



THE SYMBOLIC SIGN and KINETIC ECONOMY: MORAL LIBERATION, PATHOS OR SLAVERY METAPHYSICS?

"Whoever loves, cares, doesn't let him die"

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1. THE PAIN OF THE ARTIST OF WORDS: SOLITUDE AND MEMORY SOCIAL IN THE LIGHT OF AN EXISTENTIAL PHENOMENOLOGY

We contrast the myth of the turtle by Zenão de Eleia with that of the crab from the beach of São Pedro de Moel, which takes a step through, in the name of its ancestral legitimacy, and two ahead, so it always progresses, because of the criticism from the Others. But is philosophy one way and one way, on a road that has no end or is it a dead end? Many professors, from my perspective, prefer students who are not understood in their theory, even their personal theory, to choose the most politically correct in view of their bibliography, their curriculum. It all depends on your idiosyncrasy. So, is the oldest university in Fez or Plato's Academy? Before that, we have the Peripatetics. And in the Nubian empire there must have been, I think, a university. And so what does philosophy give us but a bunch of words, words and more words, without any scientific basis? It's hopeless, because philosophy doesn't solve problems, it postpones them *time bell*. Furthermore, those who are not philosophers are amazed at the existential and circumstantial status that activity confers, but they think that they can also do philosophy overnight, without going through the sieve of reflection, that is, philosophy is actually for all but many both admire it and are always ready to ridicule it, for different reasons that have fundamentally to do with the fact that they do not consider it as a science, that is, the idea

that philosophy lacks facts. In most cases, it is simple ignorance of the history of philosophy or the idea that it has been "overtaken" by the social and human sciences, by literature, in the report of the experience of the human or the human condition... Besides, what are the illnesses proper to the philosopher, who willingly surrenders to the forest of speculation and reflection? Lung diseases? Loneliness, depression, having discovered the secret of life? And what will this secret be? You can have several names, already one that is religious, that is, the Holy Grail, but there are others, this time non-religious, such as the secret of eternal youth, the exile that makes time and its action on the subject go back . Some, like others, allow the human experience to be intensified (until the internal burst is worn away),

2. PESSIMISM VERSUS SIMULACROS: THE ADVANTAGE OF HERE

Roger Scruton spoke, in "The Advantages of Pessimism", of the idea that melancholy and negativity can give us a realistic view of things, people, ideas and relationships and, in the basic conception that in order to have optimism, pessimism is necessary. In fact, following another author, Jan Baudrillard, life, at least on this Atlantic side of the globe, increasingly obeys simulacra, that is, the theory of life itself is an illusion, a narrative, a theater staging in the alleys of a European city or even the "scorched" and defeated New Orleans. In my experience as an anthropologist apprentice of philosophy, I have noticed that all human action refers to the capacity we have or not to learn from our mistakes on the stage of our biography, the so-called "one shot opportunity" that Eminem's rap songs talk about, that is, life is a race, a tirade, a more or less long taxi flag, more or less conscious or instructive. nothing more, just one more or less *dazzling glimpse* in cosmic dust, in the interstellar universe, so the varieties of experience that William James talks about are a glaring opportunity to squat on the

our life, as if the wind came from behind and we had to reconcile with ourselves protecting a child in our arms in a sandstorm...

In fact, when you see this world and the effect it has on your well-intentioned world, you intentionally perceive the harmful effect of a certain philosophy on yourself and others and wonder, in Montaigne's way, what is worth being Good if society doesn't fix you and your thoughts? You then choose to be patient and lose sight of the long term of philosophy and do not give yourself so much as Christ did; you're not that much of a philosopher or that much of a social scientist... This is the advice (concert) I have for young people who want to be something, *aglimpse*, of what I was and will be.

3. WHEN THE BANAL IS VITAL: POLYPS OF BEING AND THE LOSS OF AESTHETIC DIMENSION IN A COSMOPOLITAN SPHERE

As long as we do not perceive the mechanisms of mind and reality, as long as we are not anthropologists, we are philosophers or sociologists, that is, the urban-depressive type predominates in us. And an aesthetic dimension is lost in technique, in human development, in the eros of the banal...ideas that are noticed more in a Benjamin than in a Baudrillard, that is, both victory and defeat in football or bylaws, even in the casino , revert to a certain art of making that, while many keep to use, others waste because their social role is exhausted, perhaps due to the abuse of a

fictional role. Thus, we can see this outbreak of the COVID-19 flu as a total social phenomenon of a non-agonistic character, that is, it is unconventional, almost Western and does not aim at celebrating anything except the doctors and public services that now cure the people now mobilize to guarantee minimum services (transport, health, food) in communications, hospitals, supermarkets... This perspective is more than baudrillardina or camusiana, it is more worthy of a sociologist like mafessoli, just to mention a name .

