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ABOUT REALITY AND LIES: A PRINCIPLE OF LITTLE PRINCE

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"The proof of the existence of the little prince is that he was a charming man, who laughed and wanted to have a lamb: wanting a lamb is a proof of his existence"
(De Saint - Exupery, The Little Prince)

A recurring concept attracted our attention in academic areas in which research is discussed. Repeatedly, the phrase "knowing the reality" is mentioned, as one way of understanding and research and science as an academic exercise. Therefore, it's essential to make a question to this concept: "reality," in order to reach a further understanding and, of course, to a staff position as individuals who are interested in knowledge. But also, we are interested in the social field, because we had made choices and those choices are now or they're going to become in to professional titles. We must turn, then not to a generic conception of reality, but, ultimately, to social reality.

Indeed, Bonilla and Rodriguez (1997, p.-48) suggest that the golden rule of scientific method is: "to respect their particular reality". They note, however, that a strong hegemony has marked the social science research and has made a vast preponderance of quantitative designs.

What is at the basis of that privilege is a view shared highly: the most reliable approach to knowledge are the numbers and their regularities. Probably, because the aspirations of the prevailing sciences since nineteenth

century there are only study objects which constitution could be consistent to the discovery of a so-called objective reality (Wallerstein 2003). So, in order to seek reality we need to get the formulation of general laws that can explain the relationships between facts, and facts when it is said, refers only to the observable (Comte, 1980).

In the background, without a doubt, there is a conception of reality that seeks to avoid the outdated references to the real as what could be the proper of things and which definition would set a word that itches to positive thinkers: the essence. Actually, we could say that reality is referred, in general, to the real and actual existence of things in the world, but also, what actually happens and has a value opposed to the illusory (DRAE, 2009). That definition has dramatized the need that the model of knowledge of Western culture at, all costs, avoids the things that can be called illusory and highlight those that have pragmatic value. The truth is then subject to such characteristics.

But the verification of the existence of something also involves or thoughts into another millenary discussion which consequences we still are involved in, even we are not noticed, inner the human sciences. You may think that what verifies the existence of something is its perception through the senses (Locke, 1982) or assume, contrarily, that the senses are deceptive and must rely on reason (Descartes, 1977); or, better yet, you may design a method of measurement that will be able to refine the scope of your human senses, which is, no less, an improved version of the first position. However, it's the different to say properties of things from saying what actually the things are; one thing is defining which properties come with reality, and other one is proposing what it is actually.

What is in support of a statement such as "discover the reality" is the idea that reality, even truth, are there somewhere, and all that is needed is one person, privileged by its tenacity or his wisdom, to discover them, which is to remove the veil and undress it. Of course, this person will have to assume that what has been uncovered is true and must use a paradigm that allows, and at the same time disallows some others. The problem lies not only in the paradigmatic mode of inquiry (Cerda, 2005) which is selected from this

subject, but in that, beyond the investigative bet, there is always a conception of truth and, therefore, of lie.

And such unusual custom in nature, that custom of being allowed to talk about the ability to distinguish between truth and falsehood, is as human as all the shapes of our culture. It's the same cognitive habit is the basis of religious disputes, ideologies and wars in human history.

It's the same position which is the basis of most moral and ethical axioms of the designation of such label like appropriate or inappropriate persons to a social context; socially healthy or diseased. So when a Turkish astronomer discovered asteroid B. 612, in 1909, the scientific community which, by the way is constructed by humans, did not offer any support; he was not dressed with the elegant suits of highest scientists. (De Saint-Exupery, 1999).

The occasion for such human behavior is the omission of some circumstances reported by people of noble characters in the evolution of this arbitrary system of things, we call society.

The first of these circumstances has to do with the boundaries of our own understanding and the foundations of our culture. The man is armed by a knowledge primarily structured in linguistic terms; there is no way of processing the human world without using a system of signs that we call language. Thus when we decided that one thing is true we are not designating it by such an honorable title to the thing, but to the symbol with which, arbitrarily, we have designated it. Somehow, what man can know of the world is always a metaphorical truth, is a permanent fiction. "First, a nerve impulse extrapolated into an image! First metaphor. The transformation of image into a sound again! Second metaphor. (Nietzsche, 1886, pag-22).

Even more precise measurements are conventionally and fundamentally linguistic, and therefore metaphorical. Measurement systems are not so "natural", they're not waiting to be used by an egocentric privileged race of beings in the evolutionary chain. Ultimately, and although we judge of idealists, no science is truly natural, all human.

The second of these circumstances is a consequence of the above. The only way to generate knowledge is generating speech, while the man lives in a symbolic universe, even if you assume that this universe is fully compatible with reality. So the reality is nothing other than the real, the phenomenal, what is given, passed through the symbolic sieve of humanity. "... Is the use of language which introduces himself, which is formed in the life of language until it finds firm feet low. Conceptual thinking always remains rather fuzzy "(Gadamer, 1994, p.-94).

We like to take the concepts to walk disciplinary and investigative paths. We say "discover the reality of the human" and we love it because it sounds interesting. Even is not very expensive to design reliable instruments in order to get significant samples, as if reaching some understanding of a particular case of a human being who has initiated the development of a duel because he eventually received a bag with some bones exhumed, not had the same importance-indeed, more for us - than the fact that there is a gene that justifies male infidelity.

Human reality, as a concept, is a fiction to try to shelter a number of phenomena, whose prospects seem unaware numbering quantitative designs. To Love, to collect butterflies, to watch the stars in order to make a wish, to wait for the sunset to be touched.

Therefore, and although if we accept that criticize radically the methodology of natural science research, is not only idealistic, but also blind, we assume that neither can be assumed that social science must be adapted to such a deluded and unreasonable methodologies. If natural sciences raise proudly their trophy on the shoulders of universities, we should not feel distress, even if research resources are so unevenly distributed. We can allow our older sisters remain in science's infatuation with numbers; older people "... do not care more than the numbers" (De Saint-Exupery, 1999, p. 25).

If something can be learned from The Little Prince is that the human individual is a planet, which, however, always is looking for some friends, the establishment of ties, to be domesticated and tamed. "(De Saint-Exupery, pag-

94). That is, social reality is made of the same materials which are woven human bonds, knowing the human heart is a journey through an endless web of encounters and clashes in which no other speaker and listener, and whose words play what they call heart and whose presence is felt beyond the skin: language and affection.

Without doubt, in order to understand the significance that his life was in her proud rose, the prince had to tame a fox. Of course, he also learned that you cannot tame without being domesticated, and that after such ties are woven is imperative to mourn. But if such ties are woven one runs the risk of finding those uncomfortable truths for some serious scientists, "only looks good with your heart, what is essential is invisible to the eye" (De Saint-Exupery, pag-98).

No human can know without having his heart in the human. You can not realize if we cut the social reality of human nature to make measurable minimum expressions. Some scientists may be lost after an ocean of order numbers, but it is possible that when it comes to understand the non-institutional conditions of social life, they may ignore what they´re looking for. The little prince said, "Only children know what they want ... waste time with a rag doll, which is most important to them, and if they take it away, cry ..." (De Saint-Exupery, pag-102).

Surely, and consistent with the objectives of our research, may be worth more spending time talking with a displaced girl about her rag doll that to measure her depression or post-traumatic distress. Depression is a human idea, made for many, but her doll is unique in the world, because it is hers! And perhaps no one knows better about the condition of being displaced when understands that what may mean a rag doll, that smells like earth and field, in a city that smells like smoke.

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