



Being, being, belonging: the new categories of the real

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Argument

Possession and appropriation, this is the main theme of the social animal man in his journey through the fabric of the social. While some find Being, no matter what, others are more attached to Being, to Belonging, and these items are related to each other, concurring to the idea that man with Wanting and, finally, Having, is also happy, it is the fulfillment of modern man by Having that makes society advance, in a leap...

Development

1.

They confuse us with the things of the world, but also with the transcendent, as if we lived on another planet, an inner planet, as if there was a lost humanity, a new Atlantis, inside us, in the core of our Being... Yes, they forbid the writer to write, they accidentally cut off his fingers, so he can't do it anymore and he clings to life, to (his) Being and tries, in the performance of the screen of the social, to Belong, to prove something in order to belong... essentially for this, it doesn't matter much if the writing is good or bad, which in this case is quite controversial, because this one is as excellent as a Lobster from Lourinhã...

2.

In order to belong, it is necessary to be, to know how to be, but this is another matter, even so we will develop this aspect in this essay. The idea of Being is very dear to general philosophy, when scientists of an order other than that of the Church ask themselves: "To be what? For whom? These are legitimate questions and we are going to try to give some meaning to them and rehearse how the subject's path is processed, which is not only psychological, from Being to belonging, passing through being, if in some way it is linear and continuous, contiguous to a certain way of being in life which culminates with Wanting and having, finally, with the assumption that man ends up finding some happiness, not only instantaneous, but conjunctural, in Having, because then, in that same category of relationship with things and

with the world that on many occasions distracts us and even causes repulsion. As the people say, "money doesn't give happiness, but it helps". If you are already happy with what you have (and don't have), much more you will be with anything you can have of goods, money, if only to buy a set of things you always wanted to have...

3.

A work is yet to be written with the following spirit and theme: "Personalities according to nations", for example, the Oriental is more assertive than the Brazilian, who, given over to passions, bends even at an unexpected moment, but has a great sense of resistance and resilience given the universal character of his faith. The oriental, Indian or Chinese, have a different way of seeing the world, they are more polite, less frenzied when dealing with reality, and this is largely due to the history and anthropology of these peoples. The book is in the pipeline and intends to be a response to "World: an anthropological view", by João Pina-Cabral¹ .

4.

But let's get to the basics of the theme of this essay. So, the purpose of this essay is to have as its final culmination the idea of Having, but if we equate it in earlier terms, si, as if it predates the idea of Being? Yes, because Being is very vague, even philosophically, and it all goes back to Christ when, in the desert, he was approached by the Devil, who would give him everything in sight in exchange for the kingdom of heaven. Of course, Christ did not accept the offer, not only because He was a pilgrim of His own faith on earth, when He wanted to found a Church based on the idea that worship of Him also consisted of a vow of poverty, which today can be seen to be a frugal stewardship of the scarce goods at our disposal...

5.

We live under the sign of a certain *melancholic pathos*, where silicon is like a match burning in the oxygen around it, and this match is so rare that only lighters are used... While some are arsonists, where they preserve nature as it is, as it was given to us by the generations that came before us, installing in it everything that is necessary to preserve it.

¹ Hau Books, 2022.

This noun, forest, is not used very much, perhaps because it reminds us of the jungle and today it belongs to us, which should not be, we should belong to it?

6.

Thus, every author intends to extract from the human nature of things, but also from the other, *the unknown voice of the real*, as René Girard would say... The anthropologist is thus the one who doesn't know but wants to know, while the writer himself, more inclined to things of the spirit, knows everything and finds himself confused in a certain *forest of symbols*, as Victor Turner would say.

7.

But, in the paths of the social, is the subject aware of his action, or not, acting genetically under primitive impulses that lead him to have pleasure, to reproduce, to hunt, even in the urban jungle? Or does he act according to custom, to culture, that is, according to what he also inherited through education, if he had any? Don't you have time for reflection? Many don't even take the trouble to meditate, let alone reflect, many don't even see religion as an intimate plank of salvation, because it is, in the realm of Being, daring as they are to the realm of Having and survival...