But... is the anthropologist a new Christ? Is he willing to lay down his life for his own, for the community he studies? Finally, what is the social validity of an anthropologist, a philosopher, a sociologist? These are important questions. And, doesn't the philosopher need to descend from his conceptual pedestal, face the Sanhedrin, speak to doctors like Christ, a true anthropologist, perhaps the first of all, not counting the Greeks and some Romans? Is it not socially useful, interventionist, to put these sciences and philosophy at the service of the people (Zambrano), since this is neither left nor right science? Perhaps, as much as the other, they are too interested in pleasing everyone, Greeks and Trojans, Spaniards and Portuguese. This is the question from a moral point of view, Aquarians are like that, the Victors are like that, just like São Victor de Braga. It is the temptation of the whole, of the total social phenomenon studied by generations and generations of anthropologists. Now, it's time for both to take sides,

because while, at least in the Portuguese academic context, philosophers are almost all on the right (not only because monks, friars and priests have always done either Theology or Philosophy) while anthropologists are almost all on the left, and not all want or claim to want to star among the most disadvantaged. Finally, academic career issues, when the university of life has, for many, more legitimacy than the other, in the context of a more or less journalistic record.

4. SPIRITUAL CINEMA: A WAY FROM BOREDOM

FOR THE KINGDOM OF THE BANAL

In a sense, we are in the presence of a highly pedagogical epidemic, which teaches us how to deal with a world that increases in complexity, something that may increase with time. Or is it the other way around, when time travel is possible and can be done, not only through cinema but through spirituality, for example? So, how to maintain mental and sentimental sanity in an epidemic like this, in a situation of social emergency, of a state of emergency? Use the smart-ass all the time? It wears out. How to go to work, since we need to do it to legally buy food? Because there are few Portuguese philosophers

like Zizek, Baumann or even Sloterdijk, well...maybe a Nuno Nabais, a José Gil, a Carrilho...a Quintais, who actually only does anthropology, but it's not fieldwork, it's hospital. The wandering man, who knew God as if by glimmering in his adolescence, took him with him to the gates of Marxism, discovers, then again, that same God, precisely that same God in the form of Christ already almost old, because he needs to, the biography it is real, but this guy does not stop looking at her and at this God who discovers himself in the morning on each day following his doubt and existential anguish that he carried for years like a bag of sea stones, like someone carrying the Devil on his back.. .

5. FRANCISMANISM AS AN ECOLOGIST PHILOSOPHY: REASON AND HEART IN TWO EXISTENTIAL DIMENSIONS

The real great hero is, in my view, not the one who makes films, who is an actor, but one who knows how to be a social actor, that is, esoterically planting in the sphere of common social life an effort that respects the Other (Goffman, Habermas , Ricoeur). So where is the art? Art is diaphanous, it is nowhere but outside the dead artist's coffin. In this sense, I believe that Franciscanism is the first ecological philosophy in memory. In previous civilizations to us there is no memory of such a thing, except in some

Arab authors. The concept of harmony with animals and nature is at the origin of the most recent political parties on the extreme left and right that promote these ideals, such as our PAN, just to give one example. And, finally, the subject (to *their way*) starts to hear dissonant voices when he stops between leafy and aquiline trees (Heidegger, "Paths of the Forest"; Escrivá de Balaguer, "Path") and references to works with the path per model, the sea per model, when not background, **underlying-mind** (underjacent), what is at issue, *patent*, is the meaning in terms of direction, even if we start only from the "Rules for the Direction of the Spirit". In other words, what's underlying is what's underneath the one who's lying, or even himself, what's lying, is underlying the surface, **underlay**...

6. **OUTSIDE THE SCOPE OF PERTINENCE AND RELEVANCE: The subject of *The Timaeus* and *the angry man***

We have, then, the notion of World and the notion of Man. The man of today is revolted, well he is looking for explanations for his revolt. But does the revolt have to be explained? It is not an animal, natural and pure manifestation of *natura naturans*? Only Western philosophy can explain it rationally, because Osho proposes another solution, far from Watslavick's theories, or to be: to be

witness, not intervene, which goes against the theory of the relationship between theory and praxis. For the rest, we could think of the sequence of Cicero and Epicurus: "why do people cling to life?". Yes, why cling, is this world so interesting? Furthermore, we are mortals, we all know that one day we are going to die, that our spirit will be displaced from our body. Perhaps we will find another body, mobile and organic vehicle for the spirit to accommodate. So, we come to the main point of our argument: was the COVID-19 virus created in the laboratory? And for what purposes? To make certain people rich at the expense of the death of others? Conspiracy theory is not my specialty, but not everyone can think and develop this hypothesis.