

WHEN THE
ANTHROPOLOGIST HELPS
THE PSYCHIATRIST
Tolerant perspectives on truth

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Argument

It is clear that psychiatrists are bewildered, especially because they are not trained in the human sciences, many of them are secularists and moreover, they don't value religion, they are atheists, incapable of any intellectual humility, trapped in concepts, just like anthropologists, Marxists, incapable of a moment of humility, locking themselves for reasons in the dark space of reason. But, following our proposition, how can the anthropologist help the psychiatrist, who feels threatened by dementia because he deals so much with dementia? Let's say that, in the first place, the anthropologist understands, as the psychiatrist does, the lagging of reality and the disintegration of the subject before it, because he is used to seeing what is accessory, the small perception, before structures, social systems, that is, he perceives, as much as the psychologist does, the sometimes problematic between norm and deviation, pacificity and order before violence, theft, and crime. Basically, we are in a context of approach to human nature and this brings the two professionals closer together, theoretically speaking. I don't want to discuss methodologies here, but ideas, nor question the therapies, the issue of medication, the knowledge accumulated by psychiatry. Let's say that, in the last analysis, psi takes into account both human nature from a clinical point of view and the circumstance that the patient is facing an infraction against the norm of society, that is, the institutions, and may be threatening the physical or psychic integrity of others. The Other also interests the anthropologist, but it may also be the pathological Other, that is, as can be seen in the trance experiences in Africa (Turner and Clifford), the "I" is drifting, derivative in relation to the social order and this has a lot to do with the rites of passage and, in particular, with the **ritual processes of entering adulthood**. Thus, sexuality and control of the body by institutions intersect, that is, the social body calls the individual body.

But even so, few anthropologists studied humanities or theology, for them the world is guided by the instinct of the economy of social representations. And everything has a cause, an explanation, which brings the psychiatrist closer to the religious. Still, philosophers, who have studied humanities, understand little of the dynamics of social relations. Are they naive and incautious for this?

Development

The Body, Matter of Thought

What unifies the two professions, the two registers of reality, is smell, that is, the multidisciplinary use of the senses. And what is science if not the "disciplined curiosity to read the real", as scientist Antonio Manuel Batista used to say, in his famous radio programs on Antena 2? Thus, the solution for the psychiatrist who feels dismembered in his thinking, and who wants to abstract himself from the canons of his office of merit, is to think in the body. Anthropomorphize. To see the connection between body and spirit, to study religion, philosophy, human sciences. I promise that the anthropologist will study medicine, because he needs to feel welcomed in the crucible of human tragedy that psychiatric hospitals are, in order to search by finding, at the end of everything but still at the beginning of the body, an ultimate reason that interests no one, not even himself, and that, in the end, is perhaps not even human, but alien. In this sense, we can see Christ as one of the many aliens who came to fix and concert human life. Under the figure and pose of Man.

In my view, the issue of therapy is essentially religious, not to say spiritual. In other words, man has lost God, denied Him, and now feels confused because, erected as God, he cannot cope with this task, this attribute. Therefore, he asks for a calm and happy life, without great worries. And it also has to do with the role of the woman. Claude Lévi-Strauss saw women as merchandise for exchange. It is a somewhat outdated view, but if we think about it, it makes a lot of sense nowadays, when women offer their bodies and sell their souls to the Devil to any man who can support a life of luxury. Is this just the spread of the American way of thinking. Or is it the symptom of a larger and larger disease (Foucault)? Meanwhile, convents and candidates to religious life flourish. How to understand this? And why doesn't psychiatry immediately refer to religion?

So, of course, not all anthropology is Marxist. And even if it is, anthropology has a bias that is constituted by being close to the weakest, to the poorest, as does the Church. The latter also constitutes itself as an alternative and/or complement to psychiatric action, because both religious action and **anthropological praxis** have, in my opinion, a saturation of meaning, they constitute themselves as visions of the world and systems of thought, grids or lenses that allow us to read reality and the subject. The return to the body as an entity has a lot to do with a certain anthropomorphization of the world as an alternative to the madness that endangers modern man, his classic psychic structure. What psychiatry does, in therapy, is essentially a "basic to basics" and, in this respect, certain anthropological theorems can be of great help. Man

The psychiatrist thus appears as disconnected from the world, himself in excess of body and sexuality, full of unsatisfied desire, never satisfied, and such attitude, discursive and behavioral, appears as a flight forward in the thirst for freedom and psychic sanity that man pursues. While psychiatry almost hints at a certain sexuality as a panacea, religion forbids, for example, the practice of masturbation. "Know your body," some say. "Be holy," say others.