8.

As they say, if we want to put it in those terms, the more honest, the poorer, the more gaining in the kingdom of heaven, but this one goes a long way and I ask God to make me a saint but not just yet, because I have a lot to do yet while this, this enlightenment, does not happen. Says the people.

9.

Therefore, the subject seeks Being, without knowing that he has to go through the great test of Having, that is, instead of squandering, he begins to administer, and so he goes thinking with others, for others, losing his selfishness in a way. The more you have, the more altruistic you are, selfishness being a revenge that serves itself cold...

10.

Don't get fixated on people, do what you like to do and what you are good at and get some pleasure from, because that's how it is in this western Lusitanian beach, as close to America as to Russia, halfway to France and Germany.

11.

Thus, anthropology is concerned with the geography of man's essential and cultural diversity. Meanwhile, it is still to be defined what man is, that is, he adapts over time in history and in the geography of his emotions, that is, in the way he coexists with the world, which helps him to have references, on one side and on the other, and it is not in the brain. It is not in the brain, as psychologists and neurologists believe, that the center of the human being's life is, it is in the whole of him, both here and there somewhere, that is, it is both inside and outside (of the body, of the organic) and in the relationship between them as a form of coadunation. It was in this sense that we wanted to say, somewhere in our previous writings, that Damasio is not right. The reason is outside of him.

12.

Meanwhile, the war in Ukraine continues. Some media only explore this issue, while another is more concerned with cooking, instead of being concerned with the gastronomy of people living on two hundred euros a month...

13.

There is an adult perspective on things, on the little ones, trying to guide them in the urban saddle of the social, that is, to allow them not to go through the same thing that we went through in another time and that was tied to something that we couldn't control and didn't know where it came from, that is, the culture, our way of doing things at that time, whether it was the sixties or the eighties.

14.

From Rosa Perez's Semiology and Linguistics classes, I learned that the anthropologist must concentrate not so much on the classical and functional things, but on the lateral, collateral, marginal things, like gastronomy, smells, the small perceptions that make the body small and, of course, the psychology and psychometry of things, in terms of a cultural, culturalist psychoanalysis. By the way, we all need psychology, but not so much to the sea as to the land, sociology, to be done, has to overcome many obstacles and some of them are merely psychological, that is, if you confess to be sick and don't fight, day by day, in daily life, risking many humiliations as you advance, like in a race, because there are always those who give opinions without doing much and, besides, this is even acceptable, bearable when your aim is to win and be the best...

15.

We live in a two-sided society, that is, there is total exposure as well as concealment and darkness, and one thing is related to the other, that is, the two sides of the soul, the solar and the lunar, and this is also reflected in social relationships. When you are in solitude, everything seems to be more difficult for you, but still, if you had many friends, which you will have, it would be on the one hand worse and on the other hand better, that is, you wouldn't have the time you have to do literature and philosophy, to be attentive to the smallest traits of your fellow citizens and their speech to do social theory...

16.

So what do ethology and sociobiology have to do with this organization of beings? I'm not even sure, but I know that it has a lot to do with it. We are surrounded by animals, some smaller and some larger, like pets, cats and dogs. I myself recently got a kitten who is a source of delight and distraction, and interestingly, I am closer to having a relationship now that I am more empathetic and sociable.

17.

I insist on the thesis that man, all man, what he seeks in social life is to be accepted, and some are only concerned with amassing money, because they think that the secret of social and professional success is in it, it is somehow a currency of exchange so that you become a Big Man. But this is the one who gives more, who redistributes, not just who hoards to sometimes buy others. Portuguese society is full of this type, are they ideal-types or merely petty beings, in short, anyone and everyone wants to move up, but there are also homeless people who reject alms, as happened when I met Simon the other day at the orient station, near where the beggars sleep.

18.

