The profession of sociologist-sociology: The theoretical-practical precepts, the technical practices and the professional procedures of knowledge of the human world

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ABSTRACT

In the nineteenth century, with the constitution of the capitalist system, social life coexisted with a situation of crisis and social pathologies that put at risk the very sociability of the political system in evidence. At this time, philosophical and naturalist thinkers and intellectuals considered the need for a field of scientific study that would study the causes and origins of social disturbances and problems: sociology emerges – the science of the direction and orientation of society. Its institutionalization process resulted in the professionalization of the sociologist or social scientist and in the school constitution of vast areas of teaching and research. Today, the training of the sociologist is outdated for the resolution of contemporary problems, mainly due to some theoretical-methodological inconsistencies that have not yet been diagnosed or defined with greater precision and methodical systematicity, such as, for example. the theme of subjectivity that has brought all kinds of forms of erratic perceptions and left social science at the mercy of all kinds of antagonism, oppositions and ambiguities of divergent interests and points of view. With the use of the hypothetical-deductive-inductive method of social science and procedures of methods and techniques of investigation, it was identified that social science was constituted on solid bases of scientific foundations that go back to ancient Greek thought, and as Auguste Comte had announced, when he defined the dimension of the social as an objective unit of sociology, conferring to its objectivity the maximum degree, even going so far as to call sociology – the science of the direction and organization of society – as social physics and social mathematics for its high level of sociological precision of its scientific procedures in line with the interpretations and explanations of the course of events, facts or phenomena of life in society

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INTRODUCTION

Political systems are directed in a progressive or regressive trend according to the historical context, the relationship with the natural environment and the human world, and according to human action and its meaning attributed to its orientations. In its tendency, it contains the factorial filaments of people that are detached in relation to these mentioned aspects, configuring themselves in territories and expressing themselves in the most varied forms of social categories, professions, professionalizing strata to meet the needs of the evolutionary process that such a political system demands. Political systems, therefore, express the characteristics and factorial compositions of people in their six fundamental factors – the political, the economic, the religious, the cultural, the conscious, the social – and are distributed according to the needs of the moment, the historical context, the relationship with the natural and social environment to ensure their progressive tendency to attend to the substantive needs of this same system. This dimension of the social that directs and guides political systems as an expression of the factorizations of the person contains as the main aspect of its tendency a psychic character that characterizes human consciousness – the notion of human progress – which, as a psychic procedure, is responsible for providing the factorial processes and expressing them through their concrete conditions in the configuration of the political territory and its social composition through the most varied forms of professionalization and social more varied forms of social and technical procedures that guarantee the stability of social relations and their interdependencies of their groups, their estates, their professional categories, their technical segments with the objective of guaranteeing the stability of the social order and their performance of human development in a tendency of equilibrium and/or imbalance.

The contemporary situation of the political systems that were defined in the nineteenth century, presenting their most defined configuration in the scientific sense, was expressed with the constitution of sociology as a science of orientation and direction of societies. Sociology arises with the purpose of identifying and defining the causal laws of human progress that direct the forms of sociability, with the purpose of guiding and directing the tendencies of political systems through the scientific perception that, at that time of the emergence of the capitalist system, lived in a situation of chaos. The main precursors were Saint-Simon (1760-1825), Hegel (1770-1830), David Ricard (1772-1823), Charles-Louis Secondat Baron de Montestquieu (1690-1755) and the main founders Auguste Comte (1798-1826), Karl Marx (1818-1883), with Emile Durkheim considered the professional leader of sociology to its disciplinarization, standardization and academic autonomy in 1950 (MUCHIELLI, 2001)

In the developing countries of Europe and the USA in the 1950s, social science is already in its established phases. In the text by Evaristo Morais Filho (1980) Regula da Profissão de

Sociologist, the author mentions the International Classification of Types of Profession, published in 1958, in which the profession of sociological is defined as follows (free tradition):

> Sociologist – the professional who researches the origin, evolution and way of life and social relations of human groups, interpretation of scientific information concerning collectivity, social customs, the family, and other social phenomena, the intention of administrators, educators, legislators and other groups and/or institutions to change and solve social problems. A particular branch of sociology is a set of disciplines: criminology, demography, the study of penitentiary regimes, social ecology, social pathology, rural society, urban or industrial society (MORAES FILHO p. 63-64)

In Brazil, social science was institutionalized with the creation in the city of São Paulo of the School of Sociology and Politics in 1933; in 1934, the Faculty of Philosophy, Sciences and Letters; the departments of Sociology and Anthropology created in 1947. In 1935, the Brazilian Society of Sociology (SBS) was created, linked to the International Sociological Association since 1950. In 1954, the first seminar and symposium on Sociology was organized in the city of São Paulo and in 1954 in Belo Horizonte with the theme development and social change (MORAIS FILHO, 1980).

In this process of constitution of sociology as a science and of the sociologist or social scientist as a professional of science, of the study of human actions and their organizational forms of existence, of their process of progressive development and of the modalities of social practices oriented towards the objective procedures of the professions and professional practices of their respective professions, some problems of incompatibility in sociological training in the contemporary period were registered and require an evaluation process for the improvement of the sociologist's own professional training processes: i) there was a differentiated treatment of the training of the bachelor's and the licentiate; ii) importance was given to theoretical issues to the detriment of sociological practices for preparation for the non-academic labor market; iii) there is also a gap in the general training of the sociologist that does not include didactic and pedagogical disciplines in the areas of bachelor's degree and even in graduate studies. Baltar and Baltar (2017) observed that the training of the graduate in sociology or social science and the bachelor's degree insofar as the bachelor's degree is the sociologist professional who works in the field of institutions of the political system and not in schools or universities. He needs better and more expanded professional and technical skills on the sociological profession that prepares him for the job market in the various spaces in which he works. The predominance of the intellectual aspect over the operational aspect of the profession in non-academic institutions, as well as the absence of pedagogical didactic skills and contents, constitute the various problems currently mentioned by academic works. In this sense, this research work seeks to investigate the various problems related to the profession of the sociologist and the competencies that the current context requires for this scientific and professional field to adapt to the demands of the context and the professional

competencies for the attention of professional, technical and intellectual action in a form of coexistence in this contemporary period that is very different from the sociology of the nineteenth century.

GENERAL OBJECTIVE

The general objective of this research is to investigate the trajectory of social science – sociology – and the formation of the sociologist, its process of institutionalization and standardization and its academic and professional competences in order to verify its correspondence with the contexts of contemporary political systems.

SPECIFIC OBJECTIVES

To investigate the process of constitution of social science – sociology – the constitution of the profession of sociologist, its professional delimitation, its technical and professional attributions and its tasks, and the methodological bases of its scientific and technical rationality.

METHODOLOGY OR MATERIAL AND METHOD

The methodology of this synthetic research proposal is guided by the hypothetical-deductive-inductive method that considers that the analysis and judgment of the empirical aspects of the objective reality is presented to the intelligible perception of the observer through a formulation of a probabilistic theoretical-practical-observational-empirical statement that guides him based on the recurrent experiential experience of the constant past, considering the selection of a thematic event with its phenomenal facts to start of the investigation examination of him a posteriori through a survey of material and empirical sources to verify the validity of his initial postulation or to redefine his premises that informed the data collected. In other words, the investigation of a phenomenal reality presupposes an initial formulation that guides documentary and material research, which, in turn, validates or requires a reformulation of its initial questions, in terms of objectivity, to conclusive findings. In this sense, the methodology thus defined in this research postulates the basic principle of sociology that social action is constituted of rational meaning (Weber, 2005) and that agents act based on the fact that there is a reason for them to do what they do (BOURDIEU, 1987; 2004) and that the process of development for this reason in the stage of the evolutionary phase in which it is in the present moment contains in reality that the environment It presents the unfolding of a deliberate, planned, intentional procedure, which followed the definition of objectives and desired goals of directions that need constant evaluations and diagnoses to redefine the interventions that guarantee their progressive tendency of development from this analytical understanding because scientific research postulates that in

addition to the agents acting rationally, they leave marks in the territorial contexts of the political regimes where they operate allowing the correspondence between political system and social action in order to allow a mapping of the causal relationship between science and political regime and the effects of these relations (social, pathological problems or normal practices) as a result of the implementation of theOf policies from development human. In this sense, the applied technical method that will guide this investigation, which aims to identify and qualify the profession of the sociologist – or the social scientist – through the relationship of an investigation on the professional conditions of social science – the formation of the sociologist, will be instrumentalized with scientific information, scientific texts (theses, dissertations, academic books, etc.) for situational mapping of the profession of the sociologist – social scientist – the levels of knowledge available in their professional competencies in academic institutions and in non-academic activities in social science and their respective sociological understandings for summative combinations of the intersections of causality and effects between science or progressive professional practices and the processes of adaptation of the profession of the sociologist or social scientist. This stage of research will be accompanied by a mapping of the social problems of adaptation of the profession of the sociologist, of his processes of constitution as a professional of social science – which deals with social problems and studies – from the collection of documentary, statistical, journalistic material, observation, on the problem conditions and promising conditions of these environments researched on the condition of the sociologist. These stages will allow the production of a thematic design of the relationship between social science and the sociologist's profession and the historical context of the profession, its adaptation or non-adaptation – effects of this relationship with synthetic results to support the intervention strategies for the adaptive professionalization of the sociologist in the contemporary context of the sociologist. market and institutional systems of contemporary political systems with the objective of promoting the prosperity and social progress of the State of Acre.

EXPECTED OUTCOMES

Conducting 1 bibliographic survey on social science – sociology – and the profession of sociologist with the objective of identifying the process of constitution and institutionalization of this disciplinary field of sociology and the bases of its scientific and technical rationality.

RESULTS AND DISCUSSIONS

TEXT SUMMARY OF THE PROBLEMATIC OF THE PROJECT THE PROFESSION OF THE SOCIOLOGIST: THE CONSTITUTION OF SOCIOLOGY AS A PROFESSION

Political systems move in a tendency of equilibrium or imbalances, or in an asymmetrical or symmetrical way, depending on the procedures that guide the actions of social agents, whether

rational or irrational, whether of forms of cooperation or of selfish forms. Political systems follow trends of equilibrium or imbalance, considering the historical context, the natural contextual conditions and the knowledge available for the survival of the political system and its different social groups, which are constituted by the social division of labor, which gradually differentiates itself due to the need to divide tasks and daily tasks into the different modalities of productive and economic activities. the tasks of residential, administrative, organizational, artisanal, commercial, industrial tasks, through extractive and productive forms of food supply, animal husbandry, associated with forms of social protection of shelter of clothing, and cooperative social relationships consistent with the possibilities of social organization that provide stability and social organicity. In this process of survival and constitution of the political system or the search for forms of survival and organization of the political system, its search for organization and functionality structuring with its normative forms and administrative procedures consistent with the modalities of mutual coexistence in its geographical and administrative configuration that were defined in groups, in villages, in communities, in cities and states in empires with their geographical configuration of the division of rural and urban – in which the urban environment constituted administrative, governmental, industrial and commercial activities and urban services and the rural environment was configured as a space of production of the primary sector of productive, extractive activities, animal husbandry and agricultural production and in living and living space – this is how the political systems that came to its modern condition of contemporary times definitively defined in geographical and administrative terms and in its most varied associative forms with the separation of two world geopolitical systems – the systems of socialist and cooperative tendencies and the systems of capitalist tendencies: egoistic. Nowadays, these two profiles of social systems coexist with variations of other social systems as mixed possibilities of these and with differentiated characteristics of opposing interests and distinct antagonistic social disputes. In this context of opposition of interests, antagonisms and processes of cooperation, the forms of social knowledge – social science – varied and gained greater or lesser importance in these two profiles of social systems and, although social science has been recognized and constituted theoretically and methodologically as the science of the study of the human world since the end of the nineteenth century – with its legacy formulated by the pre-Socratics from the twelfth century onwards b.c. – in a legitimate way the Its intervention in the decision-making processes of the development of social political systems has not yet gained the importance of its scientific status.

The entire organizational and functional dynamics structuring political systems – and their professional labor categories – with their moral precepts and ethical principles of mutual coexistence, obeyed this dynamic trend in such a way that the professionalizing activities, the daily work, the tasks necessary for the survival and supply of the political system and its dynamic

organization were gradually constituted, configured by the needs of the context, of the available knowledge, of the favorable geographical and natural conditions for the adaptive and evolutionary processes of the human condition administratively organized in a normative way with the conditions of sociability of social and human relations necessary for the processes of crystallization of the modalities of practices consistent with the productive and formal social activities of sociability to guarantee the collective coexistence of the different professionalizing social groups in the conditions of dynamic antagonism. In the combination of relations and contacts of cooperative and egoistic forms, the modalities of forms of sociability obeyed in multiple situations the conditions of social conflicts that drove the different forms of disputes – of political and economic power – even in the context of the establishment of the professionalizing social categories necessary for the maintenance and functionality of the social system for the professional production of objects, goods or products necessary to supply the political system. If we had to demarcate the forms of opposition of interests and the structuring of the groups of political power that have reached the contemporary period in this same antagonistic dynamic that have directed the Western social system of tendency of imbalance, we could define it as the establishment of the Roman Empire since the death of Alexander in 323 B.C. C. until the conquest of the Hellenized world by the Romans in the year 30 BC. C. (GUINER, 1982).

THE SOCIAL DIMENSION – THE SOCIAL KNOWLEDGE OF THE HUMAN WORLD

All modern scientific knowledge of the natural world and the human world was created in ancient Greece (PROENÇA ROSA, 2012) of the approximate period that comprises the twelfth century a. C. and especially from the eighth century a. C. com the productions of Hesiod and Herodotus, for example (GINER, 1982). The origin of rational scientific thought or the search for understanding the natural and human world in a rational way through the use of cognitive and knowable intelligence and its various intellectual resources such as evaluation, analysis, diagnosis, synthesis, judgment, judgment, intuition is related to a way of thinking that did not make use of theological or mythological arguments from that period of time in archaic Greece, a way of thinking that could understand phenomena, social facts, events, happenings from their concrete and material evidences that are expressed in phenomena and in natural and human life according to their logics of realization and seeking to identify their regularities, their recurrences, in a word, the invariable laws of the natural world and the social human world. In this sense, the knowledge of the social philosophy of that Greek period had as its first disciplinary field of social science: History. Historical science was the first form of social knowledge that preceded the knowledge of social science – sociology – because it was in this science that one could seek the understanding of the recurrences and developments of phenomena, events and happenings as they happened and of their

logic and inherent meaning present in them as well as of their institutional structures that supported them. In that period, it was considered that the most efficient or most productive way for the process of producing knowledge of the human world would be to resort to the past in search of the regularities of social events and phenomena and their constancies and recurrences, their processes of changes and transformations and the ways in which they proceeded throughout historical time, seeking to identify the mental structures of social agents and material structures – trying to identify its invariable laws that gave it orders, its instabilities and/or stability, and that chained its institutional actions and material social actions – which simultaneously and coexistingly constituted and weaved social institutions with their prescriptive and objective character from the meanings attributed to concrete and pragmatic actions, objectified in artifacts and institutionalities and in social relations in a crystallized way in procedures and modalities of social practices that followed and obeyed the prescriptions of the orientations and the intended meanings that the social structures attributed to them with their causalities and effects related to the impulses that stimulated and preceded them.

