthropology has explained very well the relationship between sacred and profane, as history has also done, even in moral terms. It's just that there are social phenomena that persist, including the scientist's libido...

## 8.

But can we transpose the character of peoples to that of individuals? Margaret Mead, long ago, rehearsed this, when she spoke of Apollonian and Dionysian peoples, and it all came from Nietzsche. Because there is indeed a link between the social and the individual. Social psychiatry emphasises this and taking the weight off the shoulders of the subject, instead of increasing guilt, very Judeo-Christian, ends up diluting it within society. But, Foucault says you have to defend society. So, what matters most in the social becoming, even in terms of (social) change, is it the subject or the group? So too, as it reiterates a dominant masculinity, society warns of minorities in terms of sexual orientation. Even in the cultural aspect it is like this, it reiterates the power that belongs to whites while giving a crumb to minorities as long as they adopt our way of life, because they cannot be themselves. This is cultural domination, which has lasted for centuries and is not going to end any time soon. We may well ask ourselves, as in the case of violence, can men live without power, that is to say without violence? Or, on the other hand, is power inherent to life in society? And what is power? What is society if not a dreamlike simulacrum, a convention that the human soul uses to dream and thus to survive.

## 9.

In other words, it all boils down to a simple determinism of the dual action-reaction attitude. Are we not more animal than simple animals? Why so much euphoria and celebration when nothing is threateningly ahead of us? Psychology alone is not enough to explain violence, even mass violence. It is necessary to go to the root of the problem, to understand that if man is eminently social, a product and producer of culture, he is also a violent animal. And it's all about possessing women, to impress women? We have a behavioural pattern among us; to be considered macho, a man has to have a certain profile, he can't cry, he can't have doubts and hesitations. And it all revolves around a symbolism of the sexual...

## 10.

The question remains: how, in a world hostile to the subject, can one make friends, make friends, build bridges? A man is not an island, but the man in a group does something to maintain his affinity with that group, in essence he defends his way of life. There are always those who want to control you and your thinking, your behaviour and freedom is first and foremost freedom to think, to dare a phenomenology of questioning, because most people are attached to their certainties and do not want to give them up, whether religious, political or sexual. Because everyone likes to be in their comfort zone and does not want to give it up for a buck and a half, unless it brings them obvious benefits, that is, to found another comfort zone, further afield in geography. Philosophy has that power, the power to think freely, even if clinging to the body, and if there are those who admire you, there are also those who hate you, because we are in the civilisation of the act, of doing, of the demonstration of proof. Because there is the myth that the philosopher knows everything, for the rest, the same works for social sciences in general and anthropologists in particular, even if most sociologists are, at least in Portugal, in collusion with power, at least they don't intervene because the people on the tvs are either mediocre or have little training in humanities and social sciences. There are many people who are so stupid that they don't want to be taught how to fish, they want the fish, and it has nothing to do with schooling or attending certain cultural or intellectual environments. Moreover, many people don't want to be helped, they simply want to die or disappear and this has nothing to do with honour, but with the formation of the person, much more than with genes.

## 11.

Most people are more concerned with intrigues and details of each other's lives, in a regime of mixed bodies that Dante illustrated well in the Divine Comedy. Many, in the throes of their enthusiasm, seeking excitement and adrenaline and all the cost, no matter what it takes, just to feel alive, ride each other's coattails, jostling for position, greedy for a place in the sun, in a battle for status that I referred to in one of my writings. But well, the philosopher sees this as a manifestation of nature and his soul smiles from within. That's where he passes the ball to the priest, because many people need to be enlightened, to believe in something, in themselves, and the secret is always in the Other...

## 12.

This virtual object is the man projected before himself, to the outside of the of himself, of his desire and volitive capacity to transform the world, in a merely Marxist sense. It is the Heideggerian "thing", in the training of the reality that is the subject and which knows reiteration in the remission to existence, to oneself, to biography, as if it were a circus juggling act. The anthropologist feels this particularly and in general the social scientist, that is, he is the object, before the Other, because the world is reflected in him as an observer-participant. And when we have some psychology, this is the capacity to influence others, namely the youngest, in terms of path, if we wish, in pedagogical language, in terms of vocational orientation. Yes, the anthropologist and the philosopher become mediums, pain concerns them, their body is a body of crime, social, part of the social body like everyone else's. Can't the philosopher retort to a criticism because he is an employee of humanity? He can and he must, but this diverts him from his pure task of understanding man, the man of anthropology, that is to say, the origin, distribution and explanation of minorities, of all kinds, and then set out to change the world. Or simple observation. For someone to realise something, because where the philosopher reflects, the populace celebrates and laughs, being somewhat oblivious to their fate. The explanation of violence has everything to do with this, with laughter, the theatricality of the human condition, object, project and object that is propelled before the subject. Thus, the challenge is great for those who do philosophy of social relations.

## 13.

We are lucky to live in the society we live in and to use and abuse a certain freedom, of movement, of thought. But sometimes democracy is flawed, with too much being said and too little being done. Most European countries have experienced great dictatorships. It is necessary to understand history, to rewrite history, and Europe is the privileged world place for dialogue. When man is afraid, he reacts violently, so we must put an end to fear in history, in the three times, past, present and future. To build a better world, obviously, and in this the social sciences and philosophy can help. Because to think the world and man is already to transform it, as if every man were a philosopher and had two brains, the one that thinks and the one that goes and extends into the realm of action.



