

WHAT GOES IN COMES OUT: A REFLECTION ON SEXUALITY WITHIN THE MIND-BODY RELATIONSHIP

Argument

To explain anthropologically the philosophical problem of homosexuality, since public opinion is concerned about it, because, after all, sex is important, because it is affectivity and the fulfillment of longings. The vagina as the mouth of the body, the anus as the exuterium (Pina-Cabral), what goes in comes out, and nothing is more laughable than that. The differences, the tolerances, the laughter, the modesty, shame, sin, as I have already explained, the anus is not connected to reproduction but to *jouissance*, to a primordial, primitive pleasure and if we can understand this question even psychoanalytically, not only anthropologically, we will better understand the relation body-mind, a great advance will be made to understand certain aspects of man and his culture, movement, sociability, sexuality.

Exploration

1.

Don't give up being calm, gentle, compassionate, especially toward your woman. Society gave her to me in a social contract, it was a gift, she is a flower, that to shine needs to be well treated, well watered. If you have another? That's your problem, maybe she has another one too, and then the world won't come to any harm, even though the Church defends monogamy, so try to reconcile the two things, the two registers and live, with passion, not so much in a rush, but serene, calm, with the principle of life and living, with stimulus and response, the human being is wonderful, but when under stress, he can become violent for the most arbitrary reasons...

2.

When they treat you badly, it's hard to make a theory, but you don't make much of a theory out of comfort either, that's for sure, especially on a rainy day, when you feel like sitting on the patio or feeding the oil heater with some French fries and a good book, a donut, and you forget about the Spanish guy who laughed at you on the street below, because they don't know you, although they think they do, but otherwise it's your own fault, who tells you to write books that even those guys don't read. Yes, because you are neither sold, nor selling. For the rest, forget about the monkeys who don't even invoice you and who turn their faces away from you when you are their best customer, maybe they are in the chamón and envious of you, don't go there anymore, wait until the supermarket stays open and go there, do your theory, walk from one side to the other like the peripatetics, because there are only crazy people there and you left the hospital a long time ago, it burnt down, you know how people are, when they see you many times they end up getting fed up. And I come from Livração...

3.

But...what brings us here, it's all about the bottom line, that one now, they and they...where is philosophy in all this? Because it is following a path that anthropology has already taken, a more secular and Marxist path, so philosophy is, as is theology, sexist and patriarchal, it's a pity that many older women are still dragging their feet in churches, things are going badly, you can see it in the way they deal with the body, as if it were a temple, like sacred sex, it's scary, I don't see anthropology or philosophy in all this, these inconsistencies that I am absorbing, observing and describing...

4.

For the mystic, the reality is quite evident, in the convent or monastery, he prays for the sins of the world and the sinners, because he sees the thing badly stopped and finally nothing else matters but to intercede for those badly stopped souls who have no orientation at all and are caught up in the weather, who abuse children and beat women. In a Flower!?. And among them, there are all social strata, guys who can't free themselves from the vice of sex and confuse the things of the world, that is, they misunderstand the relationship between flesh and spirit, a dilemma that I have been trying to solve for

some years and that I am managing to unravel for the sake of the world I am leaving behind and leave some stars in the eyes of the young people, who think they have the king in their belly, many of whom are flocking to the schools of this country, these are the worst, because the others, further down the road, crash into a mute, outside and inside a car, or even inside a house quite addicted to drugs, soft or hard. Think! Dedicate yourselves to philosophy! It's not easy, is it? And who said it would be? You can't do anything without the internet connection to the world...

5.

Later, as a student I learned to distinguish, through Paulo Valverde's hand, between the writing of emotion and the writing of reason, that is, most literature and most ethnography. The anthropologist has to distance himself, like Lévi-Strauss, either from a Spaniard or from a monhé, to avoid punching one in the head first, it may be with the left, and another punch to another, it may be with the right, which is the one that has more strength and reaches higher latitudes...

6.

Of course, every man likes to be right. This is how dictators are born, as for example in Rome, even if they would have followed the Greeks, who were much more democratic, but well, in their own way, so to speak. Who doesn't like to be right? Who doesn't think, because he accepts, in a form of submission that is atrocious to him, everything you say, let's remember in this respect the Introduction to the *Phenomenology of the Spirit*, where it talks about the duality slave, lord, very similar or badly oriented like Cervantes'...

7.

Many take advantage of philosophy to appear important in intellectual terms, not like us, who avoided philosophy for love of anthropology and never left it, and just as well, because for us it is just another window on our spirit.