***In the Realm of Inventiveness: Philosophy, Religion,
Psychiatry and Social Anthropology***

For dozens of years of contact with psychiatric therapy, I concluded that this therapy, although riddled with a certain methodological rationalism, could be complemented with alternatives, such as yoga, meditation, tai chi, religious practice. But, in fact, is chronic psychiatric illness a mode of unhappiness? And what guides the unhappy man, with no way out in the face of psychic fatigue, day after day? Let's say that the anthropological contribution is the idea that man is a religious, spiritual being. How to deal with and understand the body-spirit relationship? What is the soul, what is the mind? In these cases, in these three sciences (although it is argued that anthropology is a science), it is man who observes himself. So how can there be inventiveness in something that is sacred, religious, spiritual? Isn't the "genius of paganism" (Augé) that which is constituted as the core of the Western spirit? How to go from the subject to the universe of the social and then return? How to dismantle all this and even more the disaggregated, discomposed transcendental subject?

Where does that leave the patient's libido, on the other hand? Isn't it true that sex is good for health? Can one, then, be holy through desire? This order of thought sounds like hedonism, but if we look closer at reality, not only the reality of the subject (because it is a reflection of *the* subject, its own creation), these outlets constitute as alternatives, as outlets for well-being and happiness, as *systems of ethical life*, Hegel would say. Let's see, then, anthropology describes the reality of the social actor, religion proposes a key to live reality and philosophy proposes nothing, it suggests, around this problem, the Nothing. And what does psychiatry do? It offers a chemical solution and psychotherapy, when in my opinion, the problem of the subject, even in psychiatric disorders, is not exactly that, it is a spiritual problem (see the witches and healers of traditional Portugal), the essential problem of psychiatric illnesses must be displaced to the subject's relationship with the world, without the weight attached to him as "patient", "guilty" of whatever ails him, without the certain submissive discourse vis-à-vis a God whose designs we can't quite grasp, either because we like to be in love, or because these

designs are too unfathomable. Because the man of today is looking for answers, he looks up and forward but also looks at his meaning, therefore the answer to many psychic illnesses lies not in a determined statement (and with this I do not mean to suggest a change in psychiatric methodology) but in a combination of epistemological factors that aims to make the subject responsible for his relationship with the world.

And, in this context, what matters most (to save), is it the subject? Is it Society? (Foucault). Should we exchange Foucault for Foucauld? Because religion both hides and conceals and this is a secret for eternity. How, then, to pass, to overcome, temporality, the inscription in Time, to the infinite? How to make infinity a memorable and, therefore, a happy event? On the other hand, even before that, science has always been a dangerous ground, as religion is, but in another sense. Analyzing man for man's sake is what anthropology does and, in a certain sense, also psychiatry. But is this only a therapeutic praxis, which "supports" collateral damage or is it also a vision of life and of the world, a worldview, as I usually say? Is there room for a moral (social) anthropology instead of a philosophical or strictly religious morality?