With these investigations and preliminary findings of that historical period, the conclusion was reached, in modern and contemporary times, that the dimension of the social contains ontological attributions and attributes that guide them according to the configurations of consciousness, of their available disciplinary aspects and properties and of their institutional material structures that guide them, which detach the processes of socialization and rationalization from the worlds – natural and social – through the cognitive and rational mechanisms of the intellect that, in contact with the natural and social environment and with the pressing needs of the existence of the life that contains them, for the existential maintenance of survival and material well-being, which allow intellectible mechanisms to face the challenges present in historical contexts, for the search for the progressive process of development of the social groups in evidence.

In this process of development of rationality – of the natural and social world – the law of human progress or the law of human regression gained conceptual and pragmatic importance due to historical observations of both the ancient Greek world from the twelfth century to the twelfth century. C. in which its following four centuries produced a period known as the period of darkness due to some deregulation and social pathology, there was a regressive process of the forms of social life with the precariousness of the forms of languages, writing and even technological performance, having its phase of progressive ascension again from the eighth century a. C., as well as the period considered medieval in which for practically X centuries, from the fifth century to the fifteenth century of our historical era, we lived with a theological orientation that marked an era of great, obscurantism, conservatism, misery and social exploitation with the return and instabilities of many ways of life, including the procedures of blocking rational development, that only from the end of

the fourteenth century with the Renaissance (PROENÇA ROSA, 2012) and from the period considered modern – from the fifteenth century onwards – with the scientific discoveries and productions of philosophy and social philosophy with Francis Bacon (1561-1626), Galilei Galileo (1564-1642), Rene Descartes (1596-1650), Isaac Newton (1642-1727), Charles Lois Montesquieu (1689-1755), John Locke (1632-1704), Jean Jacques Rousseau (1712-1778), Thomas Hobbes (1588-1679), René Descartes (1596-1650), Immanuel Kant (1721-1804), Jean Antoine Condorcet (1743-1794), Jean Le Rond D'Alembert (1717-1783), etc., brought the phase of human progress to the period we know as modernity and the contemporary period. With these scientific movements and these movements of new forms of perceptions and ideas that began with the Renaissance, Humanism, Enlightenment, modern studies (PROENÇA ROSA, 2012; BARRY, 1971) about the law of human progress and its process of rational development found that through historical observations and the study of the past of ancient societies, especially Greek and Roman society, the law of progress could be considered progressive or regressive – progressive when guided by human reason – regressive when guided by irrational mechanisms or of a theological and/or monarchical nature theological (theocracy) with irrational principles Dogmatic. With these scientific findings, the need for a dogmatic departure from the obscurantist theological thought of the medieval period was considered and the possibility of the human being achieving an advance towards the social perfection of society through overcoming the irrational aspects of the egoistic system and achieving a continuous process of evolution of the human condition based on the precepts of rationality as a guide and guide for social actions using the same precepts and laws of natural science - constituted of invariable laws - and adopting this same procedure for social science - the human world that is also constituted of invariable laws - as had already been proven by the thinkers of the Encyclopedia, Illustration such as Condorced, Vico, Kant in which they suggested that through the identification of these invariable laws it would be possible to identify the causes of social problems and to modify such problems social for the establishment of sociability through the correction of social institutions, legislative procedures and through the use of educational processes of equality, it would be possible to improve the access of the different social classes so that education could reach the social strata of workers and the practical, pragmatic and utilitarian mentality could be part of people's social consciences so that they could visualize the liberating effects of ways of thinking based on rational intelligence.

In this general context of the Renaissance period, Ilustração, of the Encyclopedia that opens the contemporary modernity we know today, which began in the fifteenth century, John Bary (1971) in his book The Idea of Progress and Salvador Giner (1982) in The History of Social Thought take stock of the problematic issues of that historical period marked by obscurantism, dogmatism and theological and theocratic conservatism bringing the aspects of a social philosophy,

the most relevant for the understanding of the theme of knowledge of the social world – and of the natural world that preceded it – and its implications about the possibilities of modifications and alterations in the course of events at that moment when the social situation presented itself as one of the most precarious possible. In this medieval period – which we can locate in a didactic way as a definition of the important events in history that define the course of the human world in the period that includes the fall of the Roman Empire in the fifth century until the capture of Constantinople by Turkey in 1453 – its most important and prominent feature consisted in the predominance of Judeo-Christian thought of the Hebrew culture that came from the 12 Hebrew tribes living in Palestine. Its main characteristics, in addition to Judeo-Christian thought, consisted of a political system based on the use of land by relations of vassalage-person/family dependence – called the feudal system – and the political power of this same social system was divided between the monarch-emperor and the pope (GUINER, 1982). This medieval period was considered by many authors – especially the period of the 5th-8th-9th century – as a period of chaos, confusion, obscurantism, dogmatism and blockage of rational and scientific thought, a dogmatic period, therefore irrational. In the economic sense, the medieval world was a world based on servile labor and the existence of feudal latifundia. The productive activity was agriculture and animal husbandry, especially for the subsistence of its different fiefdoms, which had varying sizes, as they obeyed a title relationship of the feudal lords. The mental structures and forms of perceptions of this medieval Judeo-Christian environment guided by a theology that guided actions and forms of behavior found their explanations in a theology that justified its social structures that articulated from the peasant-serfs, the workers of the guilds' trades, merchants, feudal lords, monarchs and clerical chiefs. In the set of mental structures and mentalities that populate the forms of people's consciousnesses and that gave unity and structured the power relations of the feudal system, the notion of original sin deserves to be highlighted, which explained a series of situations that were part of the system, such as the justification of the forms of social inequalities that organized the medieval structure and from it also came the justification of human degradation, which guaranteed the possibility of the social system Feudal feudal production produces prejudices, social injustices and all forms of precariousness of the lives of those who were considered inferior such as serfs and enslaved people in which in the context of this social system the priests, the clergy and people of monarchical lineage were considered superior and positioned in the strata of the superior social structure of the medieval structure. This way of thinking, which guided and guided the whole of medieval social action, proposed an appreciation of the spiritual world and a devaluation of life in the earthly world, imposing restrictions and limits on scientific technological processes. In this medieval period, we can see that their trajectory in the process of human development was regressive in many situations and that these theological aspects that guided them justified their

classification as an obscurantist period – for five centuries, from the fifth to the tenth century, the power of the pope dominated the monarchical power and this entire period was dominated by the dogmatic thought of clerical theology with its injustices and corruption. However, the medieval period is not a homogeneous period, but marked by power disputes, mainly over the definition of the delimitation of domains and the nature of the domains of earthly power – of the human world – and spiritual power – of spiritual life, divided between the powers of the monarch and the clerical leaders. These two spheres of power marked the entire trend of the medieval world in terms of their dynamics of inclinations, whether more regressive or more progressive, because associated with the power of monarchs, of the human world, was linked to the notion of rational of the human, science, technique and spiritual power, the devaluation of this earthly world and the valorization of the spiritual world, and therefore, the detachment from this world in relation to the processes of economic and productive development, for example. One of the results of this dogmatic way of thinking is the devaluation and condemnation of usury, progress and material wealth. The medieval world was a world that devalued earthly human life and forms of life from this period we can see from the accounts of scientific historical texts that it was a world focused on productive subsistence activities based on very rudimentary ways. This form of abnegation of the earthly world, associated with the notion of original sin with the justification leading to the necessary character of human degradation, caused the consequences that were propitious to them for the maintenance of a spiritual power in the human world without many limits and regulations – although there was a dispute for the power of the domains of these two worlds between monarchs and ecclesiastics – having as one of the results the devaluation of manual and technical work and the characterization of them as degrading, justifications that allowed the processes of domination of clerical power over social groups considered inferior or degrading and the support of dominant monarchical clerical groups of lineages considered deified – each person would have his or her position according to his or her birth in the social space (GUINER, 1982). All these characteristics were generalized throughout the medieval period and they sustained its entire structure of social inequalities and exclusions justified in a natural way through these dogmatic and irrational precepts.

The resurgence of the cities – in the Renaissance period – took into account all these mental aspects that populated the mentalities of the people who lived in the medieval period with greater or lesser intensity of convictions. The notion of renaissance is associated with the period considered to be of great decadence and historical regression and the first signs of signs of stability and constant progress that begins from the tenth and eleventh centuries, with the structuring of the towns of the principalities and ecclesiastical citades, administrative and military centers, with judicial and financial authorities that, through the encouragement of productive activities – after their borders garrisoned and out of the dangers of the suggested invasions, They began to have a stability of

social functioning, with regular fairs that allowed the maintenance of the principalities and ecclesiastical cites that divided the government of the resident population within the human and spiritual world. With these activities of regular fairs and economic exchanges that began to foster the collections and activities of the peasantry in the vicinity of these settlements of towns and cites, the configuration of the political-religious system (theocracy) of the feudal system without the presence of the enemies who had previously adorned them showed its first signs of rebirth with the commercial activities internal to their territorial circuits through the realization of these fairs that They boosted industrial activities and allowed the flourishing of medieval cities again in the same places as the old cities, in their surroundings and in the vicinity of the cites and towns, but under conditions extremely different from the former, in the first place, because the municipal organizations came to exist as their own organizations, detached from the feudal system and its relationship of personal interdependence of subordination-domination, and constituted themselves as an independent form of municipal government that had as its main concern the protection of citizens and the people who lived there; At this time, a system of rights was elaborated, a legality of mercantile activities, merchants began to enjoy commercial freedoms, having free work as a behavioral ethic that would guide productive activities and allow social mobility and material prosperity through professional effort and dedication in the various activities of commercial, labor, industrial, agricultural trades. An ethic of wealth was created that did not threaten and did not contain any kind of prejudice against material prosperity or against religious dogmatisms condemning the material improvement of social life of the different social strata and not only of the social groups of the nobility or the clergy. In this sense, there was an appreciation of the earthly human world guided by human natural reason, the person also began to obtain civil rights that allowed them greater rights and freedoms in the cities. This renaissance through the commercial and industrial flourishing in the circuits of medieval cities from the tenth century onwards had as its main emerging social group, social class, the bourgeoisie. The bourgeois and the bourgeois cities found their most definitive and most typical-ideal form to use a Weberian category in Italy, in the cities of Venice, Florence, Genoa (GUINER, 1982; PIRENNE, 1972) representing the initial process of secularization of the Western world that would take place in the distant future of what was its starting point, in the fifteenth century – the beginning of the modernity of the rational human world.

THE CONSTITUTION AND INSTITUTIONALIZATION OF SOCIOLOGY – THE RATIONAL KNOWLEDGE OF THE HUMAN WORLD – AND THE PROFESSIONALIZATION OF THE SOCIOLOGIST

All the antecedent aspects of social philosophy that date back to the Greek period and that emerged as an emergence of material and moral conditions in the final period of the Middle Ages, at that moment considered the first of the Renaissance movement, from the tenth and eleventh centuries, due to the social needs that arose with the emergence of the commercial and industrial bourgeoisie with its new mental forms of perception of the human world and the valorization of the The material world that culminated in the Industrial Revolution and the French Revolution of the nineteenth century brought the demand for a new disciplinary field that could be able to explain that situation of chaos, crisis, anarchy, disorder that at that time coexisted with social transformations – new emerging social classes, social conflicts, urban violence, unstructured traditional institutions, industrial productivity – happening at the same time with negative and positive effects for the population as a whole.

The science of society – sociology – was then created by Auguste Comte in 1839 – with the publication of his Course on Positive Philosophy – when for the first time the word sociology was used to refer to a disciplinary field to study social phenomena, that is, a field of investigation to seek to identify the invariable laws that govern the existence of social groupings, constituting itself as the science of the human whole, fact and phenomenon, of the totality of the human, because every human phenomenon is sociological (GUINER 1982; HOSTOS, 1904). The historical context of the nineteenth century presented a series of questions and foundations that were the foundations for the constitution of sociology as a social science. One of the first fundamental aspects that stimulated the ways of thinking at that time was the debate on the revision of the human tendency, in which the law of progress and the law of regression were identified as invariable laws of human nature, through comparative studies of past times and in the face of the medieval period, which present a situation of decadence. The preceding theme that allowed the consideration of the law of progress and regression was related to the nature of natural science, which had identified that in nature there were invariable laws that regulated the nature of natural phenomena and events, and that in these laws there were the characteristics and properties of natural objects through which the description and identification of them allowed human reason to transform this nature into commodities, objects, in technology, in their favor for the enjoyment of humanity. So we have that social science, from the review of the historical trend of the human condition, it was possible to identify that also in human and social life there were invariable laws that regulated the social nature and political systems. One of the first invariable laws identified was the law of progress and regression. This law of progress was, in turn, associated with human rationality and its moral

precepts and principles of social justice, and from the combination of these aspects, material and moral performance could be achieved in the evolutionary process of the human condition, through a temporal identification of time, past, present and future, in which the overcoming of old irrationalities could be modified by changes in institutional forms and rationally identified moral precepts. The law of human regression, in turn, was linked to irrational and dogmatic values linked to irrational religious precepts that, with the devaluation of the earthly world and its many moral prejudices, produced a moral decadence of the human being and its scientific and technological processes: this was the situation of the Middle Ages, especially from the fifth century to the tenth century The foundation for the constitution of sociology as a science of the human: the human condition is evolutionary and progress is the inherent aspect that is associated with its progressive evolutionary form in moral, political, economic, technical, scientific and material terms. Considering social science and its constitution containing the same characteristics as the science of nature that proceeded with it, that is, that human and social nature is evolutionary and is constituted by invariable laws and that one of its main invariable laws is the law of human progress that depends on a combination of precepts and moral values of social justice as a whole and levels of accumulative knowledge that give off more evolutionary forms of social thinking and doing, its founder Auguste Comte, through his various writings on the systematization of knowledge of social philosophy, defined the precepts and indicated the methodological possibilities of this social science, defined by him as mathematical physics or social physics – sociology. Considering the situation of the nineteenth century, perceived by everyone at the time as chaotic and crisis, he identified that the main objective of positive science was to identify the invariable laws of modern society – industrial-capitalist – for the reestablishment of social order, social cohesion, and social stability. He identified as the main characteristics of modern societies of that early period a situation of social anomie – absence of rules – due to the process of individualization resulting from the transition from organic societies to mechanical societies, due to the increasingly stratified and specialized social division of labor tending to favor the processes of individualization and constitute a threat to collectivized and socialized life. This individualization was also related to the decay of irrational dogmatic values that were no longer able – due to their degree of corruption and dogmatic prejudices and irrationalities – to guide people's conduct as happened during the feudal period. In this sense, he identified that in the historical course of human trajectory there have been three forms of knowledge that have directed the condition of societies and that defined their nature – whether progressive or regressive – depending on the combination of what Auguste Comte called the law of the three states – the theological (inventive), the metaphysical (abstract), and the positive (the scientific). These three stages have been present since the beginning of time and have combined in different ways and forms with the predominance and dominance of one over the other or one over

the other, and the modern period is characterized by the positive state – science. Since human nature has chosen the positive state for the direction of human societies because the laws of progressive progress depend on the reasons of science for its evolutionary process to be cumulative of material, social and moral prosperity for the population as a whole, the founder of sociological science considered – due to his evolutionist influences of Charles Darwin – that social life – society – is a social phenomenon and that it can be compared to a living organism because the origin of human life comes from the animal kingdom through the hominids, primates, lineage, to constitute themselves as humans with a natural unit characterized by invariable laws. This organic society, used as a methodological resource – made up of invariable laws – of analysis considers that this same society is characterized by two aspects that are intrinsic to it: a) social statics (institutions responsible for order; b) social dynamics (the successive stages of the historical becoming of social progress). Social statics (social order), the consideration of society as constituted by several parts that make up a whole, a social totality, regulated by invariable laws, characterized by objective structures in which in the most modern terms the main institution corresponds: the State. Social dynamics (social progress) would then be responsible for the processes of evolution of social, political, economic, technical, technological and moral mechanisms – the law of the three states would be the fundamental law of human development (GUINER, 1982; HOSTOS, 1904).