And then you realize that your victory happens when nobody gives anything for you anymore, right at the end, like in a soccer game, at the last minute, discharging all the inactivity and false energies that surrounded and filled your body and so you are fit for a better life, for meaning and recognition, as you used to say in other eras when you had done little...

19.

Still the dilemma of possession and appropriation vs. rejection and avoidance. Look at our schools, the teacher has lost his authority, which has passed to women and children, who do what they want, and technology has broken the traditional sense of the task of teaching, but with more and more positive challenges. In the home, the man, faced with the offer of so many loose women, most of them divorced, saw his chances of becoming an alpha-male increase, in other words, having at his disposal all the women of the piece. But society only admits marriages of two, not three or four...

20.

Thus, the man feels threatened in his masculinity, while the woman is left loose in the sphere of the public arena. But there are some who, by religion, maintain the orthodox family structure, which many experts think is the right one. "One must defend society," Foucault would say.

21.

Yes, the secret is somewhere in the social sciences, I don't say the secret of everything, but of a lot of things, that's why they are so poor, sociology, anthropology, human geography, they live off the (state) budget, the day to day, little money. However, how much knowledge and eloquence! All in favor of a better, more open, fairer, more democratic society. Meanwhile, few are those who give real value to school and the educational task, to universities... they just want their diploma and the rest is not up to them, they have no interest in the things of the world, some say, while they are smarter than others, others say...

22.

In a word, women have also seen their power increase and the macho trend seems to be reversing, but many women, feminists or not, have become authoritarian, there are already clubs according to the various causes they defend, on the side of minorities, blacks, as always, LGBT, and in the name of a certain left?

23.

And indeed, **in** the manner of Bateson, we may ask ourselves "what does Benfica have to do with Liverpool?" Yes, what does it have to do with an apple? The apple being in Times Square is being eaten on Fifth Avenue, on the other side of the Atlantic. Let's just say it's the same style of play, like some loaded italic letters, like the kitten that always goes around chasing flies...

24.

So, Being is more connected to contemplation than to action, to a certain extent, it is the just measure of Feeling Good, which corresponds to being at home, inside the box, in the cave. It's a happy life, no doubt, Seneca would say.

25. Being keeps aggregated to essence and evolves in the social world within the framework of a phenomenology of perception (Merleau-Ponty), of an approach and re-approach to danger that is also learning for the subject to know how to deal with time and the circumstances that surround him, the man of today is finally, let's say once and for all

all, the Vitruvian Man problematized and presented by Leonardo da Vinci, that is, we have Man, the Cosmos, God, and society. But isn't society, and since then religion, a sum of all of us, the result of the most diverse energies that make up the whole soul and body?

So the conflict is how to keep calm, what to think, what life to lead day by day if I don't even meditate or reflect or just do a simple examination of conscience in bed at the end of the day, before going to sleep, so that my head is clear of the minutiae that occupy it during the busy day? What man to be, then? One man physically strong and the other tender and woman-friendly? This is the conflict of today's man, and it is simple: to always have sex with the same woman or to jump from one to the other, as if they were supermarket items? Yes, there is free will, and who are we to judge?

26.

In a word, the great vocation of the social sciences is not so much to study the links between people, the links, but the subject, always posing this fundamental question: must man adapt to society, to the group, or the opposite, must the group adapt to the subject? These are, in fact, two distinct conceptions of society. Because there is no anthropology of self, or else there begins to be, after this Nobel prize in literature for a French writer...

27.

Let's cite a book to understand this hermeneutic of feeling that relates Being with being and Belonging, and from there it goes to having as an explanation of what man feels throughout his days, glimpsing his relations with others, we are talking about Paul Gilbert's *The Patience of Being*. Being is something of being, attached to the essence of the subject, to his individual identity, but this is also social, so the subject leaves his clearing where he has his tent and begins a pilgrimage with the will to conquer other lands, since his usual ones are exhausted, no more can be given. Of course he encounters confrontation, not only with the animals on the path, but also with the inhabitants of the villages he encounters, so it is a colonization of territories alien to the Self, to Being, to Essence, and he founds culture, the self filled with the feeling of the Other, of Otherness, and he gets to know new ways of seeing God...

