Heisenberg’s Paradigm Principle in the Anthropology

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The anthropocentrism so present in Western European civilization, has expanded since the fifteenth century as the only way of seeing the world, and has broken with the possibility of understanding the physical and social space, through other looks, from other perspectives, from other angles. Certainty in the search for information was the goal, whether in the field of the natural sciences or in the field of the human sciences that took as a mirror in its origin, the paths taken by the natural sciences. From Positivism, objectivity becomes the goal of the social scientist, and the value-free gaze under the object to be investigated structures the new science of society that unfolds under the pillar of Physics, maintaining not only a terminology that unites it this science, but also the nomenclature - Social Physics, later to be known Sociology, the Science that studies society under the aegis of objective knowledge and axiological neutrality. In this context, several doubts arise, one of which is how to analyze its object (society, social relations) objectively, impartially. The researcher is not an extraterrestrial being who is observing from afar the social relations on earth, he must have this schizophrenic duality to be object and observer, that is, he needs to dissociate action and thought: I am what I need to see, but I need to protect objectivity. Another important point to be addressed is the very present issue in another science that studies society - Anthropology -. It focuses on the view of relativity in culture. Another perspective that approaches the social sciences and physics. The concept of relativism so present in the discussions of Physics is amalgamated with Anthropology under the name of cultural relativism, a position that drives the anthropologist to look at the other, the one who does not participate in his society, the one who is distant from his values, the lens of your eye apparatus: "My eyes will be your eyes", "My interpretation of your world is the bias analyzed by you and me." And so, discussions about the intersubjectivity between researcher and object become relevant in research. In order to create a fruitful dialogue between these two sciences, this paper uses the Heisenberg principle as a paradigm for the investigation of the impact of the information brought by the anthropologist in a studied community.