This organic condition of natural unity of these human biological beings not only refers to the invariable natural law for these types of beings of the australopithecus hominid lineage of the human condition because they originate from the natural world – which is constituted of invariable natural laws of nature – but above all and mainly because the human condition as a condition of social being by biological and natural nature is composed of a rationality that defines the nature of the human condition. Consciousness – Consciousness is a reason for rational equilibrium – which integrates it with intellectual properties whose main magnitude is its progressive nature – progress or regression – depending on the circuit of the social system or the social condition to which it is linked: whether it is social egoistic or social affective. Karl Marx and Friedrich Hegel define in their book The Dialectic of Nature in the part The Humanization of the Monkey through Work as an integral part of the ontology of the human in which such ontological attribution defined the very process of humanization of the human to the extent that work consists in the very survival and existence of the person who seeks as a concrete existent being the fulfillment of his material needs – drinking, eating, sheltering, protecting, clothing – and later the satisfaction of their needs for social well-being and living comforts, that is, human existence itself is progressive by natural and social nature, but it can be progressive or regressive by the profile of the social being in evidence: whether affective social system or egoistic social system.

This ontological dimension of the human being, in which work is part of its process of social and existential existence, is composed of three other aspects that characterize the social life of the person and of political systems, and that structure the pragmatic life of the social being as objective and structuring forms. The social person is composed of three constituent parts: i) sexuality; ii) affection; iii) and consciousness. And of six social factors: i) the political; ii) the economic; iii) the religious; iv) the cultural; v) conscience; vi) the social.

THE THREE ASPECTS OF THE SOCIAL AND THE FACTORS OF THE PERSON AND POLITICAL SYSTEMS: THE STRUCTURING ONTOLOGY OF THE SOCIAL

The misunderstandings leave this social area and its professionals on the defensive in the face of the natural sciences, constituting in the context of science as a kind of entertainment literature that is not very useful for guiding political systems due to its lack of scientific objectivity. The difficulty in defining the social dimension of the human condition lies in these mentioned aspects, since the uncertainties and subjectivities that populate sociological writings fluctuate in non-objective digressions that leave room for questioning their veracity in terms of science, in addition to the existing social problems that do not find resolution in sociological precepts. These difficulties have unfocused on the phenomenon that the social dimension contains an ontology of the social that constitutes a rational logic that guides human action in terms of objectivity, and it is not possible to digress about the pragmatic and utilitarian character of the social practices that guide them. This ontology of the social contains inherent aspects that guide the human condition in its most diverse forms of social action. The social or the social dimension has its explanation very simple and general, in the first place, the word social, in addition to its associative and interaction etymology, is defined by the natural fact that the person is the product of a relationship of sexuality between two people. It is precisely because the natural fact of the person being the production of a relationship of sexuality between two people that the human condition of the person is a social condition by nature natural and biological. This social condition is explained by the natural condition of biological sexuality itself. The social dimension of this biological sexuality, therefore, is presented by the social lineage of the family context in which such a person was generated or of the relationship of sexuality from which this person was produced in the sense that he or she is part of this social class or social class or social group or social category. This is the general explanation of the origin of the social dimension of the human condition. The social dimension of the human condition, in turn, contains other characteristics that define it in terms of this social situation. The main one is the affective character of the person's conscience. Affectivity in terms of properties is the aspect that constitutes the social condition of the person and that interferes in an evident way in the cognitive capacities of the objectivity of the rationality of the person. The social person,

constituted of affectivity and objective rational consciousness, defines the human condition of the person and the procedures of intelligence and rationality, due to the fact that affection is what guarantees the best modalities of objective practices, since its objective procedures consist of seeking utilitarian ways of pragmatism to ensure the best confection of material and social things, so that they have the best possible use to produce the good to guarantee life. The human condition of the person is defined by affective rationality in terms of objectivity due to the person's consciousness being rational. An example of this situation can be observed in the treatment of a creation. In a specific sense, a child and beings in general raised at their childhood ages constitute the most dependent beings for their living existence on social protection care. This social protection that characterizes the social condition of the person in terms of sociability requires social protection procedures only from the affective procedures that can guarantee, with the care with the treatment of food, the domestic environment for their protection and rest. These related aspects constitute the social condition of the person that can be summarized by the mathematical formula:

MATHEMATICAL FORMULA OF SOCIAL SCIENCE I

THE SOCIAL IS DEFINED: I) SEXUALITY; II) AFFECTION; III) CONSCIOUSNESS.

SOCIAL=CONSCIOUSNESS+AFFECTION+RATIONALITY+PERSON=LIFE

This mathematical formula is what defines the human condition of the person in the process of rationality and social action due to science is related to the maintenance and protection of the person's life in social existence. The structure of affect and affectivity constitute the structure of weights of extreme radicality that organizes in a concordant way the factors of the person and his social condition that throughout human evolution have been outlined. In Plato's text, Apology of Socrates and The Symposium, published by Martins Claret, (2009), we have a mythological indication of the ancient cosmology of the Greeks who postulated the implacable harshness of affective structures as properties attributed to the essentiality of the human condition. According to Plato, when Zeus decided to provide the creation of the human, he engendered the possibility that a certain species of biological organic beings could walk upright on two legs and to free them from the possible debauchery of other animal species, he decided to make their biological and procreative conception mean the extension of their progenitors into new gestated bodies in such a way that the new beings engendered or conceived were seen as better half of their parents, and the conceived ones, in turn, would take themselves as parts of the former, establishing a bond and link between the parents and their pregnancies bonds of complementarity that would awaken the inseparable desire to intend to live together with each other for an indefinite time among themselves: "(...) therefore, for a long time, it has been the affection, an adjective of love, for one another – parents and children – innate to men and restorer of their ancient nature, trying to

reestablish unity and restore human nature (...) men are fond of women (...) and the same is true of women, they are fond of men" (p. 90). Thus, the desire that maintains this search for unity and integrity that initially links the family units and extends to the others is the affective structure of the esteem of love, because the human conception, by making memorable and immortalizing the inheritance of the parents in time and space through a generational and gestational lineage of its genealogical descent, acquires the divine properties of immortality and eternity characteristic of the human person to the extent that the structures of affectivity have esteem as proper to their nature and therefore seek in what can immortalize it, transforming the mortal character of the human into perenniality when it always seeks to exist and be immortal, and procreation is the only possible means because it always leaves a new being in place of the old and through it, Not only does immortality extend in time and space, but it also defines the main human condition: affection. The structures of affection that define the social dimension, therefore, have as their main objective the maintenance and preservation of human life on the earth's plain. If the Platonic and Socratic texts and those of the various philosophers of his contemporaneity defended the good manners and behaviors of the social practices that elevated the human condition in terms of divinization and immortality, they are not sufficient in the face of the social frameworks of modern and contemporary societies cut by the extreme conflicts and violence of social life. Without disregarding that passions and debauchery flourished particularly in the period of modernity in exponentially significant geometric advances, leading us to see that the social sphere also began to be polluted by selfishness and dominating and exploitative individualism, motivated by greed and ambition, which would suggest taking into account and saying that the social dimension contains in its own interior and core oppositions and antagonism at the same level and degree that Marxist theories expose Trying to reduce and limit the possibilities that human life since its beginnings has always been characterized by exploitation, violence and the most extreme modalities of selfish behavior and domination of the human by the human, our research could agree in part with these assertions, but only in a very small and particularly small part of life in society. in terms of these empirically proven postulates for contemporary periods and for some epochs even more distant from the one we currently live in, but we would have to completely reject these mental frameworks of sedimentation of the social dimension under strictly antagonistic aspects of an extremely selfish nature, since the subterranean bases that have shaped the psychological-social conduct of group life and even of later life, which include the period of the Villages, of the Communities and even of the City-States of ancient Greece and of the entire ancient world until the Greek period developed based primarily on modalities of practices of human sociability based on and provided by the structures of weights of affectivities and affective mechanisms, in which the preservation of human life until its maximum cycle of living existence on the earth plain could be ensured with the most

adjusted possibilities of material and social structures in accordance with a process of development that promoted and guaranteed dignified conditions of social well-being for the existence of the human condition with the maximum of plenitude, although in a punctual and sporadic way, not being structural or generalized, the egoistic forces prevailed in remote moments of the fifteenth century a. C. com the dispute between the Persians and Trojans and later during the fourth centuries, from the XII-VIII (FINLEY, 1984; 2007), when starting with the thinking of the pre-Socratics, political systems began to be guided by the tendency of equilibrium. The veracity of egoistic properties figured emblematically as characteristic forces of the human condition in the period of modernity, specifically of high modernity, to use the terminology of Anthony Giddens (1991), being valid only for the times that followed, especially after the nineteenth century, with the guerrillas and killings in France and England, and the subsequent developments of world conflicts with the first and second world wars. The dimension of affection, an adjective of love, the main property of the soul, was the aspect that stimulated and stimulated the biological leap – added to all the other evolutions of hominids – that allowed the condition of consciousness of hominids of the first generation of humans. Ancient texts by philosophers such as Montaigne report that the first generation of humans awakened among their hominid progenitors original structures of affection when they saw their offspring with more advanced features, body structure cleaner of hair, facial structure outlined in a more affectionate way, which caused an astonishment of joy among their progenitors when they generated such beautiful creatures, which made them open the eyes of consciousness by an invisible touch and realize their life among a band of other carnivorous hominids and ferocious cannibals, as well as other groups of ferocious animals in the environment in which they found themselves. The six groups of hominids that gave birth to the first generation of humans had no choice but to seek another environment far from those primitive primates. The consciousness of the person that constitutes the human condition is affective by biological and social nature for the simple reason that consciousness is what participates in the dimension of the cognitive processes of Intelligence and in the principles that guard the dimension of the person's life in terms of existence, that is why consciousness is affective rationality by cognitive and intellectual nature. Consciousness, in terms of cranial structure, contains the neurons of creativity of the person's intelligence, which safeguard the maintenance and protection of life, since intelligence is related to knowledge, which, in other words, is defined by the concept of the divine. The word divine, which expresses the cosmic environment or the universe of the immaterial and incorporeal being, is synthesized simply by intelligence, because this immaterial and incorporeal being has intelligence as one of its characteristics. If there is something that we call divine, it is for the simple fact that this word means intelligence. The consciousness, therefore, of the human person, if it has anything divine, it is because its cranial structure and its cognitive processes of perception contain

the objective elements of intelligent rationality for the understanding and knowledge of facts and phenomena and of material and social objects. These first ontological characteristics of the social dimension of the human person expressed in this mathematical formula are responsible for the processes of knowledge and material and social development of contemporary political systems that have been constituted in the evolutionary process of the human condition of the person and of political systems. But many of the incongruities and obstacles of incomprehension would not be made explicit if only these aspects were in evidence in the contemporary period as heir to the historical past that it constituted. This is because the human condition, as we have said, has as its main characteristic the affective condition of the person in terms of rationality and intelligence for the knowledge of things and the political system, but in the process of formation of the human condition in the times of the hominids, as we have already mentioned in previous works, adverse processes were also unleashed that were unwrapped by selfish procedures. The egoistic condition therefore accounts for the problems and procedures of privileges, prejudices, social exclusion, domination, subjugation and all kinds of procedures that lead to death and the precariousness of the person and of political systems, in such a way that the social condition of the person in ontological terms by the scope of the egoism of the contemporary period that responds to the historical processes of the human condition in erratic terms can be expressed by the following sociological formulation of the Mathematical formula:

MATHEMATICAL FORMULA OF SOCIAL SCIENCE II

THE SOCIAL IS DEFINED: I) SEXUALITY; II) SELFISHNESS; III) CONSCIOUSNESS.