8.

Because most westerners are used to calculation, to being rationalists, and it is in their genes to spread faith when they have paid little for their future in the name of faith, even so, the pain of some is the happiness of others, this is the human sorcery of becoming, in a country where there is much reiteration of itself and a lack of democracy, essentially because little is debated, or rather, what should be debated is not debated, but after all, not everyone can be an anthropologist, it is necessary a duty of resistance and a love for humanity that they have little, seek, build, because most want to impress by the physical, then they are more than hollow beings ...

9.

A pattern in the *Appearance of Man* (Richard Leakey) has to do with the following idea, that is, per home recess in one place, there is a success elsewhere, immediately and after a while, a new success in the same place. We have to know how to understand time, to tame it, and that is essentially what man has done throughout his history, a history of relating to time, which includes its absence, as happened in the Aristotelian Middle Ages, but some say that the Enlightenment started right there...

10.

At this time of night it stopped raining. Rain is good for agriculture, for the land, for the soul too, and especially for those who have it dirty, poor man of the 21st century, walking from one place to another, thinking, going over his memory, without knowing what to do with his life. Then, he gets into trouble, because he doesn't reflect, because maybe that is the great taboo, to stop to reflect, not everyone is suitable, meditate and pray are other challenges, for those who have more complicated minds than mine...

11.

But...in admitting a bridge between anthropology and philosophy, am I exaggerating? Inventing connections that do not exist? I don't think so, but I know that I will not stay long in this task, because from the philosophical community and from the anthropological community, I have received no feedback, only a deaf and dumb silence, or

In other words, I have no sign of life to continue and I drift on in a small boat in the middle of this ocean of knowledge.

12.

I may be gone in a while, but no one will take away my happiness, my license, to have been happy. And for much longer than I expected, between victories and setbacks. Deep down, I have always been a philosopher, even when I was studying anthropology, I used to buy philosophy books, it seemed like I was on the wrong course, but I wasn't, I was studying man, plundering his mysteries, involving myself in an adventure that has no end in sight, because it is the Mystery of Man made Christ. Hence the always and pertinence of a Theology.

13.

What to say about the poverty of TV? Always the horror, the event, the horror of knowledge, while the academics in my field are silent, *blockout*, it seems, in their niches, always in the same dirty corridors, like the corner of the Metro, by the door, on either side.

14.

"Trust in the World," said José Sócrates' book. And what does this have to do with philosophy? He reads and studies philosophy, the philosophy of politics, for which I am not especially suited. I see politics from the side of Marc Augé and Marc Abélés, and that's pretty much it...

15.

Incidentally, the mind-body problem can be seen in another way, in a nutshell: it is not art that tames the primary aggressiveness innate to man, especially modern man, but love, even in the realm of sexuality. If you have quality of life, the better your sex is, but Africans do it, for the most part, inside a straw hut and feel good, no harm in the world, while the majority of the European and American population has a whole set of artifices to reach, let's say, a place of pleasure, pleasurable, as they say.

16.

Affectivity can have a more or less spiritual character, as among Hindus, and here I follow Marcuse in *Eros and Civilization*, that is, it is industriousness, more than commercial exchange, that underlies the exploitation of sex, of the sexes.

17.

But, nowadays, how difficult it is to maintain this body-mind balance! The modern man has demands to fulfill, even if it is, if he had reached a place of power, the responsibility of a team, like a soccer coach, just to give an example, or even company directors, managers, CEO's, that is, even politicians, need from time to time to empty their minds, feel the breeze of metaphysics by the beach, because everyone has taboos and sex for many is one, in that it is a force that works in the underbelly of the mind, beyond the constant blasts from the movies, TV, the internet, telling us to react or else to give in, to see a doctor and, for lack of guidance, there goes the psychiatrist getting rich off his clients, who, in truth, have no clue and no guts, they look more for personal fulfillment, which is important. Than for the spiritual realization (See in this respect several titles by Michel Onfray). What is funny to note, in modern society, is that sex has been elevated to luxury and entertainment, business and even art, of doing, of seeing, of knowing how to do...

18.

But what commands the body? The mind? Does the body command itself, or does the body command the mind? I refer the reader to my writing *The Flesh-Spirit Dilemma*, from where I took some ideas, in fact they are ideas that are still in my head and that echo inside it, among taboos and prejudices, among shamanisms and various witchcrafts, Western and Eastern?

19.