## 14.

The Nothing, the tragedy, the Superman, these are the concepts advanced by Nietzsche, the man of Vitruvius who believes himself master of his destiny, beyond the transcendental effect of religion which, however, at least in potency, connects everything... Therefore, man connects horizontally, and God vertically, therefore, we decree the end of the Nietzschean nothingness and inaugurate a mixed realm, composed of very new concepts and words, the result of a greater and more distanced understanding of history, in social and anthropological terms, in the relationship and space-time dimension in which groups and the individual are analysed.

Then, a new notion to be added to that of "gap", the notion of a **crease**, **that** is, a mark, a tattoo, on clothes and skin, trying to overcome the world that is adverse, especially in big cities. And we have the solution to another dilemma, that is, the one that asked us where one lives best, in the country or in the city, that is, the city is the field for minimal sociability, and today's world is all about that, few relationships or, in the extreme, the orgy of virtual erotic experiences. The great refuge for the subject tormented by modern life, a passenger in the corner of a metro carriage in the late afternoon, is religion. But this deals badly with the body, the volition, attributing guilt to it, to the subject who only wants to desire and fulfil his desire. Then there is a polite, polite, gentle eroticism, a remnant of the romanticism of Schubert's music, of Montesquieu's writings. In the country, better, in the village, relationships are more genuine, it is said, but intrigue persists, perhaps more cruel than the attentive obliviousness of life in the city. That being so, in both places one can live well, or badly, depending on the case, which is why certain subjects, thinking and even penitent souls, penitents, circumstantial minds, go about in transit, in their private vehicles or on buses in bright sunlight..

## 15.

If we talk about the end of Nothingness, it is because modern man is saturated with references, there are individuals whose heads are full of formulas, equations, concepts and precepts and who are not happy. Others who are, in fact psychology has been searching for a definition of happiness for decades and I would say that it has to do not only with peace of mind but with quality of life, just as Human Geography tries to explain it. There is a tendency to copy models of development, social and personal, from one country to another, instead of giving and endowing endogenous wealth to a wealth that already exists, is already endogenous and the case of Africa in this respect is quite exemplary, especially in anthropological terms.

## 16.

The same is said of the anthropologist, who does not intervene in reality on the sidelines, as most politicians and their derivatives do. Not that political activity is not meritorious and here again a proposal is raised, that there should be interdisciplinarity. But let's look at another case: psychiatrists did not study anthropology, or sociology, also because these disciplines are poorly represented in secondary education. So, the notion of **crease** is that social discomfort, that pain for oneself and for the other, and there is a lot of Christian in it, at least as I understand it. Once again, a hammer philosophy is born, with the laughter of ridiculous women, without any sense, although Bergson will have explained this in "The Laughter". But he did not give it the cultural touch due to the question, that is, laughter varies from culture to culture and we are still, even after the discoveries, quite attached to our culture, to our West. See in this regard some poems by Cesário Verde and Antero de Quental.

## 17.

Another notion that would be dear to Derrida is the notion he brought from his reading of Nietzsche himself, that is, the notion of decapant, of a tick torn from the hair and skin of a dog. This explains why man bit the dog, i.e., there is an upside down notion of the world, as Paulo Borges put it, that has been impregnated in our collective unconscious for millennia, and parties help to soften this, as Jean Duvignaud showed, and violence can also be softened, if only through words, as good policemen, good teachers and good psychiatrists do.

## 18.

Can there thus be a mysticism without religion? A god without God? A man without man? There can, including women and what is considered *deviance* to the equation of the norm, which is obsessively reiterated in different societies.

## 19.

Let us remember, in this respect, Onfray, Bataille (via Sade) and Sappho, not forgetting also our own Bocage, who has much to do with philosophy, the game that unfolds in acceptance of the evidence of the thought projected in the mind and which operates by constant sending and referencing to the subject. Let us, therefore, take the blame off the subject, even if it does some people a lot of material good, to show the world or simply their neighbour, that some are better and others are worse. Shall we then allow the breaking of the law? The progression of the subject in the social sphere is also made through transgression, like sexuality. But... there is the challenge, it is in the strict terms of the law that the subject is happy, he is happy to comply with the law and on top of that to have the opportunity to have a little fun, an authentic *working class hero*, as the Bob Dylan song said.

## 20.

Every man says I am, I am, never says I am not, I am not, because then he loses the advantage with women, most of whom like heroes, in a rather Levo-Straussian, not to say Mussian logic. Because men like to live under certainties. "The individual is of little importance, hence the failure of health systems and even of thought systems, because both are based on the heroicity of the thing and in this Nietzsche was not right, that is, man does not have to be Superman, even because he has a very important and significant problem to solve, that is, eternity. That is when he turns to God. And he understands.

## 21.

The notion of a *crease* corresponds to an uncomfortable, disconcerting thought, which is assembled and disassembled in a fraction of a second, between a coffee and a cigarette. Because the world is insecure, therefore volatile, that's why your happiness is intermittent, it lasts a short time, because after all man's aim is not to be happy (but what is this?), but to reproduce...

## 22.

Because the body is biological and the clothing cultural, that is to say, sexual desire has more to do with an impulse to reproduce and play with it than with satisfying society, under the terms of a social contract. Sex and love, sex or love, that is the dilemma, since love and the lack of it leave marks, creases and make us unstable, while the clothes of culture, romantic love, make us quite happy, in a way closer to God, and may leave marks in our social and individual memory, that is, creases, which tell the story of a scratch, of a badly ironed garment, see Simmel's essay on fashion. Because when all this has passed we will no longer be here, but in another dimension, in the cosmos, in the sidereal space that we call heaven or Eden, and it will have mattered little what we are doing, given our smallness before the universe. So let us live the present, let us chalk something up in space and time, for only then will it have been worthwhile. For us and for others.

Lisbon, September 2022