

POLIS V12: The Complete Sociology Series – 12 Giants

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*This document combines two companion papers:
“Tensional Reinterpretation of Six Founders of Modern Sociology”
and “Tensional Reinterpretation of Six More Sociological Pioneers”.*

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Abstract

Within the POLIS V12 tensional ontology, every sociological system is a polis constituted by three meshes (solid, liquid, gaseous) and governed by the closure condition $\epsilon = \sum K_m(2 + K_m) = 0$, with $T = K_{\min}$ as the tensional origin. This paper applies the framework to six foundational figures of sociology: Auguste Comte (positivism), Emile Durkheim (social facts and anomie), Max Weber (rationalisation and bureaucracy), Georg Simmel (forms of association), Talcott Parsons (structural functionalism), and Erving Goffman (dramaturgy). Each classical contribution is reinterpreted as a tensional configuration: Comte's stages as increasing K ; Durkheim's anomie as Phase 3 saturation; Weber's rationalisation as normalisation dominance; Simmel's forms as mesh topologies; Parsons's AGIL as four tensional functions; and Goffman's presentation of self as K management across audiences. The universal equations remain unchanged; no free parameters are introduced.

1 Introduction

POLIS V12 is a closed, parameter-free tensional conservation theory built on four axioms (Tensional Ontology, Harmonic Ground $H = 1$, Tensional Conservation, Data Origin $T = K_{\min}$). The governing equation, after normalisation, is

$$\epsilon = \sum_{m=1}^n K_m(2 + K_m) = 0,$$

with $K_m = (v_m - T)/(v_{\max} - T) \in [0, 1]$. The disequilibrium index is $\text{IDT}^* = \epsilon/(1 + \epsilon)$. All real sociological systems reside in Phase 4 ($\text{IDT}^* \geq 0.70$) unless artificially uniform. The Rolling Law $2\pi r_p = V_{\text{orb}}T_{\text{rot}}$ applies fractally at all scales.

This paper reinterprets six key sociological contributions within this tensional ontology. No classical primacy is assumed; tension is the primitive.

2 Auguste Comte – Positivism and the Law of Three Stages

Comte proposed that human thought and societies progress through three stages: theological, metaphysical, and positive (scientific). In POLIS V12, these stages correspond to increasing levels of K in the collective knowledge mesh. The theological stage has low K (supernatural explanations); the metaphysical stage intermediate K (abstract forces); the positive stage high K (empirical laws).

Comte's "law of three stages" is a tensional trajectory: $K(t)$ increases over time as societies accumulate knowledge. The transition between stages is a Phase 4 explosion (intellectual revolution) followed by Phase 5 reorganisation (new scientific paradigm). Comte's

positivism itself is the claim that only knowledge with K derived from empirical data (normalised from observation) is valid.

3 Emile Durkheim – Social Facts and Anomie

Durkheim defined social facts as external, constraining forces acting on individuals. In POLIS V12, a social fact is a collective K value that imposes itself on a sub-polis (individual). The rate of suicide (Durkheim's key study) is the normalised residual of social integration: $K_{\text{suicide}} = (\text{rate} - T)/(v_{\text{max}} - T)$.

Anomie (normlessness) occurs when social regulation fails: the collective K becomes undefined or zero, leaving individuals without guidance – a Phase 3 saturation of the social mesh. Durkheim's explanation of suicide shows that high $K_{\text{integration}}$ protects against egoistic suicide, while low $K_{\text{regulation}}$ leads to anomic suicide. The healthy society is one where the sum of individual and collective K is in equilibrium ($\epsilon = 0$).

4 Max Weber – Rationalisation and Bureaucracy

Weber described the rise of rationalisation (efficiency, calculation, rule-following) and the iron cage of bureaucracy. In POLIS V12, rationalisation is the process of standardising normalisation parameters T and v_{max} across society. Bureaucracy is a solid mesh of hierarchical offices, each with fixed K values (authority, responsibility). The "disenchantment of the world" is the reduction of magical/gaseous explanations to mechanical/solid ones.

Weber's concept of the Protestant ethic (hard work, asceticism) increased the society's average K_{work} , leading to capitalism. His "ideal types" are simplified tensional models (e.g., pure bureaucracy has K values that are fully rationalised, no corruption). The fear of the iron cage is that the collective IDT* becomes stuck in a rigid Phase 3, unable to reorganise.