Between Normal and Pathological, the difficult pathos of the subject in the city

Sex, still like many things, is taboo, in the city and in the countryside, as is mental illness. It is estimated that a large part of the Portuguese have or have had a psychiatric illness, occasional, seasonal or chronic. This is in the Portuguese genes, it is said, to be eight and eighty, to smoke a lot, to eat salty food, to drink a lot. We are an emotional, Latin people, not by chance. Many differences come together here, ethnic, linguistic, existential. My theory is that the Western man is a "peacock", that is, an exhibitionist who seeks to please the opposite sex, for sexual trance, or the same sex, or the other half-sex, or no sex at all, for the sake of convenience and social stratum, for the sake of status that brings him not only convenience but also positional advantage over the other, coexistence. This is what we call competition. All this is very much in line with what Claude Lévi-Strauss, the anthropologist who was in the Amazon and from there wrote "Les Tristes Tropiques" and, later, "Anthropologie Structurale", in two volumes, had prescribed in the last century. You may ask, then why not give a somewhat cynical approach or answer only in the realm of anthropology? Or only psychiatrically, in the realm of psychology? Because I believe that there is a temptation of centrality in today's social magma, that is, stripping away the veil (or the sky), one notices that any subject seeks to be accepted by the group, and when he or she is not, an inner anger, a conflict, is triggered, which makes pathologies not

not only genetic but also environmental. And I mean **social environment**, not ecological, although a naturalistic perspective also makes sense. How does an ethnopsychiatry make sense... look at the work of Georges Devereux (*Essays d'éthnopsychiatrie*) and Georges Canguillem (*The Normal and the Pathological*, essentially). Because we are not robots yet. But some are on their way there, they are so obsessed by success that they end up entangled in a libidinous mathematical, kinematic, kinetic web, that it becomes difficult for them to see reality, if they ever seek to do so, perhaps because they have never taken a step back. Is this moralism? No, it is my theory.

Because we live in a democratic regime, in this Portuguese ethnographic context, in a world where virtuality reigns, we are afraid of reality, even because of the increase of violence even in soccer stadiums, that is, reality has become easily dangerous, while we take refuge in the virtual as an escape from any fantasies of various kinds. Thus, there is installed, and just as well, a certain tolerant perspective of truth, that is, an ahistorical truth, i.e., one that has crossed history and reached us as a "composite life solution". Not so much as we found the exutory suggested by Pina-Cabral, as we discovered that the Other is ourselves and our restless ghosts (which Pedro Abrunhosa, from Oporto, speaks of in several of his songs). In this aspect, is evil criticizable, excusable, representational of a certain momentary state of mind, of certain primitive and violent impulses, of certain obsessive, bipolar thoughts? In other words, is the mind a reflection of reality or is it a reflection of itself? And, if so, does it have a graphic form? If everything is virtual, even reality, as we know it, is virtual, i.e., it doesn't exist, in reality, just like cultural difference (say it like that, you'll be considered a racist), i.e., reality doesn't exist, just like the mind. So, is the psychiatrist, in his analysis, around a fiction? Because even literary genius, the most geniuses, from Artaud to Nietzsche, are considered to suffer from some kind of pathology. Here, Foucault would have an answer in book form, with his "Psychiatric Power," that is, psychiatry is, as religion is, a form of power, of pressure, of social coercivity, the one that Durkheim spoke of from the beginning. The Good, like democracy, is the best of the worst regimens of existentiality, of essentiality, of identity, between the subject and the group, between the social actor and the screen. Because to instruct the good, as the priests do, is more difficult than to do Evil, sliding Manicheistically towards more or less unruly, marginal, violent intervals of appearance of the "I"... To say also that the anarchy of the senses is not only a symptom of the idea of Evil, but the reflection of volitional feelings (and, therefore, altruistic feelings towards the Other, even beyond sexual practice), Because, if man has already gone to Mars and has not yet conquered time, we can say that Christ (like other prophets), has conquered the barrier of Time and, literally, projected His Body (and His Time, even the historical, archaeological Time) into eternity and into the cosmic space of His desire

existential, of His Life Trajectory...

