

## The Criteria Estertor

### War

The war is in Ukraine, but it's also in the West between the real and the virtual, evenemential achievement I don't know why. Nobody said it would be easy, what happens is that because it is hard, difficult, it feels better, and in this the American is good, and most Americans accept this, because it is something of his, an idiosyncrasy, a way of surviving and perhaps surviving, from one side to the other, in the more or less domesticated domestic space, in the more or less predictable or fixed street, among the dictates of more or less philosophical criteria. Sometimes the city is solidarity, other times it is the "rupture" of certain relationships, because then the subject realizes that it is time to loosen the ties that bind him to kinship, to criminality, to drugs. But... is Lisbon a sleepwalking city, as a police series in the eighties showed? What sociological concatenation logics are behind the shoe-shine boy at Vasco da Gama and the bazaars of Martim Moniz? Is it the smell, the paint in one place, or grease and food and spices in the other? Yes, war can also be felt here, there is tension in the air, the tension of those who do everything to be second, that is the price of freedom, as H.G. Wells would say, constant vigilance.

Anonymity is, then, in political terms, the currency of exchange to keep circumstantial minds in the same register, of alienation and when we are expansive, when we enter into conversation with someone, because we are from the north, it seems that it is a crime that everyone is offended, so there is also, in this sense, a politicization of desire that finds its own or determined "exhibitionist" nuances in different places. For example, Casal Ventoso disappeared a long time ago, I don't even know if it has new houses, I know that the old inhabitants were rehoused in different areas of the city. Therefore, Lisbon is at war, not only for solidarity with Ukraine, but also a deaf-mute war that sometimes

takes people down, when for example Radio and TV shows people always striving to be in a good mood, I'm not sure why. It's what I call the "dictatorship of the well-groomed", unlike the cartoon that runs on two, "Gru"...

So why does war arise, if there is no dialogue, there is tension, we are all more or less confused, if there is no slavery there is Nazism, all people have their sins. Everything depends on dialogue, but also on education? No wonder the most reliable men wear glasses, like a good Volvo or Mercedes?

In a tiny book, Flora Davis reflects on this subject in "Philosophical Analysis of Violence." Also Kafka wrote "Description of a Struggle". But, and my point is this, can one analyze violence, aggressiveness, killing? Talian Law or turn the other cheek? Can one analyze slavery, colonization, Nazism, what is still happening in Darfur? Some say no, others say yes, it's like everything else in life, it's difficult to reach consensus, even in a democracy.

When the spirit breaks, war can be a form of survival, Buddhist monks would not like this perspective, being at war with others, with god, is part of the story. In my view, there is nothing to excuse. It happened. It might not have happened, but it did happen. Hence philosophy, in the realm of phenomenology, can develop, apply here.

In all of this, the identity crises (national, social, individual), end up drawing the outline, the arc, of the actor on the canvas of the social. Don't we all want to survive something, at all times, according to the beating of our hearts? Don't we all want to affirm ourselves, instead of finding explanations for a tragedy? Sebald's "De la destruction" is a good example of this, while Zizek and Sloterdjyck had already made similar analyses in "The Crystal Palace" and "Welcome to the Desert of the Real" . For some, who will be many on the other hand, the solution is hedonism, personified by Michel Onfray in

several works, but especially in "The Potency of Existing". Also Victoria Camps and Viktor Frankl have, in their philosophical bias, approached the theme of drives and compulsions for what Girard calls "Evil", thus, simply, without quickly associating it with a character like the Devil, the Devil, Beelzebub, Lucifer...

One of my favorites, Michel Mafessoli, has put forward his point of view both in "Mestizo Philosophy" and in "Le Temp des Tribus". While some authors speak of the end of individualism, most accept that it is reappearing, and even Baumann, just to give an example, looks at this issue of community, which is obviously also in terms of mental health. We face, as a species, the same challenges, essentially how to combine the individual with the collective, if there is an idea of collective in every analysis...

Life is a race, sometimes we go in a group, when we have no light of our own, sometimes we go alone, which happens most of the time, that is, even if we are sleeping, we are alone in this world, just like when we came into the world...

Victor Mota