5 Georg Simmel – Forms of Association

Simmel focused on the forms of social interaction (conflict, cooperation, exchange, etc.) irrespective of content. In POLIS V12, each form is a specific topology of the three meshes. For example, a dyad (two individuals) is a vulnerable polis (if one leaves, the other loses the mesh); a triad (three) is more stable because a third party can mediate (adds a liquid mesh between the two solids).

Simmel's analysis of fashion (trickle-down effect) is a tensional wave: the elite adopt a new style (high K_{fashion}), then the masses copy it (increasing their K), causing the elite to seek a new style (reset K). The "tragedy of culture" (objective culture grows faster than subjective culture) is the divergence between the maximum possible K (cultural products) and the average individual's K (ability to absorb them) – a growing ϵ .

6 Talcott Parsons – Structural Functionalism and AGIL

Parsons developed the AGIL scheme: Adaptation, Goal attainment, Integration, Latency (pattern maintenance). In POLIS V12, these are the four tensional functions of a social polis: - **A** (Adaptation): the liquid mesh that acquires resources. - **G** (Goal attainment): the solid mesh that sets and achieves objectives. - **I** (Integration): the gaseous mesh that coordinates parts. - **L** (Latency): the tensional bubble that maintains values (through education, religion).

Parsons's equilibrium theory states that a society is stable when the four functions are balanced – i.e., $\epsilon = x_A + x_G + x_I + x_L \approx 0$. His "pattern variables" are dichotomous choices (affectivity vs neutrality, etc.) that determine how K is allocated in role relationships. The "sick role" (Parsons) is a temporary reduction of $K_{\text{productive}}$ to allow healing (Phase 5).

7 Erving Goffman – Dramaturgy and Presentation of Self

Goffman analysed social interaction as theatrical performance, with individuals managing impressions (front stage vs back stage). In POLIS V12, the "front stage" is where the individual presents a high K (polite, competent) to an audience; the "back stage" is where they reduce K (relax, drop the act). The "face" is the social K that an individual claims; "face work" is the effort to maintain that K when threatened.

Goffman's "total institutions" (prisons, mental hospitals) are closed polises where the individual's K is forcibly stripped and rebuilt through a Phase 4 (degradation ceremony) and Phase 5 (re-socialisation). His concept of "stigma" is a permanent lowering of K in the eyes of others; stigma management is the attempt to restore K by passing (hiding the stigma) or disclosing (reframing it).

8 Conclusion

The six foundational contributions to sociology are coherently reinterpreted within the POLIS V12 tensional ontology. Positivism, social facts, rationalisation, forms of interaction, structural functionalism, and dramaturgy all become natural consequences of the closure condition $\epsilon = \sum K_m(2 + K_m) = 0$ and the fractal hierarchy of sociological polises. No free parameters are added.

Zenodo references (pending)

- Main treatise: [Zenodo DOI pending]
- POLIS Bible: [Zenodo DOI pending]

Abstract

This paper extends the POLIS V12 tensional reinterpretation to six additional sociological giants: Harriet Martineau (feminist sociology), W. E. B. Du Bois (race and double consciousness), Robert K. Merton (strain theory), Pierre Bourdieu (habitus and capital), Jürgen Habermas (communicative action), and Anthony Giddens (structuration). Each is re-read as a tensional configuration: Martineau’s methodological rules as normalisation protocols; Du Bois’s double consciousness as two conflicting K meshes; Merton’s strain as gap between K_{goals} and K_{means} ; Bourdieu’s habitus as internalised K distribution; Habermas’s lifeworld/system as gas vs solid meshes; and Giddens’s duality as recursive K exchange. The universal equations remain unchanged; no free parameters are introduced.

9 Introduction

As in the companion paper, POLIS V12 rests on four axioms. After normalisation the mother equation is

$$\epsilon = \sum_{m=1}^n K_m(2 + K_m) = 0,$$

with $\text{IDT}^* = \epsilon/(1 + \epsilon)$. All real sociological systems are in Phase 4 ($\text{IDT}^* \geq 0.70$) unless artificially uniform. The Rolling Law $2\pi r_p = V_{\text{orb}}T_{\text{rot}}$ applies fractally.

This paper reinterprets six more foundational contributions to sociology.

10 Harriet Martineau – Feminist Sociology and Methodological Rules

Martineau translated Comte and established feminist sociology. She stressed that researchers must avoid bias (correct normalisation) and observe all social groups equally. In POLIS V12, her methodological rules ensure that T and v_{max} are chosen without prejudice. The researcher’s own K (positionality) should be kept near zero to avoid distorting the data.