28.

This, then, is Modern Man, he reads Camus and Kierkegaard, to help him get through the anguish of death, despair and attempted suicide, of course there are well-intentioned men everywhere, but there is also evil, until something is done to correct them, so I remember with great esteem and affection what my doctor told me about being or not being gay: "you are not harming anyone. This is the feeling of a social that imprisons the individual and macerates him, punishes him and almost kills him to death, all his neuronal circuits are disjointed because the voices and questions are many, but philosophy, by not giving women, gives a complete answer to all this, to all that anguish of Being that you carry, so that you can become More, something more and much more of a person.

29.

But, we may ask ourselves, is man forever trapped in Being? To be what? Who? it already seems like the five basic questions of journalism, how, where, when, who and why?

But, has it ever been said that man must come out of his Being? And what graphic configuration does Being have? Is it a ball? A comic strip? A box, a cave? But...how nice it is to be in the cave, although we feel we are wasting time, we could certainly travel, instead of debating essays that nobody, but nobody reads....

30.

In this sense, let's see what *O Labirinto da Saudade* (Eduardo Lourenço) says about this and the concept of Medina from Morocco or Algeria? everything is foreseen, prescribed, we only have to take one step to be happy and we feel happiness like pinpricks in the skin, injections of good mood that give us a cheer and take care of the body's electrical circuits?

31.

The serpent that was in paradise when Adam bit the apple is now man himself, who hunts his prey with poison and chokes them, as in an MMA fight, changing his skin from time to time, according to the seasons, to consider himself viperinously active...

32.

It is clear that this New Man (reminds me of a book written by António Ferro during the dictatorship...) is an ecological man, in an *eco-city* (Critchley), that is, where everything is home and Being at home, even inside the box, the cave, at the risk of looking like a hillbilly, because not everyone wants to be sophisticated, I even think it is a big bore...Including philosophy... but the philosopher also likes the pleasures of life, good food, good drink, the company of women, also studying the transverse of the orientation of the sexes from one side to the other, human nature, that's interesting, people, after all...

33.

Of course there is always competition, you get some bruises, some pains, some lesions in your self-esteem, in the concept that you make of yourself before reality and the others, the reality of others, and so the game goes on, let's go to the baila, as the Portuguese people say. But the other says it too, and so my project for an Ideology of Nations, remembering the musical work of François Couperain, *The Nations*, that the composer Father Carlos Silva once presented to me and my colleagues at the seminary in Leiria.

34.

Yes, my intention to teach Philosophy was gored, I have thirty units of credit and I can only teach with 120, I hoped that the school would have the autonomy to keep me, that I would even be a committed guy, but I ended up staying at home and from there continue these trials, until I reach 52, without knowing if I will continue, by hand or by machine, well, this formula to be to lastis like a mother lode, like knowing that you are going to make love for a while with the same, guaranteed, or you are girls knowing that it is going to happen, it is definitive, in the *mouche*, some think this way, I once thought this way, now I have other priorities...

35.

When we asked the priest to go play Ping-Pong in the church hall, in the times of the Recreational Group led by Noémia, there were two guys who didn't like to lose, better, had bad losing, and two who accepted defeat as "just more

a game". There were four of us, the older ones didn't like to lose, the younger ones lost most of the time, because they were used to it, but a single victory over Patrick and Joans tasted like several, so rare that it happened. Nobody likes to lose, man, the human spirit, is not flat, he has a labyrinth in him, he is firm sometimes and weak other times, he is not always strong and not always weak, regarding various ideas and purposes. But winning is learned, because I went to school for so long, that's why I like to read, study, be busy with anything that will be my inheritance to others, other than just family, and it's not for personal pride, but because...I can't help it, once an anthropologist, always an anthropologist.

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