SOCIAL EGOISTIC=EXPLOITATION+DOMINATION+INEQUALITIES+INJUSTICES=DEATH

The social conditions of the political systems we have today are the product of these two types of social systems that act in mixed and varied ways in the political systems responsible for the current conditions of the material and social life of the human condition. The second ontological dimension of the social dimension of the human condition is constituted by the factorizations of the person. There are six factors: i) Political – State ii) Economic – Market iii) Religious – moral precepts, Religious institutions iv) Cultural – peoples, nations, communities v) Consciousness – educational vi) Social – inter, environment, human sociability The social dimension of the human condition in its two operational models of action of the affective system and egoistic system act by the six social factors of the person that are the same as those of political systems. These factorizations of people according to the system they operate give off factorial properties relative to the type of system they are part of, whether egoistic or affective. The disciplinary properties of the person are responsible for producing the characteristics and disciplinary properties of the person in terms of talent, tendency, and professional inclinations, to account for the material and social

conditions that the natural and social environment requires. The disciplinary properties of the person that operate by the type of system in evidence of the current person according to the need for material existence for the maintenance and protection of life – eating, sheltering, cloaking, protecting oneself – conferring the characteristics and procedures for the social action of the person in terms of objective responses to deal with natural and social nature and respond by paying attention to the substantive needs that social existence requires. The procedures of the consciousness of the ontology of the condition of the social operate in terms of tendency, that is, the ontology of the social is composed of the factorizations that give off disciplinary properties to act on the natural and social nature for the maintenance and protection of the existential life of the person and of political systems. They contain the cognitive processes and perception procedures for the realization of objective and rational diagnoses to relate to material nature, producing objects and food, protection and shelter and dealing with the social environment, guiding the procedures of the modalities of practices that are necessary for existential life in groups, in communities, in city-states, in empires, in national states, in order to guarantee the maintenance and protection of the life of political systems in material conditions of satisfactory existence and material and social well-being. The social dimension of the human condition is oriented in terms of the tendency of equilibrium or imbalance depending on the type of system in which the disciplinary properties of the person are detached in their various modalities of practices. These forms of tendencies explore in clean terms the various possible forms of modalities of objective practices in terms of the subjectivity of the person responding to the procedures of freedom and the individual subjective rationality of the collectivized and socialized person. The human person and the evolutionary process of the human condition are conducted in a clean way in an open field with the challenges that the natural and social context imposes according to the conditions and the type of system in which the group and the person operate. Consciousness contains the necessary elements to respond objectively to all the inclement weather or obstacles or difficulties that the person may encounter on the path of his material and social existence in which he lives with his group or community, in the city and in the countryside, in such a way that the configuration we have today of political systems refers to the configuration that the types of social systems have allowed in terms of conditions of human action. This configuration of the National States that we have today, of the configuration of the rural and the urban, of the various types of professions necessary for the existence of the contemporary period were the political configurations that were defined according to the evolutionary trends and the necessary disciplinary properties that operated in terms of objective needs to meet the processes of material objectivities in their horizons and objectified utopias that were made over time historic. The evolutionary trend that configured political systems in territorial terms of defining urban perimeters with industrial, commercial, administrative and service

functions and rural territories with their productive and experiential function with their most varied spatial characteristics, housing, environmental and experiential aggregates. This tendency also configured the ontological filaments of the social dimension of the human condition from the period of group life to the configuration of the public sphere and more or less the definition of the private sphere, although cave life was still somewhat a kind of group life, even considering that pairs of couples lived far from each other. This intimate sphere of private life is only defined in the life of the villages when tents are built for each pair of couples where they have come to live with their companions. At this moment, with the constitution of a private wait, the intimate sphere of the environment of the house or backyard and the public sphere in the open space of group life, the other elements of the ontology of the social were defined as properties of the person, with its other spheres of the factorization of the person, the religious sphere with the religious institutionality with institutional memory of those past times and with the memories of the environment of celestial space, the spheres of the market with the communities with the exchange relations that establish the associative processes of the interrelations of productive activities and exchange of goods in the environments of the public markets that are constituted to meet the needs of goods of the communities, with the emergence of currency in the period of the city-states. In this same period, the characteristics of peoples and communities are defined in terms of race and ethnicities and geographical and natural characteristics, depending on the climatic and natural environment with the practices and modalities of food practices, clothing, shelter, coexistence that gradually define the cultural and disciplinary characteristics according to natural and social environments. In the open space of the evolution of the human condition, the dimension of social life also constituted the reference of the socialized individual and of public social life. The social dimension of the individual as an objective unit of the person does not contradict the social reference of social life, since the individual as a socialized person, although he is social by biological and social nature, is an individual person in terms of objective unity. In this sense, Norbert Elias' text is quite coherent with his approaches. The social factorization, the interrelation, the environment, what connects one individual to another in terms of association and human interaction is what allows the mutual coexistence between one and the other and that requires the modalities of socially defined practices in terms of collectivized coexistence correspond to those ways that are socially consistent with the forms of social relations that have been defined as acceptable for the modalities of social practices that are practiced in the public sphere and deprived of collectivized and socialized life. In the situation we have today, these material and social conditions that arise from these two types of systems tend to maintain a balance with imbalance and very precarious and asymmetrical conditions that cannot reach the social balance of political systems due to the properties of material practices not being renewed in terms of intelligent creativity, since unregulated disciplinary aspects

and properties are maintained, which do not alter the situation of the systems. The disciplinary properties available in these two models of systems in mixed situations tend to promote degenerative procedures that the current conditions do not manifest any situation of alteration of the general precarious conditions that populate contemporary political systems. In terms of tendency, disciplinary properties, without manifesting alterations and, on the contrary, conferring tendencies of imbalances, tend to make the conditions of affective political systems precarious, due to the collectivized and socialized contacts that social practices allow, and, above all, through television procedures that disseminate the procedures and modalities of precarious practices that are visualized on a planetary scale. This happens because the person in the context, for example, of the egoistic system unfolds into disciplinary properties of indiscipline, corruption, dishonesty, miseducation, laziness, and a series of other unregulated properties. These properties that make up the person direct the social action of the same, and it is not possible under normal conditions for this person to act in terms of honesty, due to his mentality and conscience being guided by selfish disciplinary properties that, even having the influence of regulated aspects of the affective system, tend to unbalance the disciplined social practices, leading them to pathological procedures that gradually deregulate the procedures of the affective system and at the same time having the affective system is influenced by unregulated social practices that in the set of social conditions tend to lead the political system to an imbalance with unresolved social problems due to social action not containing the objective disciplinary properties capable of solving the simplest problems that still exist today, such as poverty, for instance. The factorizations of the person and the disciplinary characteristics in contact with the natural and social environment gradually shaped the geographical, social and professionalizing configurations of social systems in terms of the developments and tendency to which they were destined to reveal or be produced from the first formation of political systems with the group life of hominids, primates, australopithecines who lived in caves in conditions of nomadism. Group life was the first formation of the political system: the group.

KNOWLEDGE – HUMAN SCIENCE – SOCIAL WORLD – SUBJECTIVE

Cecília Minayo (2001), in reference to sociological conversations, states that subjectivity is the very particular trait that defines the human condition of the person and that, for this reason, social science had acquired a certain reference of less science in comparison with natural science, because it deals with an object of study that varies in terms of social action and diversified perception of a thinking subject that moves from conjectures produced by his own consideration of what is found in him as the internal subject of his own thought and action. That is, the fact that the object of study of social science has an internal character that induces the person's own human

action implied a greater methodological effort to achieve an understanding of the social action of the human author of his own works and actions in the social world. But the subjective character of the human condition has opened space for discrepant findings that have hindered the advancement of social knowledge due to ignorance of the specificities of this specific aspect that defines the human condition and its subsequent irrational effects: subjectivity. The theme of subjectivity in synthesis left room for the association of understanding with forms of perception that would go beyond intellectual understanding, such as the sphere of feeling, for example, which for a long time was seen as irrational and its passions resulting from uncontrolled impulses. It was not without reason that women suffered from this prejudice for a long time, being even considered less rational than men because they were perceived as very sentimental due to their organic and biological function of supplying the reproductive function of the human. The antagonistic opposition of erratic perceptions was also legitimized by the subjectivist character that served as a panacea to guarantee levels of veracity of the points of view about the objects referred to even if these points of view were unfocused from the points. The degree of objectivity of social science was also reached or questioned due to the variety of opinions about the same phenomenal facts being very discrepant in relation to each other, making the levels of accuracy of sociology diagnoses questionable, due to these misunderstandings of understanding about the dimension of subjectivity and its consequent effects, questioning, for example, its objectivity.

The intellectual particle – rational, cognitive – is the particle responsible for the process of knowledge; Knowledge is part of the existence of the intellectual particle – of reason – and science or scientific knowledge is only there in this particle and nowhere else. All of us, all humans, share and participate in knowledge because their own human structure contains in its intellect character rational participation. The dimension of the intellect that defines the human condition – the rational consciousness – as distinct from the animal kingdom refers to this intellectual structure that organizes the brain structure and allows the process of knowledge. The intellectual dimension of the human being – consciousness – only concerns the possibility of its knowledge. The term subjective refers to what belongs to the person, what defines the person as a social being: what defines the person as a social being is the rational consciousness. In this sense, the only meaning that the term subjective holds and contains is: rational consciousness. Nothing more than that, simply that. Subjective is the character of rational and intellectual knowledge that is present in the person in terms of professionalizing tendency, making him a knowing person by his rational and intellectual professionalizing capacity to allow the knowledge of things. Rationality is in the person, not in the objects. Objects contain characteristics and properties that are inherent to them that are imposed on the person through the mechanisms of perception. Neither the person nor the objects distort the facts or phenomena. What distorts the facts or phenomena is the person's

understanding of himself and his cognitive capacity and the variation of the distortion happens due to the condition of the social being: being social affective or being social egoistic. From the nineteenth century onwards, with the constitution of the capitalist system – due to the recovery of ancient Greek texts that had been used since the fourteenth century with the invasion of the Persians in the Greek environment – there was a lot of adulteration and manipulation of content to make precarious and distort the original senses and meanings of the concrete and historical contexts of the ancient times of primitive Greece, which had experienced and formatted a social system in a tendency to balance with the many material, technical, institutional, social advances and the configuration of a political system of social justice.

The notion of subject was never used before this period of the capitalist system and some of the material produced in this period from the philosophical manuscripts of Socrates, Plato, or Aristotle was intentionally tampered with. They never used the term subject or subjective to refer to the human, they always said person. The word person is a Persian or Turkish word, and means the one who is, is the being just as he is, has nothing of a mask or reference to the theatrical language of the actor who stages a performance on the stage of life, as mentioned intentionally and wrongly by Ralf Dahrendorf (1969) in his book Homo sociologicus and many authors. The theatrical language was specific to the theater, and if the term actor was used, it was to refer to that person who performed a play and to only himself as the theatrical artist, a kind of professional category in the field of this activity. If it has come to mix the person, the one who is, with the theatrical actor who interprets a performance, confusing the person's social life with the literary environment constituted by imagination and unreal phenomena, no matter how much literature imitates life, not everything that happens in the theater happens or has reference, strictly speaking, in reality. This erratic confusion blurred the person's reference and suggested the notion of subjectivity or subjective as people's performance, being variable in relation to each other by their interpretative preferences of their plot as a stage of life. The actors on stage, generated like puppets by the script that guided them, gave images to the questioning of the force that the Catholic Church of the capitalist system blocked the creativity of the subject, denying his subjective essence, which was understood as of an arbitrary character, of being able to do anything without being guided by religious precepts. Life participation gains in the capitalist context a negation of the subject that cannot manifest itself in its creativity because it is guided as a puppet, on the stage of life, like theatrical actors. It is good to say that the field of technical development has never been blocked by this understanding. The question of the subject and the litigation of the subject and its connection with the divine reference concerns simply the questions of morality and promiscuity. Taking moral procedures out of the game has become a reference in the person's life. The notion of freedom that such a mantra suggests, taking humans away from the desiderata of progressive rationality and

moral precepts, does not find any ancient reference in what we understand today as subjective freedom of the subject. The notion of freedom never existed among the Persians (those we know as the Greeks) and the Trojans, the Ancient Roman Empire, not this one of capitalism, the Ancient Empire, before the fifteenth century or even the fifteenth century. Even a writer of talent and Hannah Arendt's statutes was wrong about this. Perhaps not intentionally, because as a post-war survivor I was no longer afraid of his words, but because he accessed all this totally adulterated old reminiscence without any basis for counterargument. The idea of subjectivity that claims a certain amount of freedom from the human subject is a modern invention of the capitalist system and it concerns only and exclusively the unimpeded and uninhibited action of promiscuous sexual practice, without rebutting on any side, the scientific advance of science in its natural area, because on the side of social science in its social area such an argumentative resource was already a strategy of the erratic nature of this branch of knowledge that they constituted very swampy and shifting foundations of lies and hypocrisy. It was part of the very negotiation of the system, natural science would be the science par excellence, and social science arranged the ways for the promiscuous functioning of the system, until a strong legitimation of promiscuity was established, and then a little understanding proceeded here and there, without much seriousness until something really serious happened capable of revising this situation. The war within the same Roman Empire, between the English and the French in the twenty-fourth century (which we know as the French revolution of the nineteenth century) indicated the promiscuity that the social area was missing and that it would be necessary to produce science more seriously. The three greatest thinkers Marx, Durkheim, and Weber are from this time, they lived together practically in the same period, they are contemporaries, with small time lags between one and the other. They got to know the works of their peers and interlocutors and produced science. Of course, imperfect science, with erratic levels, but science, and from them social science advanced and also gained the status of a scientific field of knowledge. We are doing now the same as they did in that period, with even greater rigor, but nothing more than what they did. The three were at the service of the same group but linked to people positioned in antagonistic poles of power; his science suffered by the very nature of the system, it could not be otherwise. We are in a higher stage, we cannot suffer from the same mistakes as them, because we already know. Knowledge does not advance by leaps and bounds, it is cumulative. It is a characteristic of the rational system of the human, it appropriates everything previously produced and adding its contribution, it always advances, having these milestones of creativity as a kind of evolutionary leaps in the process of knowledge, just as the first generation of humans indicated in a biological leap, no matter if with children so beautiful, or with those of ugliness, astonishment or astonishment.

The theme of subjectivity is, therefore, a false theme, of maneuver, of manipulation, of falsehood, of the production of promiscuity of social knowledge so that this disciplinary field of knowledge of the human world would be deprived of the rational precepts of moral values and intellectual ethical principles and would be held hostage to arbitrations and free will so that conversations about facts and social phenomena would be conversations that would lead nowhere and would not reach the thing No.

The notion of subjective only indicates that in the context of the human consciousness of the person there is a characteristic that is inherent to him and that defines him: the rational conscience, the intellect, the knowledge, the judgment, the reason, the understanding. This is the only accurate notion about the term subjective. The term subjective indicates only the condition that the person, the subject, contains rational and intellectual knowledge as the ultimate part of his human consciousness, and as part of his own human condition: the human condition is rational and intellectual by nature. The subjective simply refers to the intellect. The subjective character includes a series of other aspects and characteristic attributions, but none of them is related to manipulation, falsification, fraud, adulteration of information and the characteristic aspects of facts or phenomena. Falsification, manipulation, fraud, hypocrisy, pretense, dissimulation, perfidy, disloyalty, adulteration have motives other than subjectivity. Subjectivity simply means that the person is a knowing subject, that knowledge is in the person of the subject and not in the object. The person's perception varies for several reasons, perceptions vary by age, area of knowledge, graduation of training, social context. The person is considered subjective in the sense of the rationality in which we are defining – in the scientific sense: knowing, intellectual, rational – due to the complexity of natural and social life. The person is, therefore, considered subjective – intelligent – in terms of tendency, propensity, characteristics, professionalizing and technical-scientific aspects. This characteristic of consciousness is inherent to the rationality of the person in his professionalizing tendency. The tendency of the person is professionalizing and diversified, varied, in different modalities of professionalizing intellectual tendencies due to the complexity of the natural and social world so that there are people to be bakers, carpenters, carpenters, blacksmiths, bricklayers, plumbers, merchants, industrialists, farmers, various liberal professionals, so that in the field of the social world there is a person with a tendency, inclinations, professionalizing propensities to be a geographer, historians, philosophers, sociologists, literati, so that in the field of the natural world there are people with inclinations and tendencies to be physicists, chemists, geochemists, geologists, astrologers, biologists, doctors. The tendency of the rationalizing person is varied, and is, therefore, subjective in terms of the professionalizing tendency so that there is a diversified technical-scientific and professional capacity to account for the needs of the material conditions of existence that the historical contexts suggest for the progress

of the political system and of the person. If we do not confuse the pragmatic and utilitarian, technical-scientific and methodologically systematic meanings, we can use the term subjective to refer to these professionalizing and thematic tendencies and inclinations of the person, as long as we do not fall into the error of confusing vulgar opinions or generalized common senses and associating the word subjective. The word subjective, as we have said, simply means consciousness and reason. In this sense, there is a subjectivity – rationalized, intellect – of the person in the sense that people have professionalizing tendencies to attend to the most varied material forms and the existence of social experience.