Martineau’s analysis of domestic life (housework, marriage) revealed hidden K distributions (women’s unpaid labour). She argued that a society’s progress is measured by the K of its most disadvantaged members – a tensional egalitarian principle. Her "how to observe manners and morals" is a manual for normalising social behaviour.

11 W. E. B. Du Bois – Double Consciousness and Race

Du Bois introduced "double consciousness" – the internal conflict of being both black and American. In POLIS V12, double consciousness occurs when an individual has two incompatible K meshes: one from one's own community (K_{self}) and one from the dominant culture (K_{dominant}). The resulting ϵ is high, causing tension and psychological stress.

Du Bois's "veil" is the boundary between the two meshes, which prevents tensional flux from equilibrating. His concept of the "talented tenth" (educated black elite) is a group with high K that can lead communal reorganisation (Phase 5). The "sorrow songs" (spirituals) are tensional expressions of the collective residual x of enslaved people.

12 Robert K. Merton – Strain Theory and Anomie

Merton extended Durkheim's anomie to explain deviance. He defined a typology based on acceptance (+) or rejection (–) of cultural goals (G) and institutionalised means (M). In POLIS V12, each type corresponds to a specific K configuration: - Conformity: $K_G \approx 1$, $K_M \approx 1$ (both high). - Innovation: $K_G \approx 1$, $K_M \approx 0$ (achieve goals by any means). - Ritualism: $K_G \approx 0$, $K_M \approx 1$ (ignore goals, stick to rules). - Retreatism: $K_G \approx 0$, $K_M \approx 0$ (drop out). - Rebellion: K_G and K_M replaced by new values (a Phase 5 reorganisation).

Merton's "self-fulfilling prophecy" is a tensional feedback loop: believing a high K makes it happen; believing a low K makes it happen.

13 Pierre Bourdieu – Habitus, Field, and Capital

Bourdieu's concepts of habitus (internalised dispositions), field (social arena), and capital (economic, cultural, social, symbolic). In POLIS V12, habitus is the person's K distribution shaped by early experience; field is the external polis (e.g., art world, academia) with its own normalisation rules; capital is the ability to increase one's K in a given field.

Cultural capital is the internalised high K (knowledge, taste) that gives advantage; social capital is the network of contacts (liquid mesh) that facilitates K exchange; symbolic capital is recognition (gaseous mesh) that legitimises power. Bourdieu's "distinction" (taste as class marker) shows that different classes have different K schemas (habitus). The reproductive function of education is that it transmits the dominant K to the next generation, preserving ϵ of the ruling class.

14 Jürgen Habermas – Communicative Action and Lifeworld

Habermas distinguishes between system (economy, bureaucracy) and lifeworld (culture, social integration). In POLIS V12, the system is the solid mesh (formal, rationalised, high K of efficiency); the lifeworld is the gaseous mesh (shared meanings, low K of

everyday understanding). Communicative action is tensional flux that occurs when actors coordinate their K through language (gaseous mesh).

Habermas's "colonisation of the lifeworld" occurs when the system's solid mesh imposes its high K rules on the lifeworld, reducing the latter's autonomy and increasing ϵ . The ideal speech situation (no distortion, equal power) is the condition where all participants can freely adjust their K to reach consensus ($\epsilon = 0$). His discourse ethics is the tensional requirement that valid norms must be accepted by all affected parties in such a dialogue.

15 Anthony Giddens – Structuration Theory

Giddens's structuration theory holds that social structure and human agency are mutually constituted. In POLIS V12, structure is the solid mesh (rules and resources), and agency is the liquid mesh (actions that reproduce or transform structure). The duality of structure is that $K_{\text{structure}}$ both enables and constrains K_{agency} , while agency (acting) modifies $K_{\text{structure}}$ over time.

Giddens's concept of "time-space distancing" (social relations extended across space and time) is the reach of tensional flux through the gaseous mesh. "Modernity" is a Phase 4 explosion of structural K that separates time and space from place. His "ontological security" (trust in the stability of the world) is low ϵ in the individual's social polis – the feeling that K will not suddenly shift.

16 Conclusion

Six additional sociological pioneers are reinterpreted within the POLIS V12 tensional ontology. Feminist methodology, double consciousness, strain theory, habitus, communicative action, and structuration all become natural consequences of the closure condition $\epsilon = \sum K_m(2 + K_m) = 0$ and the fractal hierarchy of sociological polises. No free parameters are added; the same equations that describe a physical system or a psychological process also describe the dynamics of societies.

Zenodo references (pending)

- Main treatise: [Zenodo DOI pending]
- POLIS Bible: [Zenodo DOI pending]

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