The Sense Body, articulated with the Soul

Thus, the only hypothesis for psychoanalytic disorder, bipolar exuberance and depressiveness, as well as for psychosis and, of course, neurosis and schizophrenia, is a reaffirmation of the classical modes of thought, with a sprinkling of creativity, i.e, as if the Situations (Sartre) were traps and the subject recomposes, from his philo- and metagenetic inheritance, the primordial times of hunting, of sex, of food around the fire. Man needs to go back to primordial times, to re-found himself, when alongside this there is a War that "only" demonstrates all these pathologies, not only those of a leader but those of a point that, historically, has always had cosmopolitically diatorial and imperial intentions and pretensions. But...deep in the culture broth that is peoples and the collective imagination, which people don't want to "imperiate"? Which people do not want to be the Chosen One? This is how it was with the Jews. But not all of them pushed against the Cross...So Christ represents a people, perhaps all human people, hence the more correct sense of ecumenism, in the midst of a more Christian intervention, which I once addressed in an academic commentary on the Vatican II encyclical *Unitatis Redintegratio*. Just as there are volatile men and women, volatile bodies and restless, unstable souls (perhaps the most sensitive and representative of Christ himself in metaphysical terms). The power, then, of thought (Onfray, *The Power to Exist*) collides with the fragility of faith (Vattimo), weak thought, because while aggression is a leap for life, survival in a bad sense, the retreat in the face of rights is a more or less cynical, more or less "cynical" strategy of sub survival of the I and persistence (in a "victimizing" way) of a certain *style of Life*...

It is my conviction that anthropology, namely social anthropology, can bring not only to Law and Jurisprudence, a certain neutral, blind look (as is Justice, by rule), because if we were all blind, perhaps we wouldn't run into each other, as strange as it may seem.... see, in this respect, José Saramago's *Essay on Blindness*... yes, politicians are blind, because they don't even read social scientists (except for Augusto Santos Silva, I can say in a jocular way...). But it may bring something, quite a lot, I would say, to psychiatry, in order to soften what I call the *psychiatrist's affliction*, because truth is culture, Christ is culture (although a certain culture, in a certain sense historically circumscribed in the line of evolution of His Church)... Yes, everything is in the hands of the politicians, for they are the ones who make and break the war, they are the ones who give the orders, you might say. And, the detached look of anthropology does not collide

with the close eye (face, in a sense, to the soul, in the therapy of the psychiatrist's office. And, if the West has separated the soul not only from the body but also from the spirit, grounding the mind (there lies the trap of the footprint, that is, the illusion of being aware of a more or less *cinegetic* reality, in the pursuit of the city mind, patented by the city geographic space), also (Western) psychiatry has a Christian background (in recurrence), by inheritance in the just measure of a cultural context that the anthropologist analyzes. Because the patient appears as condemned, as if he had an Evil, when he could "live with it" and many people avoid medication or injections, even analysis, because they don't want to talk cheaply or give confidence to a person that, in a certain sense, I don't know, a circumstantial mind among others. How many people don't deny, right away, psychiatric support when they have an Evil (in the Christian-ethical, existential sense), reiterating to themselves that they are not well, that, to some extent, it is the Other (society, for reasons of a kind of conspiracy) who is evil, and that Other is society. But society, better, cultural context, sooner or later, gives back to the subject that which he sows for it. Therefore, can the psychiatric be social? And can the social be individual? Good questions for those who just need to cure their pathology...and it all comes down to the Cartesian pituitary, the disorder of the limbic system? Yes, what the anthropologist can bring in the face of the psychiatrist's affliction is simplicity of concepts, the Catholic priest's notion of "earthly things", the return to social life instead of being locked up in a cell as if he were a convict, and the responsibility of the family and the aggressor, because in most psychiatric pathologies there is an aggressor, in both senses, let's go on. Christ said, "I am the Truth and the Life". What more answers do we want. Are they just that, otherwise like relish precepts in the broad sense), just "truths" for private convenience? And, why not take advantage of that to live in a certain dilettance in the city? We return to the Greek (Latin) classics, namely to the legacies of Plutarch, Epicurus and Hippocrates. Thus, the post-contemporary man is a man afflicted on the cliff, like the psychiatrist and indeed every anthropologist, like Nietzsche in that distant nineteenth century. The real reality triggers ever new questions, not only disruptive and fragmentary, and he has to be like a new palmist and discoverer not only of the *natural nature (conatus)*, but of the nature of Himself, in Himself, in a refocusing towards Man that psychiatry could cultivate, viz, associate with and understand new forms of therapy, such as Eastern and, strange as it may seem, animist beliefs, namely African I have noticed that young people hold little tension, as if they needed an **exuthory of the soul**, few attend Church, moreover, the Church needs sinners, not *hastily* made saints. In jurisprudence, everything is process. In anthropology too, case, as in psychiatry it is too. So what disturbs psychiatry these days? Are social systems of behavior, songs that are sometimes lax and sometimes aggressive, bipolar, therefore, escapes from the reality of oneself, *tweets* (symptom of psychiatry) or barbs