The variation of perception, as we have said, obeys other aspects and motives – age, education, degree of education, historical context – other than the error of false use and ignorance of the word subjectivity. The variation of perception, therefore, at the first level, refers to the adequacy of the intellectual capacity to account for the variety of the world in general terms, that is, the human dimension is constituted by a subjective intelligence in terms of the tendency of differentiated thematic properties to confer the possibility of understanding the distinct multiplicity of the world, having absolutely no connotation with ignorance, that is, not being an aspect that justifies or alleviates error because perception is considered to be subjective – the subjective is exactly the possibility of rationality of the world. In this sense, the perception of the same phenomenal fact observed also varies for some objective reasons that are inherent to the essence of the tangential nature of natural or social facts and phenomena. Even in the sense of the rational intellect, the perception of the same observed phenomenon can vary for reasons of age group, for example, the perception of a child and an adult about the same phenomenon; by degree of educational and technical-scientific training, the perception of a high school student and a graduate on the same subject; it may vary due to thematic variations in the training of an electrical engineer issuing an opinion on a social event with the perception of a graduate in social science on the same topic; It can also vary due to the exact incomprehension of the questioning referred to the observed phenomenon, which can cause two technicians of the same training to clash on the subject in question. In any case, the variation of perception has no connection with falsification or manipulation or with deliberate or planned or intentional error of slander. In technical terms, the variation in perception is not linked to any form of falsification. In general, the perception tends to vary initially in relation to the same object under the study of a disciplinary team that investigates a certain phenomenon because the tangentiality of the intelligible properties also meets the inclinations and talents of the imperceptible variations of professionals from the same thematic areas of investigation who probably manifest levels of understanding and knowledge about specific filaments about the phenomena observed differently. The antagonism or opposition of perception about the same phenomena by professionals infallibly means an error of perception and indicates

procedures of manipulation and falsification of information stimulated by some erratic property of selfishness such as greed or avarice, envy or resentment, lust or vanity, aspects that excite modalities of perception of exploitation, power disputes for money, corruption, lies, these are punished by many situations of technical-scientific cover-up. Very little has been said, for this reason, about the notion of subjectivity. Subjectivity, a characteristic aspect of the condition of the human person, corresponds to the reference of the intellect that lies inherent in the interior of the braincase, indicating that element trait that is specific to the human and that inhabits the internal or interior environment of the person, the intellectual cortex, that is, the subjective aspect, that is, what is inside the subject, What defines the human person: conscience. Subjectivity in this sense makes no reference to non-rationality or to passionate opinion linked to feelings and forms of vociferation that vary by the differentiation of people in terms of social and material conditions of life, indicating a less objective condition: the subjective is not opposed to what is objective, the objective only defines that objectivity is the product of the investigation and analysis of the subject who acts intellectually from rational mechanisms of intelligence indicating the objective properties and attributes of the observed facts and phenomena. Subjectivity refers exclusively and simply to the certain fact that the human being is constituted by a cognitive and intellectual capacity that defines his subjectivity as a person modulated by rationalizing tendencies and inclinations, nothing more than that. Subjectivity certainly has a correspondence with the quantity and variety of rationalities. It is important to make it very evident that subjectivity has a necessary connection with intelligence and reason, this is its most preponderant foundation. As for its connection with the quantity and variety of different forms of perception of thinking subjects, it no longer has to do with false opinions, but with the multiplicity of talents, tendencies, inclinations, predispositions, motivations and attitudes that are also variable in degrees and in specific filaments and much more in aspects that do not concern their professionalizing or technical-scientific or professional actions but that concern different themes of life that escape from their professional training. This is because the multiplicity of the world's reality suggests and would require a multiplicity of talents and differentiated training to handle all of them. Thus, the variety of people in their multiple individualized particularities corresponds to the needs of social and natural requirements to face the understanding of the varieties of things in the natural and social world simultaneously, in such a way that the forms of perception vary at this first moment and are variable because they apply to distinct and differentiated issues and objects and involve people from their respective professional fields and people with forms of perceptions of other fields or areas of practical knowledge or training on topics other than those in which they work. At the closer level, perceptions also vary about the same objects for several pertinent reasons:

- vary according to the age of the person;

- vary due to the person's education and level of graduation;
- vary due to the configuration of the object that can present different filaments in extension;
- vary due to the understanding of the question under investigation about the precision of the aspect to which one wants or intends to conjecture;
- the perception finally varies in terms of access to more or less information;
- The forms of perception tend to be equated by the enclosure of the object and the equalization of the pertinent issues referred to it. The perception of objects in terms of rationality does not work at all with respect to points of view and antagonisms about the same phenomenal facts observed. Rationalizing knowledge works in terms of the logic of correspondence and complementarity of adequacy and adjustment in relation to facts and objects. Perception works as an open field in historical and contextual terms, and people's social action is carried out to meet their natural and social needs, for their material and social well-being, using rational and objective modes and cognitive procedures to make the best goods and find the best modalities of practices to make the political system develop in an evolutionary process with a tendency to balance to achieve the purpose for which it is intended in terms of the human condition, making use of the creativity of the population as a whole in its most diverse forms of professionalizing knowledge. The various modalities of creative combinations in the open process of the historical context respond to the attention of the needs of the political and social system and it finds its most diverse forms of combinations and social actions to function in the evolutionary development of the human condition.

Although we have not carried out the description and systematics of all levels of how forms of perceptions work, but only their main guidelines, we can take a concrete example about the perception of a professional in social science, for example, sociology in particular, in order to be aware and understand how the cognitive procedures of perception about natural and social reality are carried out if it is confused with no form of perception. point of view. A sociologist with a doctorate degree or a postdoctoral degree, for example, when he makes a diagnosis, when he makes an opinion, although this sociologist doctor is a person, a numerical unit, referring to the person who speaks, his perception of the fact or phenomenon analyzed or investigated refers to all his accumulated knowledge in the area of social science – sociology – from the Greeks to the contemporary period available in a systematic way, coherent, guided by an epistemology, by all his studies and training, this sociologist when he speaks of his diagnosis, when he mentions his perception, he speaks with his entire base of scientific, technical-methodological knowledge: understand, it is not a point of view, he is not speaking alone, although he is an individual person, a

numerical person, he is speaking in the name of the available and systematized sociological knowledge of social science.

SOCIAL SCIENCE – EPISTEMOLOGY – INTERDISCIPLINARITY – THEMATIC AXES = SCIENTIFIC KNOWLEDGE: CONTEMPORARY METHODOLOGICAL UPDATES FOR THE SOCIAL SCIENCES

The social science of the social system is an advanced science. It is the most complex and most advanced human understanding than all the previous phases. Social science, in its nature of rational consciousness of knowledge, always begins and advances referenced to the points of origin of the understanding of things, facts or phenomena, from which the mind can understand its bases and theoretical formulations, as well as the multiple connections intrinsic to its two broad spheres of cognition: the social area and the natural area. The process of scientific research, from now on, has to follow an epistemological profile of research, that is, it has to catalogue from thematic axes, lines of indication of horizons, and go back and forth, along this methodological line. Epistemology is this form of approach that will allow us to recover, from selected themes, all the accumulated knowledge already produced to date, going through, in a zigzag style with a coating effect, apparently antagonistic authors and joining from a thin seam, like a patchwork quilt, and recovering, covering all the angles of connections of their evolutionary dynamics and demarcating interdisciplinary contributions. Thus, in this way it will be possible to recover all the production of the previous system, and the material prior to the capitalist system, redoing, as a kind of analytical bibliographic review of everything that has already been produced, from thematic axes. The separation of the sciences is a disease that only produces confusion. The person, we already know, is composed of six factors:

Person Factorizations	Disciplinary Properties of Factorizations	Properties Disciplinary factors of the Political System
First. The Politician	The political is the direction, the path the orientation of the horizon	The political has its institutional expression in the structure of the State
2nd. The Economic	The economic is work for survival and material well-being	The economic has its institutional expression in the structure of the Market
Third. The Religious	The religious are the ethical and moral precepts and principles that guide conduct and behavior	The religious has its institutional structure expressed in the Churches
4th. The Cultural	The cutlural are the adaptive processes and adjustment to the natural environment (geography, climate, food, etc.) and social (social types, social groups)	The cultural has its structure expressed in Peoples, Nations, Communities
5th. The Conscience	Conscience is rationality, it is school	Consciousness has its structure expressed in the institutional era of the School
6th. The Social	The social is the inter, the middle, and open space between one and the other	The social has its structure expressed by social relations, by human interactions.

The social factors of the person account for the associative and organizational characteristics of the processes of sociability and human interaction, as well as for the scope of the organization of material and productive life and of all the infrastructure, logistics and improvements to support the material levels of satisfaction of well-being. The first factor, the political one. Politics refers to the organization of the institutional, administrative-legal order of normativity of the social system. It is up to it to define the characteristic properties-components of the social system based on the structure of its political order (whether Group, Village, Community, City-States, Empires, or Nation-States). And in conformity and consonance with such a system is the formulation of its directive principles, of formulating the path to follow, the horizon to be traveled and where one wants to arrive, which, to use Hannah Arendt's expression contained in her works What is Politics and the Human Condition, which synthesize a large part of ancient knowledge up to the city-states, The author defines that the main function and objective of politics is human liberation and the maintenance of life at levels of dignity of human plenitude. The second factor, the economic, the market, is the infantry and the material base that, instrumentalized by the characteristic properties of the components of the directive system, have as their main function to guarantee satisfaction and material resources in the form of products or commodities for the material satisfaction of life, having as the main means of producing wealth and improving the conditions of existence the activity of work, the sub-factor par excellence of the economic factorization of the market and its relations of exchange and production. The third factor, the religious one. The religious phenomenon or the phenomenology of religion is not only defined during the evolutionary process of social existence as the recognition of a divine existence of providence of human life by its gifts and provisions, but also consecrates the very existence of the human condition to an immemorial memory of eternalization and immortality of generational beings, family members and social friendships who, since their ancestry of ancestry, have sustained the guiding principles responsible for the existence of current generations through their work, efforts and dedication for the existence of life. Furthermore, religion as a religious institution of religiosity of celebration and praise of graces and offerings aims to promote and stimulate the modalities of practices of the component properties of the systems of behavior and social orientations of people through the manifestation of the exemplary character of their pastors and ecclesiastics, for the strengthening of the spirit and spirit of will to realize life in the daily plan of existence in the world. The fourth factor, culture. The cultural factor of an adaptive nature and adjustment of the natural and social environment accounts for the differences that the environment of geographical and climatic conditions produced cause in the differentiation of peoples, considering the miscegenations in terms of skin tone, which could be called racial modalities in terms of different types of people. But the cultural dimension, from the factorial point of view, is strictly related to the character of differentiation of styles of ways of life

due to the influence of the natural and social environment, and, therefore, of the styles of practices and styles of prescriptive behaviors in terms of objectivities, of behavioral components that can develop from these contextual conditions, not signifying, from any point of observation, any differentiation in terms of articulation of the person to the type of system. social in evidence due to its biological conditions, but on the contrary, the crystallization being variable in terms of styles of differentiation of styles of practices of the same system. The fifth factor, consciousness. The consciousness or spirit of consciousness of the human condition is structured in a psychological-physiological-social way and has in the affective structure the location of its advanced rationality in terms of human intelligence. The cranial structure of the human, the maximum point of an advanced organic and biological structure, in its psychophysiological-social organization is composed of the same degree of complexity responsible for the cosmological creation of the universe, in terms of intelligence and tendency to balance. As a universal part of the cosmological system, the human has, from the point of view of his intelligent consciousness, the understanding for existence on the earth plain and the ability to make and transform natural nature into artifacts, works or commodities for the maintenance of his living existence at levels of social satisfaction and material well-being sufficient for a full life. to the extent that it is capable of rigorously identifying the phenomena of the social factors we are dealing with and establishing from them the directives and the characteristic components of the location of the adaptive optimum-points and adjustments for the overcoming of obstacles and sedimentation of the experience in society in terms of balance and maintenance of life. It is said in terms of balance and preservation of life because, as the Greek philosophers have long identified, the cosmological system works in its gigantic structure of luminous stars, with its structure of planets, satellite structures, and sidereal and atmospheric structures in an organic order of equilibrium tendency in which life constitutes its main reason for being, and in which human life is the only organic and biological form composed of advanced cranial capacity of intelligence with its structure of psychophysiological-social consciousness, this knowledge could not be expressed in degrees of functional neurological maximization without the structures of affectivities that constitute the mass of neurons of creativity in the braincase, because the structures of affect are the only intelligent mechanisms capable of preserving the consciousness of an appreciation of life, insofar as the social dimension implies the union of sexual bodies and this union and sharing of communion does not take place outside the affective structures in terms of plenitude and satisfaction of balance for the conception of the existence of human life. In extension to this biological level, the socio-economic and political level expands, which in turn, added to the cultural and religious, define the material levels of social life and guarantee the bases of social justice and distributive equality compatible with the levels of work and the capacities of professional training.

