Tell me who you're with:

the language of envy that becomes a social lie

Victor Excelsius
Argument

Big diatribes I made with my brother, who I consider as much a philosopher as I do, although he didn’t attend the academy. He concluded that I have a split personality, that is, I am both good and bad. Therefore, I analyze the ethical dimension of the subject on the societal stage, its interconnections, splits, controversies and applicability, defending the idea, not new, that it is the social environment that shapes the personality, the subject's identity.

Development

(Exploration)

1.

Why and how does the subject become alone, despite the globalization and democratization of the means of living and meeting, provided by technology? Why do more and more people commit suicide, for various reasons, when they have everything? Is it because they are not used to living with little? I wonder why? Just as we spoke earlier about the flesh-spirit dilemma, we now speak of rumor and envy as engines of the new sociability, without making a big fuss or value judgment, nor considering our personality as an analyst, commentator and researcher.

In society, in society, while some people waste time with rumor and conspiracy, there are those who look for the Good and try to plan their action with the minimum of interference, because this gives them enjoyment and competence, satisfaction and even merit, meaning and fulfillment. It gets absurd to elaboration and fabulation that sometimes both society and the group
makes about the meaning of his action, the words he says. But they do not give themselves to reflection because they are afraid of loneliness, of losing themselves in themselves, when, in fact, there is no better thing in the world than that, to lose themselves in themselves, in the immense immensity of the reiteration of truths about the Ego and the most varied facets that it plants, in the face of the crucible of more or less reflexive and amoral opinions that society provides. Therefore, what is true about the subject may not be his truth, or his image, in social terms, but nowadays, even the subject is difficult to preserve his intimacy, not only in moral or behavioral terms, because it is known from everything and our social image can be seen as either negative or positive, but, in the end, it is the struggle for the truth about oneself and about the group,

two.

In this essay, we closely follow some ideas from Simmel and Goffman, as well as from other authors that we are enumerating, to put our minds to work and understand how rumor is formed and how envy, in the context of witchcraft, can work as a destroyer. of subjects, of Ego, both in a context of dual personality on the part of the subject, and about the more or less ethical dimensions of the propagation of what we can call Social Evil.

So how is the rumour, this social lie, generated? The concept of social lie is taken from Iturra and intends to equate the gap between the individual's singular identity and his social, public image. Therefore, envy, an anthropological concept developed among us by Oneto, permeates social life, makes it a web of connections and interconnections and fulfills the very Aristotelian idea that the subject is a social being, that is, its identity social is your individual identity and vice versa. So, let's equate and relate envy, rumor, truth,
image and social, public lie, that is, the unfolding of reflexes and anti-reflections (opacities) under the greater consideration of being in front of a more or less fragile stage or certain shifting sands that end up making that great Adamastor move that is the society. On another point, we would say that it, in truth and conclusively, does not exist, the group does exist, linking individuals, social actors, by more or less elective affinities and developing on the social screen the nuances and odors of more hollow, sometimes fuller, personalities. morally. But, after all, where does morality come from? Of religion? Not only, it comes essentially from custom. Thus, on the moral level, we have the influence of religion, of the Church, for the Good, between the opacity and fullness of Being, and we have the level of custom, of what goes on in time, cultural items,

3.

What, then, is the rumor? The subject of analysis is wounded by the most diverse criticisms, whether he is an observer or a mere social actor without training in social sciences. There are subjects who live off rumors and, in short, journalism nowadays is done despite everything through rumour, which develops from a half-truth from which one speculates, creating a more or less true social fact. The rumor, therefore, is like a butt that throws itself to the ground and ends up being nothing, despite the devastating effect it has on the subject’s life and integrity. It often hurts much more than a punch in the stomach...
4.

Thus, the subject finds himself, gives himself, shackled by social norms and yearns for liberation and sometimes this yearning for liberation generates the social lie and injustice, that is, the image of what the subject is, in fact, in reality. In metaphysical terms, it does not correspond to its public image, which can have two facets, one good and one bad, like metallic money.