political only for career and even sexual convenience, like those of Chega, of Vox, of the Front National, when there is RIR, VOLT, LIVRE. Yes, the body is political, because reality, briefly characterizing it, is not only relational, but propositional, as Wittgenstein already said. And of course sex disturbs you, especially if it is unregulated. It disturbs and pre-occupies him, the behaviors, the disconnected speeches in the face of behaviors. And he is concerned about pathologies such as pedophilia, sexual paraphilias, violence against women's bodies through what is conventionally called domestic violence. Yes, many of these phenomena are not so much psychic, but the clash of diverse forms of power, which act both in the domestic, private sphere, and in the public, communal sphere, where intimacy can also be communal. And this is what the anthropologist says to the psychiatrist, "My friend, what is strange is becoming familiar. And that is strange."

Outline of a Politics of Transexual Quotidian

Therefore, there are communicating vessels between popular and erudite knowledge, there always have been, so I don't think there can't be between anthropology and psychiatric knowledge. It is good that this happens, in Africa, in Asia, in rational Europe. So, the theme of violence; how violence is allowed nowadays. Is it because not everyone reads philosophy? Because violence is power, and in a certain way, in the man/woman relationship, the woman needs power, she needs to feel power, unless she is a creature that has been exsanguinated, excuse me for saying so, because sex is sacred among Indians, while in the West it is not. See the work of the Spaniard Sergio Cotta and the performance of an actor like the Italian Roberto Begnini. Then there is the issue of weapons, which is so disturbing not only in the U.S. but throughout the world in general. The psychiatrist, like the criminologist is fascinated by Evil (hence pathology), while the anthropologist tolerates it, by understanding (Max Weber and Simmel). When the Other is the image of Evil, do I have a pretext to harm him? Why does the malicious criminal assault the Other, whether child or adult? Is it just a question of hormones, of neurons? No, it is a question of structure, of belief, of belief structures, I may say, and it does not only concern the subject that the psychiatrist analyzes (there is also group therapy), but society as a whole. And how to connect society? That is, in my opinion, the great question in this pluralistic universe that is fragmented, for better or for worse, when the intellectual, religious and political niches increase.

Thus, the dense journey (full of nerves and mental excrescences) in the city, can be an occasion to practice civility and citizenship, the unity of Being, subject, and group, in the terms of the Good that both psi and anthro seek to do, that is, we believe that these sciences (or activities) are the best way to practice civility and citizenship.

disciplined) presides over a certain idea of good, which is not to say that there are not bad psychiatrists and bad anthropologists, just as there are good and bad politicians, so when we lose the duality that structures society, dualism, Manichaeism, in a certain sense, we also lose the notion of where society can go and so it is also with the subject. If both preside, by norm and principle, social status, construct, "preside", then let us not lose the sense of the structures not only of behavior, but also of discourse (Durand, Goffman).

The Associative Imaginary as a Pointed Solution

Tobias, a young man from Lisbon, stole, was arrested but not imprisoned, was considered crazy and put in psychiatric hospitals where there was no psychology consultation (hence the *gap between* psychology and psychiatry) and ended his days in the Convent of Silos, in Spain... happy and reintegrated with himself and with the God who had always accompanied him on his path...

