

**WHAT DOES THE MAN WHO LOSE HOPE OWN:
MARCUSE, CAMUS, SARTRE AND THE BIJAGOS**

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THEORY

Anthropology is spacing, spacing, it lives off the gap between the reality it analyzes and the mind of the observer, the analyser, without ever becoming psychoanalysis. To that extent, it is limited to that. Therefore, we go further. Anthropology has to do with the mental structures that organize and disorganize men, while philosophy does not, it waits to see what happens. What they have in common is that they both have tax subsidies from people working the land, just to give you an example.

And they plant a sympathy, a guilty innocence, as if they really care about people. The problem is that psychologists and psychiatrists don't care either. That's why a new science is needed, which dislodges from the academic power a group of gentlemen who perpetuate their mental vices from one side to the other and don't understand the man on the street. , they only make the academy a career and not a public service. No wonder politicians do not read social science or philosophy to apply to their political praxis, because both are lax, they have nothing of Rousseau's French tradition of the free citizen and free expression and the American tradition of the common good, from Bentham to Ryle. Both are not concerned with social science, but with the benefits it can bring. This is the argument.

Explanation of the Theory

Personal conflicts, more or less democratic coalitions, there have always been, always will be. Even in Ancient Rome. Freedom and happiness are “things” that are further ahead in the present tense. Genuine happiness has to do with the sense of satisfaction in the present and the prospect of it extending into the future tense. And the morals? Can it be a brake on freedom, on professional fulfillment? Or could it be your cause, your “supplement”? The main theory of the theories that I have presented in my more or less academic career, but also with dips in common sense, is that reality is dispositional. What do I mean by that? What is the mystery of the subject? In other words, how can the idea of America be so attractive to certain minds like ours, Baudrillard’s, Marcuse’s? Starting from these three authors, mentioned in our title, we intend to defend an anthropology of robotics, or a robotics of anthropology, that is, to equate the body with the mind, without forgetting soul and spirit. But, we can equate, as there is only one category for “human matter”, the organism, when there are three for what is above, remembering the expression of Claude Lévi-Strauss and Henry Lévi-Bruhul? In fact, the body has many forms and many names, like the Devil...

The philosopher, following Mounier’s ideas, is an employee of humanity, but so is the anthropologist, perhaps even more so, since the philosopher is more of an employee, of the truth, of the meaning (of life), of the hidden meaning of the things that Theology reveals, reveals, in another way .In addition. This reality is, then, dispositional, at the mercy (of the subject), *a la mano*, as Heidegger says in *Being and Time*...And if this reality, being dispositional, being at the mercy of the subject, it can be altered by it, but we suspect that the subject is part of

reality, through the senses and, therefore, an alteration in the magma of that same reality, a la mano, can imply alterations in the subject. But who had to change? dispositional? Also, but essentially at the level of the halo and the holo of human beings. It is the eternal duality between *nature* human and *natura naturans*. Here, we could follow Spinoza and say that the subject follows, continues, a deterministic itinerary, in a certain factual sense, fateful (of Fado) and he always ends up, out of necessity or impulse, by altering reality. But, beyond this binomial, what exists? Nothing more than Nothingness in its relationship with the Whole, outer space, the elements of *animate the world*... Thus, in addition to the social Darwinism present in the principle that the fittest is the one who copulates more (and more often), something else is hidden in America, beyond the movies, an inner, secret, unspeakable reality that feeds us, like a thread, invisible of a certain form of intelligence and, in it, of meaning, like a fado sung at the end of the afternoon in Largo do São Carlos, when the dominant colour is *bordeauxx*...

sense that dances

In fact, as an Albanian sage said, there are three types of people: those who take care of things, then those who take care of people, then those who take care of ideas. But, we can make several combinations: those that deal with the three levels of knowledge are the most gifted, because they know how to relate, make bridges. The philosopher deals with ideas, the anthropologist with man's relationship with things, how he understands the world through things... but also with the ideas he forms in the establishment of his relationship with things, namely the world. From a moral point of view, those who deal with things are materialists, others idealists, and others sociologists. Hence came social anthropology. Hence came haology, which studies the halos and holos of the human condition...

Yes, if the second brain causes us repulsion, it also causes us almost metaphysical indignation, in terms of a radical anthropology. In other words, if this radical anthropology deals with the second brain, it is logically immanent and leaves room for the "true" brain to be not the usual brain, but the stomach, unless both are linked, somehow connected in their relationship with the social environment.