And each person carries, so to speak, all of them, without differentiation, in addition to their presence being composed of a double dimension, a material and a social base, or in other words, a biological body, and a social soul. This dual body, biological and spirit, the person, contains 6 factors that circumscribe his human condition. Separating social science into its social area, by anthropologist, sociologist, or political scientist, for example, only generates hitches, stumbles and headbutts and brawls of people who are saying the same thing without establishing connections of reference to the human person. Analyzing people cut out by their political dimension, disregarding the others, or by their cultural condition, disregarding the others, or by their economic condition, disregarding the others, I mean, the other factors. They cut out the people and select a factor for investigation, and a person is 6 factors and two dimensions. The right thing will be to work on the social life of the social area by thematic axes, with each thematic axis covering the six factors and considering their two dimensions, thus ensuring the interdisciplinarity of the social and natural area, as well as ensuring the coverage of the analysis of the 6 factors, taking into account, obviously. Our form of explanation and exposition is following this epistemological approach of thematic methodological line and its articulation with the different dimensions and the world of life. Where is the confusion or error in analyzing the State, as an area of Politics, the Market, as an area of Economics, or culture as an area of Anthropology, or modern society, as an area of Sociology. With the exception of sociology and its dimensions of the person in modern society, which deserves separate comment, in the other examples the activity of the factor is confused with the factor of the human person itself. The State, for example, is an organizational form that articulates both the factor of the political and economic dimensions, as well as religious, as well as culture, as well as consciousness, as well as the social. All factors contain shares of the 6 factors in 1. So it is said that the person is:

- politician
- economical
- religious
- cultural
- conscience
- vi) social; each of these dimensions contains the other six dimensions in one, because they are intrinsic and inherent and inseparable from each other; The person, so to speak, in didactic style is a social institution, a social organization that operates by these 6 factorizations simultaneously and at the same time.

When I say that I made an economic decision, it is because along with this decision is embedded, the political, the cultural, the religious, the conscience, the social. The activity of the

market factor, for example, as an activity of the economic factor, is not reduced to this single factor nor is it confused with it, the market is both economic, and with the same intensity it is political, cultural, religious, and consciousness. Defining the market as a thematic axis of investigation means tracing the linear analysis of the role of the market and how it behaved throughout the social process from its 6 factors. The unit of sociological analysis referred to in the person as the unit of clean objectivity, first, indicates his density of matter, in terms of property of matter of molecules of neutrals of objective and empirical matter, but secondly, his objective unity, as an object of sociological analysis, is defined by his hard and brute social condition, insofar as the person is a social institution composed of the five factors that configure or shape his social existence. The same applies if I extend the reference and extension a little more to the family environment, just as the person, the family is also an institution. Both the person and the family carry in their social existence the micro configuration of the system to which they belong, thus safeguarding the intertwining of the five factors that compose them. The family, like the person, is the micro reference of the group, of the class, of the class, of the estate, of the state, of the system. The house, for example, is an economic base formed by labor and technical competence, with a budget circuit, planning schemes and domestic investments. It is also at the same time a social organization of a political nature, the father and mother carry the hierarchical authority of the home and the domestic statutes extend to the children as rights and duties. It is also an environment of affection and esteem, as the bonds of marriage have religious precepts or customary customs, of a civil or exclusive nature. Spirituality or the religious dimension is part of domestic life, whether it is the home of an atheist, a saint or a prophet. Spirituality is this belief in something supernatural, whether it is belief in the stars or moon of an ancient family, or the spirituality of an unbeliever who shivers when he sees a black cat or never passes under a ladder. It doesn't matter if there is God or not, spirituality is an immanent part of the person and the family and it does not exhaust believing or not in Zeus. The person as a social institution, as well as the family, imply a methodological approach based on thematic axes or area of investigation, having the theme or being the theme or investigative line through which the confluence of its five factors will pass. In the last stage of the erratic system, the social science of this period had already realized this and the great centers of excellence have made an effort to establish interdisciplinary methodological procedures to account for its evolution. But the absence of information such as the one we are sharing prevented a systematic and rigorous structuring in terms of methodological training of the axes of investigation and the intersection of various branches of knowledge. This is the tendency of the social science of the system in evidence, to systematize and conclude this effort that was already being made among the large universities and to restore teaching at all its school levels of formation: Infant, primary, gymnasium, secondary, technical courses, professionalization, university, Municipal, State, Federal

Knowledge is part of the human essence. The subjective dimension refers to the brain structure in its three intellectual systems:

- intelligible system;
- sensitive system;
- motor system.

The activation of the intellect or neurons with neutral properties of creative molecules is stirred up in contact with the natural or social environment that surrounds it. The cerebral or neurological system – the cerebral system is a whole machine or a system to produce knowledge and transform it into modalities of practice and production of artifacts and technologies – is therefore distilled in connection with the natural and human environment that surrounds it, processing them through mechanisms of perception and cognition when through sensory stimuli they boil and cognitive metabolism. The understanding of these connections crystallizes into motor constellations, behavioral artifacts, which in turn are detached into material artifacts, technical structures. Technology is an intelligible knowledge, technology is the material artifact produced by such a technical system of knowledge. We confuse technique with technology. Technology is the material artifact derived from technical knowledge. And technician is the professional of the natural sciences, professional is the one who handles technical knowledge, and all experts in both the social and natural areas are professionals of social technique or natural technique. It is the same level of theoretical and objective rigor. The philosopher, therefore, is as much a technical professional of moral properties as the physician is a technical professional of the biological knowledge of the human body. The moral properties or precepts or ethos that structure and crystallize the modalities of personality and behavioral guidelines are properties of the affective connections of atoms, molecules, neutrals, affective properties of hard and objective matter, which are the atomic properties. The discrediting of philosophy and many fields of knowledge, such as literary, poetry and even religion, from the scientific and pure sphere of the scientificity of science due to the erratic engagement of the understanding, which from the fifteenth century onwards, as we have already mentioned, began to consider these spheres as esoteric because they hovered in immaterialist and abstract fields at the level of a dereferenced abstraction of matter from the properties of atomic matter. In addition, the professionals in these areas themselves contributed a lot to legitimize this type of thinking with ghostly production, without knowing that they themselves were sinking into their own pit of mediocrity, shooting themselves in the foot, as they say, without knowing the harm they were doing to themselves. Philosophy is today, for example, without any reference to direct its investigation, it is unfocused and it is unable to indicate exactly the target of its scientific life. The philosopher is a psychologist to directly indicate his field of

knowledge, he deals with the dimension of the soul and the being in terms of the psycho-social properties that stir up the cerebral system and crystallize its modalities of practices. Psychology has replaced philosophy, and now philosophy needs to find itself. The moral precepts and values, the existence of the human being, or the levels of happiness, taste or aesthetics, ugliness or astonishment are not hallucionogenic abstractions, they are physicochemical properties of materiality of atoms embedded in neurons and crystallized in practices by adaptive processes and adjustment to the natural and human environment by the motor system that crystallizes the three-dimensional interaction of the intellectual level. from the sensory level to its motor or motor level. Philosophy is as scientific objectivity as any area of natural knowledge that claims its hardness for a crude technological artifact like the airplane or a sophisticated laboratory to produce medicines. The structures of affectivity or affectivity are so brute with strength of hardness not because it is something imaginative and abstract, but because their properties of atoms of affective molecules produce such robust crystallizations of social and behavioral atomic matter that it is the envy of any airplane that flies or a chemical laboratory of pharmaceuticals. Thus, we have, in summary, that social science in its social and natural area in its most distinct modalities of investigation have the same level of scientific objectivity, but are at the service of different aspects or cutouts of human reality, and each one in its function carries the same heroism for the evolutionary process of the social system of light, from a scientific point of view. The properties of the soul and the psychic properties of social matters are indispensable for the development of the whole, they are what will lead the directives of the different affective modalities necessary for the force of raw or manual work, necessary for the fineness of the professional who works in the field of fine atomic matter, necessary for the surgical precision of the doctor not to be nervous at the time of the heart or brain operation, necessary for enthusiasm to wake up every day and not be lazy to work and fulfill one's daily obligations, necessary for the understanding and sharing of the communion of the person, of the citizen, with the family, with the public sphere, in the intimate life of the house, of dating one's wife without having to slap oneself, to drive their cars or drives with prudence and moderation, to go to bars, nightclubs, restaurants, discos, public leisure spaces without having to make trouble or confusion, but on the contrary appropriating everything that is beautiful, good, and sane, so that they can joyfully live without ties, without restrictions, without fears, without imposition, because the levels of social consciousness are already so high. Philosophy and the entire literary field, therefore, must find its path of analysis and correct the erratic trajectory it has followed, it has to re-establish the theme of the morality of social life, the world walks without morality as a guide and orientation.

THE CONSTITUTION, INSTITUTIONALIZATION AND PROFESSIONALIZATION OF SOCIOLOGY IN BRAZIL

In this topic of this research report, we will present a summary of the main works that deal with the process of institutionalization of sociology in Brazil, based mainly on the work of Antônio Cândido – Sociology in Brazil. Revista de Sociologia da USP: Tempo Social, 2006, vol. 18, n. 1. – and the book by Carlos Augusto de Proença Rosa – History of Science: science and the triumph of scientific thought in the contemporary world. 2nd ed. Brasília: FUNAG, 2012. vol. III. – with the use of the text part: 7.6.6.1. Sociology in Brazil, p 447-458 – which describe the process of constitution, institutionalization and professionalization of sociology in the country in a detailed manner, informing the socio-historical periods with the profile of the sociological thought predominant in the various periods indicated, the main authors and intellectuals involved in the research process and the themes dealt with during the various phases in which these authors followed the path of constitution of sociology as a science of the world human. The dissertation work of Simone Meucci – The Institutionalization of sociology in Brazil: first manuals and courses – defended at the Department of Sociology of the Institute of Philosophy and Human Sciences of the State University of Campinas – UNICAMP in 2000, will also be used as a reference for this thematic content.

In the process of constitution and institutionalization of sociology and the sociologist as professional fields of science, three periods or phases are identified (CANDIDO, 2006; PROENÇA ROSA, 2012) through which sociology is constituted as a science recognized by the national institutionality, that although these same phases present distinct temporal differences in relation to the defined times, they correspond in historical terms to their main characteristics:

- The first phase: 1850/1880-1930
- The second phase: an intermediate phase: 1930-1940
- The third phase: 1940-1964 (onwards)

Even having these three phases defined, it is important to define the main aspects that define them and the historical contexts they represent so that we can have a more homogeneous temporal characterization, since Antônio Cândido considers its three phases, the first being from 1888-1930, a second intermediate phase, 1930-1940, and a third phase after 1940-1964, while Carlos Augusto Proença Rosa considers these three phases in a different way, defining the first from 1850-1930, the second from 1930-1964, and a third phase after 1964. In this situation of differentiated phases, we will take the main aspects of these two authors that correspond to these phases, identifying their characteristics by the main events, events linked to sociological scientific thought in formation that does not distort the temporal propositions of these same authors to the extent that they have the

same corresponding main aspects associated with other subsidiary characteristics. The important thing in considering time and space in a sociological perception means defining the events, the events that are chained by a successive sequence of events linked to each other in a relationship of causality and pragmatic effects that contain them as significant attributes of the actions undertaken by social agents in terms of their utilitarian and pragmatic intentionalities. Thus, in this way, we will consider the following phases from these two authors defined by the characteristics:

- The first phase: 1850-1930: characterized by the initial formulation of sociological thought in which it consisted of a very generic and doctrinaire sociology still manifested by a literary and bookish character without much concern for empirical and systematic research.
- The second phase: 1930-1940: defined by the institutionalization of sociology as a discipline and the institutionalization of social science courses in universities and a systematic and rigorous concern methodologically guided by field research, ethnographic record, use of documentary material, participant observation, community work and a concern with the analysis of national problems as a form of interversion.
- The third phase: 1940-1964 onwards: defined by the institutionalization of university logistics and research institutes, state sectoral institutions to guarantee the process of production and reproduction of sociological knowledge.

THE FIRST PHASE: 1850/1880-1930.

In this period of the nineteenth century, characterized by the process of disintegration of the colonial regime, which would gradually become the republican period from 1889 onwards, we lived in a social context with limited educational structural conditions, in which we lived simply with the knowledge of medicine and the law course, in a context of a regime of slavery, in which the right to teaching and education was given to free people and especially to people considered noble of the colonial aristocracy, where intellectuals with tendencies to social knowledge did not have specific knowledge about this type of knowledge – they were self-taught and the few who existed in the area had been trained abroad – that although it had already been formulated and constituted in Western Europe in which the Portuguese were part, in the Brazilian colonial country, this disciplinary field of knowledge encountered much educational resistance, due primarily to the character of teaching dispensed in secondary schools and colleges that was totally literary, bookish, rhetorical, without a critical and investigative spirit and without enthusiasm for the experimental method (CANDIDO, 2006; PROENÇA ROSA, 2012) also found the difficulty of the education system in the colony being completely directed by the ecclesiastical authorities who did not recognize social science as a disciplinary field. It was only in 1879 that Rui Barbosa proposed sociology as a school discipline to replace the teaching of natural law. In 1891, sociology began to

be included in the secondary school curriculum, from the educational reform guided by the Minister of Public Instruction, Benjamin Constante, but it was removed from the secondary education system in 1898, because social phenomena were not considered a science. During the period in which it was in high school, sociology was taught at the Military College of Rio de Janeiro from 1891 to 1898 by Laurindo Leão.

In this first phase, sociological thought would evolve to more advanced forms of analysis, moving from theoretical interests of a doctrinal order and general precepts and principles to a trend of more historical-geographical studies with historical-pragmatic analyses of the national reality with the objective of understanding social phenomena motivated by the possibilities of intervention in the social process of the country, with works of analysis of national popular culture carried out with empirical approaches and surveys. That is, in this first phase, the authors made a transition from approaches of a more essayistic and literary nature to studies of a theoretical nature based on monographic studies and more systematic interpretations of national problems (CANDIDO, 2006). The main topics covered in this phase:

- problems related to indigenous people;
- racial issues;
- evolution of national institutions; theme of modernity from colonial to modernity.

The main authors of this period including the two tendencies of sociological thought of this first phase: Silvio Romero, Tobias Barreto, Fausto Cardoso, Silvio Romero, Raimundo

Nina Rodrigues, Edgar Roquette Pinto, João Batista Lacerda, Euclides da Cunha (1866-1909), Francisco de Oliveira Viana (1883-1951), Alberto Torres (1865-1917). Lívio de Castro, Paulo Egídio.

The main national works of this phase of the pioneers of Sociology:

- João Batista Lacerda (On the Mestizos in Brazil, 1911);
- Raimundo Nina Rodrigues (Os Africanos no Brasil, 1933);
- Edgar Roquette Pinto (Rondônia, 1916, and Seixo Rolados, 1927);
- Euclid da Cunha (1866–1909), The Sertões (1902);
- Silvio Romero (1851-1914), A Filosofia e o Ensino Secundária (1889), Ensaios de Sociologia e Literatura (1900) and Brasil Social (1908);
- Francisco Oliveira Viana (1883-1951), Southern Populations of Brazil (1918), Small Studies in Social Psychology; Race and Assimilation (1922) and Evolution of the Brazilian People (1923);
- Alberto Torres (1865-1917), The Brazilian National Problem and the National Organization (1914), and The Sources of Life in Brazil (1915);

- Francisco Pontes de Miranda (1892-1979), Introduction to Scientific Policy (1924) and Introduction to General Sociology (1925), the first Brazilian textbook on Sociology; Lívio de Castro, A mulher e a sociogenia (1887); Paulo Egídio, Estudos de Sociologia criminalística (1900) and Critiques of the rules of Durkheim's sociological method (1896); Manoel Bonfim, A América Latina (1905) e O Brasil na América (1929) (PROENÇA ROSA, 2012; CANDIDO, 2006).