This short story, the trajectory of the life of a young man who has grown old, articulates three registers, domains, more or less virtual, of the reality that articulates the conditioning of the subject before society, in the midst of it and beyond it. Prison, Madhouse and Convent. Some of his colleagues left Silos and got married. Others joined. The community had 24 members, each one was an hour of the day and they sparkled their souls at their hour of the day. So God allowed and so men agreed. Therefore, man always tries to run away from something, from some idea, from one obsession or another, he often runs away from the Good because he is scared and afraid of being ostracized by ridicule (there you have it, the mimetic temptation of centrality vs. the dialectic common sense, erudite knowledge, when common sense and erudite knowledge know diverse proliferations of meaning adverse to their disciplinary bodies...). I proposed, personally speaking, a post-doctoral thesis to a Portuguese university that aimed to analyze in philosophical terms

The traditional almanacs, and more specifically Borda d'Água. There, he glimpses into the supposed cosmic man as a farmer and the figure of the Riverkeeper, and shows that, like Bantu philosophy, man is intrinsically linked to both the earth and the cosmos, that is, he is his own private hell since time immemorial, as soon as he is generous as he is cruel to those who make use of him. So, especially for me, God is psychoanalysis, psychiatry, nomenclature, semantics, it is Spinoza and everything else. Thus, I introduce, from anthropological theory and practice and from my own experience, not so much psychoanalytic but psychiatric, the notion of Associative Imaginary, that is, so much is said about the notion of narrative in the current political-media context, that it is good to say that life is a narrative, a process, a course (discourse, resource), a path, that many times, so many times you fall down and get up, that, well

in time, can be spiritual. So, I propose that for certain pathologies, it's good to think about God, but not too much, think about the Self too, as a resource, in this articulation of entities, identities, so that at least, the subject of can control and take the good path home. Then, the personalities, the artists, the need to make a living and build a career and the brevity of life... Because, in truth, man is just a helpless child, lost in a jungle and who imagines, not so much the Good Lord, but having fun, playing, playing, finding friend and being able to go to school, finding his way home after a day of adventures (Gianni Vattimo, *The Adventures of Difference*).

This method, which I am still developing to propose to a psychiatric research entity, follows the line of my Taigen Method, which I proposed some years ago to the general public, and is based on a combination of psychiatric knowledge and (flavor) and more or less oriental methods, with a few dustings of certain American discoveries (north and south). Each neuronal idea has in itself, in its contained concentration, a diurnal and nocturnal regime, a sense of either traction or advance, even if it does not suffer shock or impulse from another cell (it can simply be a proton), but when it moves, it enchains and unleashes a more or less random movement, visible from a distance, that aims to fill a determined vacuum or simply infect other groups or monads (Liebniz, obviously). This punctual solution is intended as an anthropological resource, based on the experience of fieldwork with natives or peasants (although there is always the departure from the city context, obviously more tense, which clearly illustrates how much more frenetic and obsessive population desenity is than the countryside, as Miguel Vale de Almeida would say) that appears as a solution, more than a psychiatric, psychoanalytic solution, to solve the impasse of the gap of existence and that can be a valid resource in the long term, if only to avoid surgery that flattens the suffering once and for all in certain more severe pathological contexts. This field of research reflects my practice as an anthropologist, but also my reflection, theory building, and philosophical work of more than twenty years, mixed with a certain prose, a certain rhythm, that has to do with a proposal in a Congress of Young Anthropologists, in the city of Porto, many years ago, that is, as anthropology is classically based on writing (reports, field diary, thesis), it can also include sounds, tastes, smells (which TV doesn't have...leaving room for imagination). But well, there is the ethnographic film, a genre of documentary film. Yes, anthropology is the total science of Man. And of Man as Totality (De Chardin, Lévinas). But anthropological philosophy (or philosophical anthropology) aims at understanding Man as an imaginative, discovering, creative being... Psychiatry can also open itself to the social and human sciences, namely to those that I propose and explain here, in this writing. Yes, recovering the Spanish, teaching strangeness, domesticating animality. To create a new Man, over and over again, every day, to see beyond the