There is a Portuguese saying that says "this is all connected", that is, you don't even need a deity to make the connection, because this deity has more to do, recover alcoholics, pederasts, drug addicts, etc, just because it's easy to go with the wave. of the party, in vogue, to fulfill certain lives that need to be resolved. Because, after all, the one who goes first in the race and wins, the one who scores at the last minute, is perhaps just the one who stands for others, in a capitalist world of tactics and calculation. Capitalism leads to this and the panacea is unlimited sex. Marcuse would not be surprised by all this, The world

took over the development of its theories, as well as Sartre and his “situations”... Neither would Baudrillard be surprised, or even Bataille, this world is full of data that could be a delight and pleasure of his intellectual analysis.

Thus, radical anthropology, if everything is connected, will certainly have to see a certain internal fabulation. Those who smoke cigarettes or drugs, that is, the saying that “I will produce a memorable writing that will perpetuate me as an author, thus reaching immortality”. Nothing more false. Where is the *techné*? What do some philosophers talk about? Yes, his connection to the world is tenuous and the genius that everyone adores, the saint, may well be a mental delinquent, that is, his connection to the world may well not even exist. But... who can measure all this, this lack of connection? The doctor, the therapist? The doctor does not study human sciences and sees the patient as an organism, worse, with a machine, beyond his existential ballast, that is, beyond what he really IS!...

IN THE FOOTSTEPS OF OLD GHOSTS

The media helped to release certain ancient ghosts of humanity, such as pederasty, abuse of women, pimping, but it also seems that this magnifying glass helped to fix many others, helped them to proliferate, especially in the western world. It's as if I cover my head, my feet are uncovered.

In fact, what is in the public domain, it seems that everything is inverted, the subject is gutted in soap operas, on sensationalist news channels and not even a social scientist appears, because the man and the woman, obviously, live in atrocious loneliness, in an atrocious illusion of happiness that in most cases is flaccid, is a fallacy, because it is based on wrong assumptions. Of course, training and education have a role, but TV only shows what the viewer wants to see, namely digging into the wound of the other, forgetting that the Self is the Other in me...

Then the idea of a dominant sexuality, more, of a dominant masculinity, which is being reserved for a ghetto, to become incredibly dangerous. These are, among others, the old ghosts of humanity.

It is as if our mother still connected us to the mother's womb through the umbilical cord and, therefore, to the world, an inner world, secret but which medicine tries to reveal. This is the science of the spirit, psychiatry, oncology. Even so, between science and consciousness, man is advancing there, with or without conceptual crutches. And in this, religion itself can help, because it assesses the quality of the discoveries of the sciences of the spirit...

THE INFINITESIMAL CALCULATION

Every man makes calculations, even those who are in the convent, in the sense that he is selfish, opportunistic in the face of situations that endanger his intimacy, intensity, survival. Because man is related to the Other, this calculation is sometimes covered by parasitism and opportunism and this has nothing to do with Darwinian theories, man has been like that since the dawn of time, because essentially, he seeks to build in order to preserve, seeks to collect in order to consume, as if the economy were just a matter of choice, an option in the face of situations. But it is not, religion puts an end to all this by looking at the more or less human situations faced by man and is increasingly a specialist in limit situations, spiritually limit, in those in which the mind needs to rest, but there the hidden man is no longer there and becomes non-existent in the face of the Other, in his thirst for selfishness and lack of solidarity, in a solidarity that has nothing to do with cronyism, cruelty and, I would even say, with religion. Theology may well be a technique for the survival of the spirit, swimming in the watery realm of the soul at peace with the angels and with oneself. But it can also be a trap, essentially when you have to go to work to eat and support the addictions we all enjoy. Because no one is fully intimate. Look at the Bible, just in case. have the swim in the watery realm of the soul at peace with the angels and with oneself. But it can also be a trap, essentially when you have to go to work to eat and support the addictions we all enjoy. Because no one is fully intimate. Look at the Bible, just in case. have the swim in the watery realm of the soul at peace with the angels and with oneself. But it can also be a trap, essentially when you have to go to work to eat and support the vices we all enjoy. Because no one is fully intimate. Look at the Bible, just in case. have the *Song of Songs*, but there is nothing humorous and this is symptomatic of the tenor of the biblical

message, of Christ. He really wanted to found a new society, with new principles, with new arguments. That's why I say that Christ was the first great social scientist, yes, because he seeks to transform society, so that it reinvigorates itself and forgets the old habits, the old ghosts that founded the birth of Man...

Thus, man calculates, above all in terms of libidinal economy, that is, the secret of his immortality is reproduction and *jouissance* it works as a motor of an interest in (human) life, even in the sense of its planting in the everyday sphere...Therefore, there is nothing very strange in human nature, it is the reflection, the mirror of *natura naturans* in its development and articulation with the world, which is itself also the subject when it evolves in the social world, between expectations and despair, between disappointments and successes. The philosopher also has these ailments, and perhaps in a more severe way than the man of common sense, but it is not so fatal because the philosopher is careful with what he says and what he does, well, at least some of them, because most of it just reproduces the verbiage of the classics and thus perpetuates itself in universities and more universities. They are sophistry with sophistry.

