

# 100 PRINCIPLES ON SOCIAL SCIENCE

On the approach to a philosophical and theological perspectives on social intercourse, in a particular ethnographic context. 100 principles discovered in a particular ethnographic context, urban, According to social anthropology, but have to do with a passion for social philosophy and social psychology. Many of them were discovered in an ethnographic context and have to do with living in a more or less deep register of habitation and coexistence in which criticism, rumor, analysis in a negative way, even on TV, became a register in terms of the social relations of that context.

The methodology used was participant-observation, as if it were fieldwork. The anthropologist comes to stay and always discovers new things in social life and his aptitude for seeing the good, even in the bad, in the offenses, helped me to discover that people have mental and economic problems and often have to solve them with anger, not calmness. So the poorest cannot afford a psychiatrist, except in the Central Hospital, where psychiatric care is free, for the most part, and they almost all end up in the Church, if only to get peace of mind.

This project, which is still on paper, has to do with my growing interest in ethology, sociobiology and social psychology, with some literature. In other words, where social science doesn't reach, literature does and, what's more, religion. I am in my thirties, roughly, and, little by little, I am getting closer and closer to social psychology and studying this science, but there is a lot left over in these studies, in this hundred anchor points of the social sciences, of course, anthropology and sociology, not to mention philosophy, which is present through its branch social philosophy. I started in January this year and I think I can finish in six months, refining and deepening some principles and others. So they are not exclusively philosophical principles, because they are based on social interaction and fall directly within the scope of the social sciences.

Religion orders sexual disorder, but also propitiates it, because it leads us to a way of life where sex, the body, cannot manifest itself. What then is the criterion? A constant adaptation to change, in these times of war, resorting to a certain philosophy of education, when this is connoted as immobility, anthropology and the other social sciences can give us a hand?

These 100 Principles intend to be a breath of fresh air in the social and human sciences, in literature, in philosophy, so that one and the others may assume once and for all the scientist as social actor, the social actor as philosopher, beyond the sickness symptoms of societies, in a scenario of eternal dance between objectivity and subjectivity, emic and etic, physical force and reason, These

can be articulated in the public sphere in the exercise of democracy and human rights, in the scope of a political philosophy that expands towards social philosophy, that is, the right to face law as law and anthropology as social anthropology of cultures, under the aegis of citizenship and the rhetoric of relations, where power is the main issue, already since Foucault. In a context where abuses in the Church and domestic violence give to the criminology of the social a new breath in the understanding not only of the virtuality of relations, but also, in the consistency of the absence of academics in the mass-media, leaving them restricted to the academy, much to their fault, because they don't look beyond a mere window to the real, as in Plato's Cave?

Thus, ethnographic fieldwork should be seen as a methodology for the elaboration not only of anthropological theory but also of philosophy, in the form of a philosophical anthropology, a study of man that involves not only his cultural, philosophical side, but also his material and symbolic side, with myths, rites and the ordering of society in the form of institutions. This is what we propose with this social philosophy, of the social, starting from a social anthropology to a more abstract field, in the discourse on Man. This reason and way of thinking may allow many young and adult anthropologists and philosophers not to be forgotten in society, in the social world of the street, while the academy serves as a refuge for them, rehearsing a recovery for many young philosophers who want to commit themselves to an ethnographic record in terms of data collection to elaborate their theory. It is true that philosophy does not have this tradition and not all philosophers have the stomach for fieldwork, many of them run away from mathematics, let alone ethnography, which makes their theory and is often a field alien to philosophers. So our intent is also to unite, to relate, empirical knowledge, tradition, material culture, with the most diverse philosophical theory, also involving some ethnological record of Catholic missionaries and the vast theological knowledge not only around the figure of God and spirituality but also the wealth in terms of geographic (ethnographic) cultures, in a record that is also somewhat worldwide.

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### **References**

Émile Durkheim  
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Gilles Deleuze  
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