But, let's see, can the subject, on a social plane, be morally neutral? On the other hand, the methodology of some of our writings would be to apply porn against a moral background, that is, to generate a somehow electrical, systemic shock in the analyst's mind, preventing him from seeing his own image, the its social truth, not as a lie, but as a social truth, because if we all live together in the tangles of our web of feelings and thoughts, we also like to go to the seaside a little, breathe louder, gurgle the salt water and stay, occupying space on the beach, because that's what man, in the territorial sense, territorial animal, likes to do, occupy space, fill the air that surrounds him...

5.

When I call my mother, I immediately ask: “March or what?”, to encourage her, that is, march the cart in this world of donkeys and false sages or even in the military sense, we are all on the march to some place we don't know where. remains, behold the apothegm of eternal salvation is planted.

So that, as a strategy, in order not to accept the truth or have to live with it, the subject enters into denial and traps the heart of more or less profane precepts and mannerisms, and later realizes that it is better to live in the truth and the effect that the virtual brought to the world today (among other very good things that can be taken advantage of) was the appreciation of the real, social, anatomical.
6.

However, pride has no limits and many like to flaunt themselves, their status, representations, social emotions of feeling, experiences, women and so on. This is what the anthropologist studies, ostentation, while theology studies the poverty and happy simplicity of Being... So, we can ask ourselves in this context, what to be? Yes, and for what purpose? To be happy? How shall we live, then, would Marc Augé and Peter Singer say? would be a vita nuova or just an eternal ritornello, repetitive paradigm, scansion of sips of wine one after the other, one before and after the other, that is, the subject, in the social game, talks about what he knows, what he has heard about, and this is rumor, whether about the sexual tendency of one or the other, of one or the other, whether because of the economic swindles they are doing to the State of things...

7.

We must also ask ourselves: can man create under adverse conditions, that is, with a heavy heart, in full need to show someone something like “I am alive!”, “I exist!”? What then is truth for the subject? It will certainly be the social truth, because he lives as a function of the Other, but he can also live as a function of himself and not even have an image, this image is a simulacrum, it does not exist, so the subject enjoys a certain freedom to criticize, saying bad or good, saying, doing, questioning... In fact, every artist likes cuddles and, sometimes, too much is too little...
8.

Thus, between truth and social lie, there we are walking in the mechanistic scenario of reproductions of behavior, of which the soap operas show the ball, that is, the tangle of the web of relative connections in the face of the subject's desire to free himself from the shackles of society, because he doesn't feel free, and when he is freed from everything, he feels immediately a prisoner. There are no advices or formulas, life has no criteria, it does not have the union that anthropology wants you to believe, even academically, theoretically, because contemporary man is saturated and lives without fear of death, pretentious, proud of what he has achieved or just quarrelsome and provocative, such as “I am the greatest” or “I am bigger, better, than you”.

9. Even so, between the concretion of the playful and the reproductive accessory that gives responsibility and prestige, man lives in a lie, perhaps because he has surrendered to religious life and does not leave it because it is his symbolic sustenance, either because he entered the struggle and sees the social world as a fight and his name as a consequence of his actions. But there is more, much more...

10.

But, in fact, isn't the rumor generated because the subject has an improper behavior? Is it not generated by another subject who intends the selves badly? On the other hand, there may be positive rumors, such as a woman who is pregnant or someone who has found an important job or completed their studies, no matter what the field of study. It is within the scope of sociology to understand, therefore, all the mechanisms of rumour.
We stay with the relationship between the subject's self-image and public image, which he demonstrates and applies, which he cultivates or manages. In reality, the subject evolves in the social fabric not only through *alter referencing*, the remission to the Other, to the image of the Other, but also by *self-referencing*, that is, the reference to its own moral and existence principles, circumstantial or special, in terms of festivity, work, commemoration and prize of what it has achieved.

11.

But, on the other hand, if we look closely, doesn't the rumor have, let's say, a true origin? And what, in reality, is social truth, the truth of the social? Why do we distinguish between Good and Evil, make judgments about everything and everyone, following a Judeo-Christian tradition? Is it not a certain ordering principle of the real, a demiurge under the figure of the priest who says Mass on Sunday? Yes, we need religion to feel happy, more, integrated, even if it doesn't tell us to use the body except for reproduction, because love, like the totality, has various forms and principles and let's not lose sight of the idea of phenomenology from Spinoza...