The worst that can happen, if you don't see a sense of community around you, is that you believe that there is a sense of community. However, that idea, that fiction, that which you question because you don't feel the same as you did as a child and among the religious, can be seen in another way. Solidarity, in contrast to mechanics versus organics suggested by Durkheim, is occasional, seasonal, that is, it's also *dispositional*, sometimes too dispositional, like reality. And, at this point, we could say that the community is just one, humanity, but that doesn't help us to differentiate anything or to benefit, even if it's just to eat two meals a day. In other words, the meaning is that the community is

something that is at the mercy, for a certain price, as in the supermarket, because it is a scarce good and it has to be dosed very sparingly so that it lasts and intensifies over time, the time of biographies, the trajectories of life stories.

CONCLUSION

That's why the world won't change anytime soon, from Afganistan to Ukraine, because the man makes calculations and much because of the politicians, who don't read social science and think that the world is an infinite imbrication of laws and regulations. They are the so-called Eurocrats, corruption is almost legal, it just needs to be regulated, it's like prostitution. Somehow, the one who produces social science has a head full of systems, hence his purpose is different from that of the philosopher, while one denies the real, the other feeds on it...

As a student of Social Anthropology, I learned from the professors that war "is part", it is part of what it is to be human. In fact, refugees just want to stop hearing bombs, to lead a peaceful life, regardless of religious creed and political and sexual orientation. just want to live, *tout court*, forget your country to return one day, who knows, under other conditions. It is this background of humanity that animates men, the idea that it is worth fighting because there is room for everyone and even if the Vatican smells musty with so much peace and abuse, there is something to believe in.

Therefore, we cannot, as they say in Portugal, just "shake the water out of the cloak" or whistle to the side, the world is global and there is the calculation we must make: for a fairer, happier and equitable world.

The feelings are interconnected, even if it's through virtual networks, because social networks have been around for a long time, we didn't know how to see and represent them on a screen. Thus, the human being seeks the "exactness" that Pessoa talked about, exactness of feelings, to feel calm, in refuge, outside and inside the box. Human beings are, therefore, not only *to feel at home*, but realizing that it can return to it after the whirlwind of days, the hunt that is the world of work in capitalist society. And that Eros will watch over him, no matter what happens...

The obsession with cleaning arises because the world, the sexual act, relationships are considered sacred. Hence the connection to religion and the acceptance of its principles, while we perceive the world through the profane, because the (individual) technique is profane, while the commitment is within the scope of the sacred...

Hence, you accept your thoughts with some consideration and follow, albeit with suffering, in the elliptical sphere of the social world, sometimes knocking with one or the other and facing with several closed doors, because they don't like who you are, sometimes achieving, here and there, many stories of victories...Because most women's minds are sexist, but the world is changing. The woman is acquiring the power she never had and this is largely due to democracy and the death of many people in the ineffable war of everyday life.

And you ask yourself "When does this end" knowing that the world will not end, that everything is part, so to speak, between crimes, honorific pots, as they say in Portugal, vanities and pathologies around and dragging, in a world that is increasingly challenging social scientists, philosophers, philologists and even poets. The senses multiply and philosophy gains relevance, although not everyone has the courage to be alone, as employees of the world, of humanity, of a mere liquid that has spilled out of the glass. Yes, there are still rust zones,

areas where it is necessary to put a drop of oil to leverage movement, in this physical-chemistry of the social, to make the contraption decide to take on more speed, because what western society has revealed, in Portugal to the USA is that calculus is infinitesimal and will always be available to man, so he is also dispositional, between the dominance of the alpha male (who only has sex) and the virtual illusion of this tendency that has always accompanied humanity, while the other male is doing his calculations. I do not want to cruelly reduce this consideration of ideas to a fatality, a spell, *sortilege*, as I usually call. There is room for everything, as in a film, for anger, despair and the surrender of bodies, between Bataille and Baudrillard, ending with Marcus(e) and the other two authors whose works and ideas are for analysis.

In fact, when the (sacred) unity between body and mind is threatened, everything goes wrong, man is alienated, confused, because in the exaggerated use of the body, of vices, he has lost his soul and it is stuck in a place, an idea, a habit or circumstance where hatred and anger were generated. Hence the human does not exist either, being in fact a fiction, like a soap opera. The "Captitude" is the term: man can return, in the urban jungle, to hunting, as he used to do in primitive times. And as some still do...

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