Throughout this first phase, the sociological influence of the national thought in formation was guided by the positivist tendencies of Auguste Comte and Emile Durkheim and by the evolutionary thought of Herbert Spencer and Charles Darwin. It was this positivist tendency that determined the position of national sociological thought, guiding the ways of thinking, directing research, directing and indicating the alternatives for the analysis of social phenomena based on these precepts. But neither of the two authors shows the influence of Marxist thought in this first initial phase, although Marxism and critical thinking have been one of the characteristics of national thought present in political parties with left-wing tendencies and also in the analyses of identifying the processes of social exclusion, injustices, privileges and prejudices. Sociological critical thinking is one of the most striking characteristics of the thought of Karl Marx and Friedrich Engels. The main works studied and accessed by the first intellectuals active in the field of social phenomena were:

- Sketch of a Sociology (1898), by Gustave Tarde;
- What is Celestin Bouglé's Sociology (1907);
- Introduction to the Method of Sociology (1923) by Pierre Bureau;
- The Rules of the Sociological Method (1895) by Emile Durkheim;
- Summary of Social Sciences (1914) by Pierre Roux;
- Sociology: history and main problems, by Leopold von Wiese;
- Summary of Sociology (1896) by Ludwig Gumplowicz;
- Principles of Sociology (1883) by Herbert Spencer;
- Vilfredo Pareto's Treatise on General Sociology (1917); x) Manual de Sociologia (1909) by G. Palante (PROENÇA ROSA, 2012).

SECOND PHASE OF NATIONAL SOCIOLOGICAL THOUGHT: 1930-1940 – THE INSTITUTIONALIZATION OF SOCIOLOGY AND DISCIPLINARIZATION IN SCHOOLS

In the process of constituting a disciplinary field, the configuration of its object of study and the methodological procedures about the forms of investigation of the object to which the scientific

study refers, it demands and demands not only this definition in a systematic and coherent way, but it is also necessary to constitute an institutional and logistical environment of educational and professional infrastructure for its process of production and dissemination of knowledge. In this second phase, therefore, these procedures of improvement and systematic formulation of methodological mechanisms were increasingly refined and specified, considering that social phenomena lacked a scientific, concrete and pragmatic way to respond to the explanations of social facts and phenomena and define their invariant eis that surrounded national phenomena and facts. Antônio Cândido (2006) comments that in this period the situation of sociological thought is characterized by the awareness of the concrete social facts of the national reality in which some explanatory criteria for the investigation of social facts and phenomena are established – such as the use of history, the study of adaptation to the natural geographical environment; the evaluation of ethnicities in the Brazilian social formation, the resource of cultural complexity – and the consecutive advance for the organization, creation, foundation of sociological intellectual and pragmatic thought is established: "... the enrichment and modernization of theory on the one hand, an option decided by direct methods of research into present reality, on the other" (p. 12). This phase is marked by the methodological concern of the research – descriptive and psychological aspects, by the use of participant observation techniques, field research, survey of printed material, journalistic, empirical investigation, ethnographic studies and descriptive procedures of the various aspects of the life of the communities – beliefs, work, social organization, geography – and the direct reality of national problems. There is also a concern with the sociology of education or with the educational aspect related to sociology that would allow

In the 1920s and 1930s, important procedures and events converged towards the institutionalization of sociology: the inclusion of this discipline in regular secondary and university courses. In 1925, he began to enter regular education as a subject of the 6th year of junior high school, a discipline necessary to obtain the title of Bachelor of Science and Letters for those interested in this training. In 1928 it became a mandatory subject in teaching courses in Rio de Janeiro and Pernambuco. In 1927, Fernando de Azevedo's reforms in the Federal District (1927) and in São Paulo (1933) included sociology in the curricula of the Normal Schools and in the improvement courses, and the federal reform of higher education by Minister Francisco Campo (1931) in the complementary courses of the national curriculum of the secondary schools on a mandatory basis, with its specialized scientific recognition inaugurated in this period with the Social Sciences Courses at the School Livre de Sociologia e Política (1933), at the University of São Paulo (1934), at the University of the Federal District (1935) and at the University of Paraná (1938) (MEUCI, 2000; CÂNDIDO, 2006).

In this second phase, there was also an important role for foreign professionals who participated in the country's federal universities due to the insufficiencies of national sociologists at the relevant moment of institutionalization of the discipline of sociology in secondary and university settings. In this sense, the national authorities promoted the hiring of foreign teachers from the United States, France and Germany: i) teachers from the USA: Donald Pierson, Samuel Lewvry, Horace Davis, Charles Wangley, T. Lynn Smith; ii) French teachers: Claude Lévi-Strauss, Paul Arbousse-Batide, Roger Bastide; iii) German prodessors: Emilio Willens, Herbert Bauus.

The national teachers of this phase of institutionalization of national sociology: Fernando de Azevedo – Institute of Education of USP, Carneiro Leão – Recife, Delgado de Carvalho – Rio de Janeiro, Gilberto Freyre – Rio de Janeiro, Amaral Fontoura – Rio de Janeiro, Francisca Peeters, Juvenal Paiva Teixeira, Rodrigues Mereje. The main national authors among these were the following: Gilberto Freyre (1900-1987), Delgado de Carvalho (1901-1951), João Rodrigues Mereje, Artur Ramos (1903-1949), Sergio Buarque de Holanda (1902-1982), Antônio Carneiro Leão (1887-1966), Fernado de Azevedo (1884-1974), Josué de Castro, Aquiles Archero Jr., Alberto Conte, Emilio Willens, Romano Barreto. And the main works of this period of this second phase: Gilberto Freyre (1900-1987), Casa Grande e Senzala (1934) and Sobrados e Mocambos (1936); Delgado de Carvalho (1901-1951), Sociology, in two volumes (1931), Educational Sociology (1933), Experimental Sociology (1934) and Sociology Practices (1940); João Rodrigues de Merèje, General Sociology (1933) and What is Sociology? (1935); V. Miranda Reis, Essay on Sociological Synthesis (1933); Artur Ramos (1903-1949), O Negro Brasileiro (1934), O Folclore Negro do Brasil (1935) and As Culturas Negras no Novo Mundo (1937); Sergio Buarque de Holanda (1902-1982), Raízes do Brasil (1936); Djacir Menezes, The Other Northeast (1937); Antônio Carneiro Leão (1887-1966), A Sociedade Rural e Seus Problemas (1939) and Fundamentos da Sociologia (1940); Fernando de Azevedo (1884-1974), Educational Sociology (1940) and Brazilian Culture (1950); Josué de Castro, O Problema da Alimentação no Brasil (1933) and Alimentação e Raça (1935), Condições de Vida das Classes Operárias do Recife (1935); Alfredo de Ellis Jr., Os primeiros troncos paulistas e o cruzamento euro-americano; Nestor Duarte, A Ordem privada e a organização política nacional (1939); Roger Bastide, The Family Monograph in Brazil (1941); Aquiles Aechero Jr. and Alberto Conte, Dictionary of Sociology (1939); Emilio Willens, Revista Sociologia (1939), the first specialized publication and the Sociological Collections (1940), with articles (in Portuguese) published in Europe and the USA; also by Emilio Willens, Assimilation and Marginal Populations (1940), Acculturation of Germans in Brazil (1946); Emilio Willens and Gioconda Mussolina, Tradition and transition in a rural culture of Brazil (1947), Búzios Island (1946); Donald Pierson, Brancos e Pretos na Bahia (1945), Cruz das Almas: a braszilian village (1953); (PROENÇA ROSA, 2012; CÂNDIDO, 2006).

The main themes of this phase that mark sociological research: family studies, educational, rural communities.

THE THIRD PHASE OF THE CONSTITUTION OF SOCIOLOGY: 1940-1964 ONWARDS – THE CREATION OF LOGISTICS AND INFRASTRUCTURE FOR THE PRODUCTION AND REPRODUCTION OF SOCIOLOGICAL KNOWLEDGE

In this phase, sociology is definitively constituted and consolidated and the profession of the sociologist with the use of empirical studies and with the use of systematically grounded sociological theories. According to Antônio Cândido (2006), this process of consolidation of systematic sociology can be seen in three aspects:

- in the organization of work;
- in the new spirit that presides over it;
- in the works carried out.

In this part of the organization of sociological work, changes can be observed in three aspects:

- i) in teaching;
- ii) in research;
- iii) production.

With the institutionalization of Science Courses in Brazilian Universities and the sociological teaching of a compulsory nature in secondary education, it was possible to present a considerable training of teachers and professional researchers trained in this period from the 1940s onwards who would supply the institutions of normal education, the technical courses, and the national colleges of the country and to serve the different social sectors that were being formulated in the country. In the research sector, public and private investment processes modified the nature of research actions due to the promotion of state institutions that required greater investment in knowledge of the national reality so that the forms of planning that the country needed for its modernization process could be carried out. At that time, greater sociological rigor and a more rational knowledge of the national reality were needed on the part of government institutions and private institutions. Research at this time stood out for an orientation that allowed an intervention and favored the processes of institutional planning, but research of an individual academic nature was also carried out for the purposes of professional undergraduate training, didactic research for the evaluation of students and their school education, team research for scientific purposes and practical purposes for the purposes of intervention and evaluation of the national realities of the

countryside and the city. At this time, in 1951, the National Research Council – CNPq was created, today linked to the Ministry of Science and Technology; in 1954, the Brazilian Society of Sociology – SBS, which would hold its First National Congress in 1962; the creation in 1967 of the Agency for the Financing of Studies and Research – FINEP, also linked to the Ministry of Science and Technology; the creation of the 1981 Law that recognized the profession of sociologist and its regulation by the Decree of 1983 during the Government of João Soares de Figueiredo; the University Reform of 1969, which would include post-graduate training with the growing institutionalization of sociology; the creation of the Brazilian Center for Analysis and Research – CEBRAP through professionals who had been exiled or removed from institutions during the Military Regime. During this period, a series of regional and state organizations of Sociology would also be founded: in Rio Grande do Sul, Pará, Santa Catarina, Ceará, Paraná, Pernambuco, Brasília, with the holding of the First National Congresses of Sociology: 1980: in Recife; 1981: in Brasilia; 1982: in Fortaleza; 1984: in Rio de Janeiro.

In the process of editorial production and scientific publications, production was still in an insufficient situation – with the exception of Rio de Janeiro and São Paulo, where the exchange of sociological information was more constant – in the face of advances and the increase in scientific productions that did not find space for circulation among professionals and even among institutions. The exchanges of access to publications took place on a personal basis, and the situations of exchange of information were very fortuitous, it was more common to have access to the circulation of foreign research than to the country. Even so, in this period or in this phase, the following occurred:

- Journal of Sociology;
- Revista do Museu Paulista;
- Anthropological Journal;
- Archive Magazine;
- Revista da Administração em São Paulo;
- Publications of the University of Minas Gerais.

In this period after the 1940s, the characteristic of sociological thought is dedicated to the analysis of the social life of the Brazilian nationality and presents a very syncretic methodological tendency – influences of American and European authors, sociological tendencies arising from the three founders of sociology: Auguste Comte, Karl Marx and Max Weber, with their distinct influences of the positive, critical and comprehensive sociology. The main foreign authors who influenced national thought in this period were:

- Chicago School: Giddings, Talcolt Parson;

- Franceses: Emile Durkheim, Marcel Mauss, Raymond Boudon, Pierre Bourdieu, Bastide;
- Germans: Max Weber, Karl Mannheim, Frankfurt School.

Antônio Cândido summarizes well the characteristic of this phase of sociological thought with the evaluation of the profile of one of the most influential authors of the period: Florestan Fernandes. He says:

> (...) Florestan Fernandes delves into the notes where he takes a position for an empirical sociology based on the methodical accumulation of data according to hypothetical guidelines defined in order to provide a basis for the inductive operations that he analyzes in its various modalities, both from the quantitative and qualitative aspects. The author's position is comprehensive and devoid of dogmatism, guided by convictions already manifested in the previous work, that sociology will only march towards more rigorous forms of explanations if it persists in the analysis of situations delimited by means of empirical processes. The work of Florestan Fernandes represents the sign that in Brazil we have carried out in various ways the march of Sociology in search of the scientific character: restriction of the field [of study], definition of the object, and determination of the method. (CÂNDIDO, 2006, p. 295).

And the same author Antônio Cândido continues:

> Today it is possible to train the sociologist among us due to the organization of teaching and the relative density of the scientific environment and the growing demand of society in a phase of great technical progress and consequent rationalization in the administrative, care and planning sectors. It is beyond doubt that Brazilian Sociology already exists as a bloc, which is verified by the international position that it has been gradually acquiring. Until now, this or that sociologist was projected outside the country, standing out as an exception thanks to personal merit, today without prejudice to this, it is our sociology that begins to project itself together (CANDIDO, 2006, p. 301).

In this period from 1940 onwards, the most influential authors were: Mário Lins, Guerreiro Ramos and Florestan Fernandes. The other sociologists who exerted influence on thought sociological: Darcy Ribeiro (1922-1997); Octávio Ianni (1926-2004); Fernando Henrique Cardoso; Hélio Jaguaribe de Matos; Reginaldo Prandi; Azis Simão (1912-1990); Leôncios Martins Rodrigues; Milton Santos (1926-2001); Adalberto Moreira Cardoso; Otávio Guilherme Cardoso Alves Velho; Juarez Brandão Lopes.

THE FEDERAL UNIVERSITY OF ACRE AND THE SOCIAL SCIENCES COURSE: CHARACTERISTICS OF THE SOCIOLOGIST, PROFILE, SKILLS AND COMPETENCIES FOR THE CONTEMPORARY NATIONAL AND REGIONAL WORLD

Political systems, as we have already said, are organic social systems, a social organization, so to speak, the very concept of society comprises and includes its organic dimension as a social organism, that is, that a society is a composition of interrelated parts articulated in a functional way with the structuring whole. The entire tradition of the social philosophy of the contractualists is imbued with this conception with its understanding that society is a social structure composed of

social parts that are interdependent on them. All its dynamics, all its functional organic organization was constituted by the thinkers of modernity – the Enlightenment, the Renaissance, the Encyclopedists, the Enlightenment – with the understanding that the social dimension is regulated by invariable laws – the law of progress and/or regression – and that the guarantee of the progressive process to be protected would need to balance and equate three components inherent to the force of progress – reason, the moral principle and institutional planning – which would allow material and technological improvement, social evolution, and equal rights of the conditions of existence of the people who are integral parts of its functional units. People as part of the social structure correspond to the smallest organizational or organizational unit of this great structure that is society. People, in turn, when associating, gathering, adding to each other, in larger aggregates, begin to form professionalizing social categories that compose and/or correspond to the functional parts of the social structure with their activities defined and delimited by technical-scientific or experimental tasks, manufactures, crafts, with their disciplinary modalities of carrying them out so that they fulfill the functions necessary for the maintenance of social life (SPENCER, 1883). Every functional political system has an organic tendency or has a tendency to disorganization.