pathology, in the encounter with the God who consoles and recovers. The anthropologist Oneto Nunes, brushing up on what he conventionally called the language of envy, spoke of this phenomenon in traditional Portuguese and how it works as a reverse currency of the public practice of the normal, while the Church fights for the Good and openly defends it. Also on national TV, the idea has taken hold that actors, musicians, can do, on screen, in their private lives, whatever they want, even if they run away from the script. Is there, then, anyone to blame for the permissiveness of pornography, for example, on the Internet, or of the erotic on TV? Yes, the blame, if there is, will be on governments and universities, i.e. is sexuality something more powerful than faith? Or are they not one and the same? So in the impasse of the moment, not only the subject and the world are pathological places, not places, places of vain, so there has to be someone to ring the bubble in the pool, that someone is obviously God. This is why I am working on an Essay on the Idea of God, it may seem outdated, the topic, but if we see religion as a code, we realize how we tumble and how hard it is to get up, day after day, between the hours, between the regimens of the moon, the nocturnal and the diurnal, between somnambulism and ascetic trance (Serres). There is, then, a certain ethical sense in more or less public professionals, that is, an aesthetic impasse before authority and the fulfillment of a duty that is as American as it is Russian, or Chinese, and obviously Portuguese. Therefore, the obscene hurts the good man, the man as a "public utility", the functional man. That is the normal man. But nobody can be normal all their life, neither Christ, nor the saints, because normality is born out of abnormality, normality is itself abnormal, abnormal, that is, Man pulls forward and upward, and always waits for a new God, an ET, a social scientist, who sees from the outside what is inside, from the inside, in an ocular and telescopic register, seeing both from the inside out, and from the outside in. Here we return again to Claude Lévi-Strauss and his attempt to systematize the **mental structures of humanity**. Because the small becomes big and the big infinitely small, just like the road, the lack of gasoline and the full tank, filling, emptying (hence the myth of the woman as tank, wrapping, receptivity). Because the more machismo grows, the more homosexuality grows, and what does the *homo sacer* have to do about it? Nothing, it doesn't concern him, because he is a body. But on the other hand, it has a lot to say, because not only is he body and has his own sexuality (the very proof of any basic need for evidence), but the devassa has it. Confrontation, then, of forces, the receptive, accumulative, and the new sexualities patent quautidially, even in terms of a tolerance of domestic violence, drugs, pimping, pedophilia, pedantry. Should we then, Kant would say, be obviously ethical? Ethos (power) is linked to Ethnicos, therefore, the issues of custom, of daily life that is marbled and installed by individual death and both projects and forgets. Connerton has only written two books, to my knowledge, and both he and Hallbaw have spoken in this work of memory

human being in forgetting (Augé) and recalls further, just like the individual, the subject as a social actor and, obviously, the actor, who plays a role more or less in front of the letter. For some time now I have with me an extract from a book borrowed from the Galveias Library, which says the following: "The anarchy of thoughts... only God can put them in order, as the demiurge that He is, and lucky for us, between drinks, for being in close contact with Him, after searching for Him for so long. There is something perennial about that..."

Hence, on the other hand, Geoge Marcus' perfectly stupefying notion of "culture as text." What separates, then, the text from reality. The film? The Image? The sculpture? The old anthropological notion that there are simple (formerly called primitive) and complex societies. And that there is an organic and a mechanical solidarity. This can be useful to the psychiatrist, in his return to simple, elementary things and not just being in the *moon world of illness*. Because that's where the patient is and the doctor is nobody, in professional terms, without the patient, the sick, the infirm and if in the Middle Ages madness was associated with lack of adherence to an ideal and a religious practice, today the way is open for ascetics who, however, in terms of an existing, existential path, can duly "alternate" in various regimes, without fully committing themselves. That is Tobias' geography.

What I notice in the context of culture, is that there are doctors and medical psychiatrists who dwell on or express ideas that anthropologists work on, enchanted by the limelight of academia, rather than the common-sense lights of TV...There is no unifying setnido of wills, and this is not what t h e consumer wants, for he prefers food, even hospital food, coffee, tobacco and a little vino or beer from time to time. This reflects both the state of psychiatry and anthropology among us, as well as the criteria, or lack thereof, of the consumer of culture, who is becoming more and more confined to certain niches and, at heart, an almost animal-like cosmopolitanism that is struggling to survive. On the other hand, we see fashion magazines and soap operas in psychiatric offices. This is frightening, because sometimes we tolerate everything, and sometimes we condemn everything. That is the basis of therapy: to be strong with yourself and soft with the other: "Don't do to yourself what you don't want others to do to you," we could say.

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