12.

So, how can we fight the corruption (not only moral) of current human society and, in ethnographic terms, of Lisbon, a society where we ourselves, as participating observers, live, a place where we make some thesis, synthesis and poetry, some problematic, some telematics...
13.

Thus, while the religious woman is in a trance of what society is (perfect, happy, magnanimous) in her mind, the thief feels the profane and the corruption that enters her veins and takes drugs to go further, to achieve a certain goal, just like Armstrong in the Tour de France. Yes, life is a marathon, we are emotional because we are also fatuous, fateful, wistfully nostalgic for a state of perfection and social resolution that in a certain sense gave joy and meaning to our existence...

14.

The success syndrome is usually celebration, not sadness, because you are alone, that is, no victory makes sense when we are alone. But... what about the climbers, the men who walk alone in small boats on the high seas? In fact, there is a gap between the individual and the social, the subject cannot be society, there has to be this gap, this momentary solitude, this losing in order to gain...

15.

The neutral moral man is the analyst, the social scientist, because the social actor subject emptied of meaning ends up, out of envy, by referring to the Other, necessarily, because only the analyst can be impartial, because he observes and draws conclusions, while the social subject lives and develops his action through instinct and the most diverse drives of life and death. We thus arrive at some conclusions: men are eminently selfish, if only because they feel that they have something to prove in order to, in a way, feel integrated, to belong or to access prestige or women, as Lévi-Strauss and as if
checks on the Melanesian Big-Men documented by Bronislaw Malinowski.

16.

Rumors, envy, social lies, these are our main items in this essay, while some are concerned with great things, others go into detail, either because they already have the totality properly fixed or because they are artists, they draw the world in an insignificant speck, in a sliver of ash from the cigarette that burns and which is, at the same time, the social representation of temporality in the contingency of daily panting before the night's rest...

17.

In the theater of the world, there is everything, so let's not lose the courage to live, even if they criticize us, sometimes it's even good, it hits our bold step and takes us to other dimensions in the complete realization of the Being. If it weren't for that, we would all be in the Cartuxa de Évora, among the Cistercian nuns who settled there recently. Man cannot be the same all his life, he adapts, like a mutated chameleon, walking from one side to the other, trying to dose and manage his animalistic aggressiveness and, most of the time, he is resentful for with a lot of people, but he continues because he feels and fights to win and, somehow, he is victorious not before, but after, and his experience brings, first of all, consequence and teaching for the youngest. From here, it is foreseen that life is not as complicated as some (even philosophers) would have you believe, it is quite simple, it boils down to three, four items, ideas, concepts or principles, and the thing follows in its spirit, in the your will (and motu proprio) of evolution, of evolution in the sometimes silky fabric of the social body.
18.

Therefore, the aim and intention of man, of what he is made of and of his mind, has to do, even happiness has it, with the fulfillment of an innate idea, of an initial desire, which, if we have patience and try, if we know how to manage expectations, it can make us (even and above all) quite happy. Many live happily with the unhappiness of others. Is there anything amoral in that? Can I not be happy with the happiness of others? Why do I have to be happy all the time? I'm only happy when I truly stop being unhappy and that's not all the time, I have to wait, the pulses, heartbeats, also go up and down in leaps, just like the geometry of desiring emotions. We are not machines, yet, but soon we will be, androids, cyborgs, robots and I hope we can realize then, in a future scope, how happy we were,

19.

Success, money and fame, always come and illustrate this and much more, that life, biography, the reference to the existing, is not flat or flat, nor is it a cloud high in the sky, it has high and lows; although many dedicate their entire lives to building their fortunes in order to have a restful, fulfilled old age, others want to have it all from one moment to the next, so they go in the detours of the past, in reasons and reverberations of themselves and animosity towards others. . When all happiness is in the realm of thinking, they don't understand, that's America's fault, taking everything to the bottom, provoking, searching, researching, instead of being (lying down or sitting on the couch), just being a witness, communing with the body. of the world, as of the body of the god that manifests itself anywhere, unheard of,
when least expected, from one moment to the next or at the end of a life of suffering and need...

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