The process of knowledge, teaching, learning, rational science, is part of the social political system. In fact, every social political system is a system of knowledge formed by categories, professionalizing social groups, social classes, social strata and the most differentiated labor trades. These social groups, these social categories, have developed throughout the historical process of human progress in their material, technical, technological and moral dimensions, taking into account ethical precepts and principles to meet the needs and demands of the social configuration in the sense of promoting material and ethical human progress for the experiential existence of the political system. In the case of the development of political systems from the historical context of the antagonistic system that begins in the twelfth century b. C. all social procedures and relations were marked, characterized and developed in contexts of social conflicts, disputes of interests and disputes of political and economic power, for prestige, for greed and envy, for power and for money. In the course of all these centuries, which we currently know as the contemporary period, the compositions and social groups have developed, with conflicts as a situation of crisis and permanent criticism that resulted in the configuration we have today for all functional and professionalizing situations of groups and professions, with two major social systems: capitalist systems and socialist systems or systems with a socialist tendency.

In the situation of the composition and formation of the social body of social science – sociology and sociologists – this situation was no different for this type of professional, for this category of knowledge. As we saw earlier, the rationalization of social life and the human world, although it was initiated by the Greeks of ancient Greece, it encountered obstacles throughout the

Middle Ages – considered the period of obscurantism for its aversion to rational science and theological use as a guide to human conduct and social explanations – and again prospered from the tenth and eleventh centuries with the emergence of the bourgeoisie, new social category and social class that proceeded by bringing human reason as the conduct of its action. In the nineteenth century, the rational knowledge of the social world and the human world gained a scientific status that lasts until the present day with its systems of systematized theoretical-practical principles and precepts and methodological procedures defined from the use of various observational techniques of verification-observation of the traces of empirical artifacts of social facts and phenomena. Even with its scientific framework, which is quite systematically and methodologically structured, sociology, with its scientific rigor – and having society as an observational and experimental laboratory for its investigations – since society is an explicit reality – has not achieved a systematic intervention in political systems that is compatible with its knowledge, producing in the context of the contemporary world. It still encounters obstacles in the social scientific field itself, since its initial formulation was developed in a context of an antagonistic political system and antagonism was incorporated by the social scientific field as a component of social science and not as a pathological fact belonging to the emerging capitalist society of that period of the nineteenth century and, in addition, social science for a long time was considered by dogmatic theological thought as an area of knowledge that it did not incorporate scientificity, since at that moment when sociology emerged with Auguste Comte, its founders did not realize that the forms of perception, manipulation, falsehoods that populated many social mentalities – which led to consider social science as inappropriate due to the complexity of the forms of perception and varieties of points of view – were the result of egoistic systems – a social fact – that should be investigated and not that antagonism was conceived as a component part of sociological thought and that this knowledge would always be defined by antagonisms of positions. This was one of the main reasons that made sociology need greater intervention in the definitions of the progressive processes of the human condition – which allowed actions to the contrary to be always regressive – in addition, many social categories, as we have already indicated in previous research texts, were poorly defined or were elaborated in an incomprehensible way or as an insufficient intelligible way of explaining social reality, more due to lack of expertise than lack of absence of the reason or rationality of social science, because this guarantee of the reason of social science had already been established quite rigorously in social philosophy by the ancient Greeks.

In this sense, we can observe that the trajectory of the constitution of social knowledge – sociology and the profession of the sociologist – found as the main obstacle to its initial development the theological thought that disregarded this social knowledge as devoid of scientific domain, but the historical conditions of the ancient Greeks and the entire bourgeois movement that

emerged since the eleventh and twelfth centuries, bringing the need to value the human world and rational thought, made it possible for the The very monasteries from which the need for the emergence of Western universities proliferated were constituting themselves as a reference for the rational thought that emerged initially in the areas of natural sciences with their effects on material technologies of productive and economic activities of markets and later on in social organizations that demanded administrative and institutional reforms through which it would be possible to promote the necessary changes in that world obscurantist that was extinguished and ended. The first Western universities (university, from Latin, means association of crafts) emerged in the twelfth century with the objective of producing teaching or with the function of teaching the accumulated knowledge of that historical context. They initially had a more scholastic and rhetorical teaching role with the preparation of language and forms of oratory. The first generation of medieval universities had as its main courses: Law, Medicine, Arts (Crafts), Theology. Italy was where the first university was created: the University of Burgundy, the oldest in Western Europe, created in 1108, then the University of Paris in 1211, the University of Oxford in 1249. At this time, the main function of the universities, in their condition of teaching production, was to train the aristocratic elites to carry out the administrative offices, the institutional structures of the absolute monarchies and the personnel who held the political and economic power of that period. The monarchists and clergy of Catholicism themselves considered the need for intellectuals available for institutional positions. This form of teaching based on scholasticism displaced from material needs will gradually suffer criticism from modern intellectuals with the Renaissance – from the fifteenth century onwards – so that universities would turn more to meet the material and social needs of human life. In this sense, institutions for the production of knowledge were constituted, independently of the universities, such as the College of Royal Readers, in 1530 – today the College of France. With the French Revolution and with Napoleon in French power, universities began to have the need for professional training to meet the process of national modernization based on positivist knowledge in the context of modernity that emerged with the Industrial Revolution in the eighteenth and nineteenth centuries.

This context of modernity that begins from the fifteenth century, that is, with the rationalist conception of the encyclopedists of the possibility of an advance of humanity towards social and human perfection through the use of reason as a guide of social action for the advancement of material and moral progress (NISBET, 1991), it is important because it is from this rationalist movement and its inherent intellectual and rational conditioning that it will define the entire constitution and structuring of universities taking into account the context of modernization and modernity and the challenges that knowledge presents itself to that society that emerged from the nineteenth century onwards.

In Acre, the movement that motivated the constitution of the regional university was the same that drove the constitution of the educational system on a national scale, that of guaranteeing a process of modernization that would raise the region to the levels of modernity and economic development in the context of the industrialization process that affected the country from the 1930s onwards. The need for scientific and technological development has become an increasingly important requirement for national progress and higher education institutions appear as the most efficient and most pressing institutional instrument to ensure the training and professionalization of the workforce through teaching, research and extension (MACIEL, 2017) that the process of economic and social development required to remove state organizations and labor organizations of the backwardness that the colonial period had left as a legacy for the nation, and in the case of Acre, that the condition of Territory had also left to the Federal State of Acre with its elevation to the condition of unity of the Union, in 1962. At that time, the local Acre authorities considered the understanding of the importance of the creation of higher education in the region, examined, observed, pondered, appreciated that without higher education it would be difficult to solve the local problems and difficulties of the State administrators and the process of economic and social development with the absence of professional qualification and labor in the region. In 1964, on March 25, the Faculty of Law was created (State Decree, No. 187 – published in the Official State Gazette, on April 4 of the same year, recognized by Opinion No. 660 of 09.04.1970 and by Presidential Decree No. 67.534 of 11.11.1970) through the parliamentary work of Professor Omar Sabino de Paula, who at the time was a state deputy, with the first Rector being the public prosecutor Jersey Nazareno de Brito Nunes. In 1968, the Faculty of Economic Sciences was created, followed by the Courses of Letters, Pedagogy, Mathematics (full licentiate) and Social Studies (short licentiate). These courses of these faculties would create the University Center of Acre, which would become the University of Acre on January 22, 1971, linked to the indirect administration of the federal government in the form of a foundation regime. In 1974, on April 5, the University of Acre is federalized through Law 6.025 produced that same year, being called the Federal University of Acre. In these initial periods of constitution and professionalization of university courses – especially sociology – the organizational structures of these Federal Institutions of Higher Education were organized in the form of Institutes and Colleges. From 1979 onwards, the organizational structure changes to the form of Academic Departments. Between 1979 and 2006, the courses were organized into 13 Academic Departments:

- Department of Agricultural and Technological Sciences;
- Geography;
- Department of Education;
- Department of Law;

- Department of Health Sciences;
- Department of Physical Education and Sports;
- Department of Natural Sciences;
- Department of Mathematics and Statistics;
- Department of Letters; (x) Department of Economics;
- Department of Philosophy and Social Sciences; Department of History;
- Department of Civil Engineering. These Academic Departments, as of 2004, became the organizational structure of Centers.

The Departments were transformed into 6 Centos:

- Center of Philosophy and Human Sciences;
- Cetro Applied Legal and Social Sciences;
- Scepter Exact and Technological Sciences;
- Center for Biological and Natural Sciences;
- Health and Sports Sciences Centre
- Center for Education, Letters and Arts (PDI-UFAC, 2006-2010, p. 21-25).

In 1990, the rector of Ufac, Lauro Juliaão de Souza Sobrinho, through Resolution No. 12 of September 1990, approved the creation of the Full Degree Courses in Biology, Physical Education – Full Degree and Bachelor's Degree – and Social Sciences – Full Degree and Bachelor's Degree – and the reformulation of the Science Course, due to Resolution No. 10 of November 6, 1990, of the Council for Teaching, Research and Extension – CEPX, which had approved the projects for the creation of these mentioned. Social science – the science of direction and orientation of society was established at the Federal University of Acre in 1990 (UFAC, 2017).

FINAL CONSIDERATIONS

Social science – sociology – is a systematic, coherent, rational knowledge, which is guided by cognitive processes, analysis, synthesis, judgment, intellect, judgment, diagnoses in a methodological and systematic way through procedures that were rationally accumulated through a social epistemology, a social philosophy, initially, and later sociologically to understand the social structure, of the human social world, in its ontological, experiential, experimental bases and foundations, so that from them theoretical, technical and practical instruments can be known the human and natural world in an understandable, intelligible way, based on historical experience through the chains of events, events, facts and phenomena and the way in which they were constituted and weaved their microsocial structures through the procedures of people's social

actions with the establishments of their consequent structures that brought their consecutive effects from the modalities of concrete practices guided by the pragmatic and utilitarian senses that gave them structuring meanings for the institutional formations and their material foundations that underlay them as prescriptive and objective supports of the ways of being, expressing the ways of being, thinking and acting that were contained in them and that materialized according to their simultaneous correspondences of coexistences that inhabited the procedures that were developed in the forms of social actions. All these procedures apprehended by the experimental and empirical forms were systematized and organized in such a way as to allow, by means of their cumulative processes of systematic knowledge, that social life, the object of study of social science – of sociology – the science of the direction, organization and development of human societies – is a social structure that contains a prescriptive and objective character and that is, therefore, invariable, that is, it contains in its own macro-sociological and micro-sociological structure invariable laws – of human progress or of human regression – which it is possible to foresee, just as Auguste Comte pointed out when he said that sociology is a mathematical science, a mathematical physics.

All these procedures theoretical-methodological-practical-experimental-empirical developments allowed us to understand, to understand that the affective structures that give the consonance of the structures of weight of extreme radicality of an economic policy of preservation of human life through the necessary and possible conditions for its existence in fullness from the level of knowledge and consciousness that the intellect is capable of producing and making, transforming natural matter into Artifacts of utility and pragmaticity for the existence of life have as their understanding the valorization of life as a good in itself, of existence at levels of human consciousness and understanding and of what it represents compared to a being that was previously devoid of consciousness just like hominids and that by an evolutionary leap reached the status of human hominids when, upon seeing their children so beautiful, they were filled with so much affection and esteem that they wished never again to live apart from them. Politics is therefore the factor par excellence of the person through which this consideration becomes viable in matters of social reality, since it corresponds to the absolute primacy of directing and conducting life that is transformed into social reality by its means and ends employed to achieve the objectives that it is consistent with by its very political nature. since the objective of politics, in a word, is the liberation of the human for the maximum elevation of social well-being in fullness of the person (ARENTD, 2004).

It was precisely filled with this feeling that a psychological-social structure was constituted, composed of intellectual consciousness and densified by rational levels of creativity and understanding, capable of expanding simultaneously in the face of the processes of identification of the phenomena of adaptation and evolutionary adjustment in terms of social and material development to build a social world with life as the supreme good based on scientific knowledge.

in which only the structures of affectivity of consciousness are capable of producing, because the structures of affection and affectivities those that structure the procedures of knowledge and confer the levels of rationality and creativity of the psychophysiological-social mechanism of the human condition, making such knowledge advance from the understanding of a vision that observes that the structure of life in the earth plain contains all the material conditions for its survival and sustenance, maintenance and experience at high levels and degrees of plenitude in the sense of material satisfaction and social conditions of balance for life in collectivity that social nature itself requires and conditions.

The psychophysiological-social processes that develop from contacts with the natural and social environment, stirring up a creative life and conscious knowledge, knowledge about the world and the things that surround it, simultaneously give off the factorial properties of which the person is composed, from the point of view of social life. Such social factors in number of six – the political, economic, religious, cultural, consciousness or spirit of conscience, the social – which were constituted and reached their final and finished structuring as social life progressed and established itself as constitutive parts of the person and were expressed in sectoral facets that were defined in specific types of social components of a thematic nature, it can be said, as responsible for the totality of life in society. The factors of the person obey, so to speak, the requirements of all the conditions of what would be necessary for the existence of the condition of social life in terms of the preservation of life and the material well-being of human groups or aggregates. These social factors are responsible, in turn, for the definition of characteristic component properties of the optimal points of the adaptive and adjustment processes according to social advancement, which start to guide and mobilize people's conduct with regard to attitudes and motivations, defining bundles of directive properties that are structured in systems, social systems, in which modalities of conducts or directive behaviors based on intellectual considerations that ensure their degree of objectivity constitute prescriptive postulations of objectivity of behavioral models in degrees of attitudes and in terms of modalities of practices that guarantee social cohesion and ensure the objectives, principles and precepts of sociability that allow social life with all its material conditions of existence, creating a conscious mentality about the properties and modalities of practices that existence requires, because the Greeks already knew that if this were not the case, the unfolding of the conduct of social life would certainly follow discouraging or unfortunate paths for the existence of life, since the directive precepts that define the dimension of the social can vary in terms of social systems due to the way in which the social is permeated by its component or compositional aspects that define it, which will inform the forms of interaction and modalities of sociability between people.

Every dimension and extension of the social life of the human condition has in the structures of affectivity of extreme weights of radicality the source of the entire process of the human condition and comprises all intelligible knowledge, starting with the intellectual structures that function with maximum rationality by their own affective nature, since it is the structures of life that ensure the scientific levels of identification and explanatory verification of phenomena and the differentiation of facts for the elaboration of technological material artifacts in terms of balance for the satisfaction and utility of living existence.

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