

SOCIOLOGICAL THOUGHT

August Comte

Law of Three Stages

The Law of three stages is the corner stone of Auguste Comte's approach. Comte's ideas relating to the law of three stages reveal that man is becoming more and more rational and scientific in his approach by gradually giving up speculations, imagination etc. He has shown that there is a close association between intellectual evolution and social progress. The law of three stages is the three stages of mental and social development. It is the co-ordination of feeling, thought and action in individuals and society. There are three important aspects of our nature. Such as our feelings, our thought and our actions.

Our feelings: The emotions and impulses which prompt us.

Our thought: Which are undertaken in the service of our feelings but also helps to govern them.

Our actions: Which are undertaken in the service of our feelings and thought. For the continuity and existence of society there must be some order of institutions, values, beliefs and knowledge which can successfully co-relate the feelings, thought and activity of its members. In the history of mankind—during which the social order bringing these elements into relation with each other has been worked out—three types of solution, three stages of development can be distinguished.

According to Comte, each of our leading conceptions—each branch of our knowledge passes successively through different theoretical conditions:

1. The Theological or fictitious,
2. The Metaphysical or abstract,
3. The Scientific or positive.

Comte considered his law of Three stages based upon belief in social evolution to be the most important. There has been an evolution in the human thinking, so that each succeeding stage is superior to and more evolved than the preceding stage. It can hardly be questioned that Comte's law of three stages has a strong mentalist or idealistic bias. He co-related each mental age of mankind with its characteristic accompanying social organisation and type of political dominance. This law appeared in, the year 1822 in his book Positive Philosophy.

The Theological or Fictitious stage:

The theological stage is the first and it characterised the world prior to 1300. Here all theoretical conceptions, whether general or special bear a supernatural impress. At this level of thinking there is a marked lack of logical and orderly thinking. Overall the theological thinking implies belief in super natural power.

This type of thinking is found among the primitive races. In theological stage, all natural phenomena and social events were explained in terms of super natural forces and deities, which ultimately explaining everything as the product of God's will. This stage is dominated by priests and ruled by military men.

Human mind is dominated by sentiments, feelings and emotions. Every phenomenon was believed to be the result of immediate actions of super-natural beings. Explanations take the form of myths concerning spirits and super natural beings.

Man seeks the essential nature of all beings, first and final causes, origins and purposes of all effects and the overriding belief that all things are caused by super natural beings. Theology means discourse in religion. Religion dominates in this state of development. This state is characterised by conquest. The theological—

Sociological Thought From Comte To Sorok

Raymond Aron



Sociological Thought From Comte To Sorok:

Sociological Thought M. Francis Abraham, John Henry Morgan, 1989 **Masters of Sociological Thought** Lewis A. Coser, 1977 For today's readers to understand the history of sociological theories more is required than a knowledge of formal propositions and theoretical structures In this impressive and enduring text Coser elucidates his examination of the ideas of fifteen influential sociological thinkers with a discussion of the social and intellectual circumstances that surrounded them Each of the first fourteen chapters follows a parallel organization The first section is a capsule summary of the scholar's work his main orientations ideas and contributions Next is a short sketch of his life his struggles and successes the influences of his family peers and superiors and his involvement in community affairs The third section locates him and his work in the texture of a particular moment in intellectual history The concluding section addresses sociological questions such as What were the social origins of the theorist Did crucial events e.g. war depression revolution help fashion his orientations in ways similar to those of others in his generation The final chapter presents a less detailed discussion of major American theorists whose theories emerged between the 1940s and 1960s *Main Currents in Sociological Thought* Raymond Aron, 1974

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Rough Dialectics Palmer Talbutt Jr., 2022-07-11 This is an exploration in depth of the social theory of the Russian-born thinker Pitirim A. Sorokin who played a large role in American thought Sorokin's contributions to theories of culture social

change modernity and dialectics are evaluated in this wide ranging study The book emphasizes the place of values in the comparative study of civilizations This volume includes a translation by Lawrence T Nichols of Sorokin's essay in Russian on Tolstoy as philosopher as well as a chapter by Nichols on Tolstoy and Sorokin In this book Palmer Talbutt Jr examines his former teacher Sorokin within intellectual educational and cultural contexts The work will be of especial interest to scholars in social philosophy the philosophy of the social sciences philosophy of culture and comparative cultural studies

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The Modern Schoolman ,1947 **Main Currents in Sociological Thought** Raymond Aron,1968 *Seminal Sociological Writings* Richard Altschuler,2010 This book fills a void by assembling seminal writings from many original works that created the science of society by Auguste Comte mile Durkheim Karl Marx Herbert Spencer George Herbert Mead Ferdinand T nnies Georg Simmel Thorsten Veblen Max Weber and other founding fathers of sociology The seminal writings in this anthology originally appeared in articles and books published from the mid 19th century to the early 20th century They are therefore primary source documents that allow modern students to see how the authors introduced the paradigm changing constructs that shattered earlier perceptions of reality They include social class conspicuous consumption division of labor collective consciousness social self survival of the fittest anomie culture lag charisma social solidarity and other concepts that dominate how social scientists today think about and study human relationships institutions societies and cultures In addition to allowing students to experience the great theorists thoughts and reasoning processes directly these primary source documents provide an invaluable research resource because they were written by the theorists in the first person as they were undergoing their groundbreaking theoretical insights and discoveries and while they were recording reflecting on witnessing and living through the phenomena that engaged them as they occurred For these reasons and more *Seminal Sociological Writings From Comte to Weber* is an important resource that can serve as either a primary or ancillary text in courses on theory and will enlighten all scholars and laypersons interested in the birth and development of the social sciences **The Publishers' Trade List Annual** ,1959 **Social Thought, from Hammurabi to Comte** Rollin Chambliss,1979

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