I believe, by the way, that man is an eternal dissatisfied and I maintain that it is this dissatisfaction, this vain, that drives him further. Perhaps he will only feel fully satisfied in another life, on this planet or on another planet, if there is one. Therefore, everything that

What we can do for now is to live, pray a little, meditate, and work, and work a lot, in the most diverse areas of civil society, art, science, education, and culture. In this regard I would like to refer to the work of *the* Korean philosopher Byung-Chul Han, *The Society of Transparency*, which I am reading these days.

20.

Actually, the little insight haunts me and I've gotten used to thinking like the Hindus and the Orientals, Chinese, Japanese and resisting, attacking when I have to, when my way of life is threatened. Actually, as the family doctor said, I am not offending anyone. Maybe to myself, doesn't an anthropologist have needs like others? This is mine, to find the perfect woman I lost in adolescence, in school, and later another in university. Basically, I have been very guilty myself because first of all I didn't know how to risk, I didn't know how to commit myself, but it's not too late, tomorrow I leave home and enter the city again, I am ME and me and nobody else, but I am also, like Theroux, never modern, like this year's Nobel prize winner, an ethnologist of myself, because I analyze and receive influences from my own interior, a viscosity here, a liquid oozing from there, and my body bends to that, so I have both a belly and a slight hump...

21.

What is, then, the essence of life (human, as of now), the halo, the spirit, the breath of Yahweh, the essence of Christianity (Fuerbach) is the inner-exterior relationship, being that we think that the soul, the content, is inside and the body is outside, ie, the envelope that permeates the existential fissures referring to something that moves, in various directions, obviously within a resonance box and that, as we get older, eventually becomes obsolete, certain spirits having the gift of better understanding, of learning, and therefore remaining more astute and alive. See in this regard one or another work by Alain Kardec, the founder of spiritism, with a large audience in Brazil. But everything can collapse from one moment to the next and, besides this, like in Africa, small miracles happen, a kid who comes to Europe to study, people who kill themselves among others who have just been born, this is the unforeseen magic of today's world, more and more miraculous, more and more dangerous and lazy... like me...

22.

If the mind, which cannot be seen, lies, it is your private illusion, the body doesn't lie, because it is visible, it leaps into view. But... will it say anything about the person? It won't say much, we think, because the spirit is the most important thing and is not antagonistic to the body, they are a complement and reason for each other, because it is in the concreteness of the body, in its immanence, that man immortalizes himself, as if he had to constantly regulate that difficult balance that sometimes makes and sometimes unmakes the expectations of happiness. Therefore, happiness is this balance, in the wider relationship of men among themselves, that is, in the relationship of the actor with the environment and, ultimately, the Other.

23.

Time passes, reflection does not come, panic settles in the hosts, I read a little of *The Iliad* and also *The Human Phenomenon*, by Teilhard de Chardin. Everything makes sense, it is raining outside. However, in two seconds, everything will make little or no sense, when I refrain from the dreams I have been having, because I lack a soul mate. A man dreams, sees and confesses that he has only been with a woman once during this year, this would make a true study on sexuality worthy of the great American cultist...

24.

"What goes in, comes out," - we said in the title of this essay. This opening and closing is very typical of the approaches of Claude Lévi-Strauss, who was able to understand the Amazonian Indian's search for equilibrium, which presents itself in various forms taking into account the cultural context that only fieldwork can reveal, but the search is not blind, good for the young anthropologist who can travel. As for us, we stick to our theories, because we have already done this in another time, in this Portuguese context. Whether it was good or bad, we don't know, we cannot say or state it peremptorily, since everything depends, nowadays, on many variables, but we experience a feeling of abandonment by the anthropological and philosophical community, too, and so life goes on that we continue too, although in our own way, among our own, still visiting the small village that was the center of our thesis and the city to which we are used to and of which we are citizen-persons. Because there are many people who stop here very little, it must be the Moorish mentality that is still in our blood, when it is not easy for a Parisian to adapt, in many ways, let alone find a woman, whether from the neighborhood or the outskirts, so we go from beach to beach.

beach, from breast to breast, as if they were hills (Faustus, Janita Salome) in search of a body where our desire can rest, falling here and there, but always raising the moral high ground when it has to be so and recognizing our mistake to ourselves, besides meditation, daily prayer and examination of conscience before going to sleep, especially if we position ourselves on our stomachs?

25.

Yes, the anthropologist seeks (or rather, finds) solutions to human problems, distinct from those of the psychologist, psychiatrist or sociologist, but the fields are increasingly interdependent and not only through the proliferation of interdisciplinary (or transdisciplinary) journals, but also of others that perform an internal transfer of the contents of each of the branches of knowledge within the social sciences, such as economics, geography, history, which increasingly equate this axis of action that is the interdependence of the subject with the social world, the group and the pivotal relationship with the idea of God, obviously. See, in this regard, Viktor Frankl's book, *The Foundations of Morality*, because the *moeurs* are the customs, or the custom, as Kant said and the jurists say, when an anthropology of law makes more and more sense...

26.

Of course, every man wants to be successful, to be the protagonist of an important story, all human beings feel this, many empty their conscience in one detail or another and don't get out of it, like those who suffer from OCD. One must see that this illness can have an advantage, for the subject and for society itself, he, especially if he is an anthropologist, can contribute decisively in solving criminology cases. But he can also be a great pictorial artist, or even a digital artist, a multimedia graphic artist, so we have to see this and related illnesses as a lever, not a crutch. And, how easy it is to speed up Time? How we don't understand it! He should be our God. He is, in fact, our God, the God of the Catholic Church and of other confessions along the way.

27.

When they are distracted, your enemies, when you are even distracted from yourself, God starts working, to prepare and prepare the ground for you to be happy, as the song says, God is for you a woman, and not a man, He is the Holy Mother Church of all the saints, the mistress of all life, the one who guarantees that you continue your walk through that old and nostalgic Lisbon, where the fado is sung not because one likes to suffer, but because it is just a way of life and perhaps one of the highest?

28.

In fact, today's man is worried about his reputation, it's the reverse effect of what he goes about his daily life, his plans, his education, when you see a homeless American at the airport feeding on scraps...

29.

In a future essay I will equate Western rationality, in the manner of Raul Iturra, that is, it is the ideas we fabricate about reality that make us proceed in the social fabric and everything depends, in this case, on school, that is, it is at school that boys learn to be men, only later decide if they want to be religious or military, or endure a few more years and get a degree, although with a lot of sacrifice, because nowadays, at least in Portugal, universities are real companies. Change for the good or for the bad? There is a mix, people, a middle zone where the free and open university is very much alive, as well as in certain sectors of society, like teachers.

30.

And what about war? All philosophy explodes when related to it, rather, it implodes by itself, without needing to be armed or booby-trapped, it falls by itself but the miraculous and most remarkable thing is that it rises again, as indeed does the anthropology related to it...

31.

The memory of an immediate time, of an innate idea, of an apriori time, joins another in which time has crumbled the Being, worn out the mind, and so the girl stays farther away, withdrawn, recollected in herself in her mind and in her TV, since she is resting, she also studies Philosophy and from time to time needs visits so as not to isolate herself from the world. Will you keep that status mania tomorrow and the day after? Everyone likes to become important, but important in what way? By the way, here is one more challenge of the human among you...

32.

Therefore, the debate between mind and body can also be crossed by morality and custom, i.e., it is in the fraction of an extended, long term time that man recognizes himself as man, but also by the flashes of the media imbibing in his mind that he needs to react, to become socially representative, because societies cannot die, just as people cannot die, unless they are eliminated for a variety of reasons other than the color of their skin, that is, society cannot die (Foucault), because the great ghost is the death of the group, because he necessarily identifies himself, connaturally, with the group. This is one of man's greatest fears, to end it all.

33.

In fact, the most democratic drink is coffee, which is very popular in Hollywood and a staple in many of its films. Coffee is more convivial than wine, which is also convivial, but in a more rustic way, which has to do with *the terroir of* the thing. Then there is champagne and beer, which is much appreciated in Germany but also in Angola. But I clearly remember A. Imbombo, a young seminarian from Guinea-Bissau who, I came to know through the Internet, is already a priest right there in Guinea-Bissau, because the breaking of the taboo makes us more human, more innocent, instead of carrying the guilt of not doing, of leaving it as it is, of apologizing to others, when the individual's power does not reside in the group, since he is alone and it costs him tremendously to get up in the morning, but in himself, I would even say in Himself...

34.

Every monkey on his own and what to do about cybercrime, which is increasing by leaps and bounds? Just when you think you are seeing something, someone on the other side, even in Indonesia, may be sabotaging your entire financial structure. So you leave it alone, not so much to the sea, not so much to the land, and you choose to continue doing what you were doing before you got here, with these words and concepts, because somewhere you will get, even if it is nowhere, as Martin Heidegger would say...

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