

# **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

**Roman Wölfel**



## **Sociological Thought From Comte To Sorok:**

**Sociological Thought** M. Francis Abraham, John Henry Morgan, 1989      **Masters of Sociological Thought** Lewis A. Coser, 1971      **Main Currents in Sociological Thought** Raymond Aron, 1974      *Main Currents in Sociological Thought* Raymond Aron, 1989      *Main Currents in Sociological Thought* Raymond Aron, 2017

In this second volume of *Main Currents of Sociological Thought* Raymond Aron continues the analysis begun in the first volume of the great doctrines of historical sociology. Aron explores the work of three figures who profoundly shaped sociology as it entered the twentieth century: Emile Durkheim, the great French theorist of consensus who continued Auguste Comte's quest for a science of society and a scientific validation of morality; Vilfredo Pareto, the Italian neo-Machiavellian who mocked traditional morality and humanitarian pretensions and emphasized the oligarchic or elitist character of all societies; and the German sociologist Max Weber who reflected continuously on the relationship between science and action, filled with deep foreboding about the prospects for human freedom in an age marked by bureaucratization and rationalization. Aron presents rich portraits of these three thinkers, drawing from them what remains of enduring worth even as he distances himself from Durkheim's project for a science of society, Pareto's exaggerated critique of humanitarianism, and Weber's tragic pessimism. Aron's book is essential for clarifying his profound indebtedness to and crucial divergences from the thought of Max Weber, the sociologist par excellence in Aron's view.

Together with volume 1, which treats the work of Montesquieu, Comte, Marx, and Tocqueville, it forms the definitive survey of the great social thinkers to date. Yet as Daniel J. Mahoney and Brian C. Anderson explain in their introduction, *Main Currents* is more than a survey; it is above all a challenge to contemporary social science to retain the ambition of an older, philosophically informed sociology to present an interpretation of modern society and to reflect on the meaning of universal history.

Provided by publisher: Histoire Russe, 1996      *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.

*Main Currents in Sociological Thought: Volume One* Raymond Aron, 2025-05-06

The first volume of the landmark study tracing the emergence and formation of sociological thought from the French liberal school to the Marxists, *Main Currents in Sociological Thought* remains a foundational synthesis in the field. In this first part of his magisterial two-volume survey, Raymond Aron embraces an expansive definition of sociology that merges empirical inquiry with historical and social analysis. At its core, Aron's work is

an engagement with the very question of modernity How did the intellectual currents that emerged in the eighteenth century shape the modern political and philosophical order With scrupulous fairness Aron examines the thoughts and arguments of the discipline s major social thinkers to discern how they answered this question Volume 1 explores three traditions the French liberal school of political sociology represented by Montesquieu and Tocqueville the Comtean tradition anticipating Durkheim in its elevation of social unity and consensus and the Marxists who posited the struggle between classes and placed their faith in historical necessity Written with his customary lucid elegance of thought and style Aron s work is essential reading for students across the social sciences

**Sociology Before Comte** Harry Elmer Barnes,1974 [Social Sciences](#) ,1966 **Main Currents in Sociological Thought** Raymond Aron,1969 [Main Currents in Sociological Thought: Montesquieu, Auguste Comte, Karl Marx, Alexis de Tocqueville, the sociologists and the Revolution of 1848](#) Raymond Aron,1965 **Stalinism and the Politics of Mobilization** David Priestland,2007-02-01 Stalinism and the Politics of Mobilization offers a new interpretation of Bolshevik ideology examines its relationship with Soviet politics between 1917 and 1939 and sheds new light on the origins of the political violence of the late 1930s While it challenges older views that the Stalinist system and the Terror were the product of a coherent Marxist Leninist blueprint imposed by a group of committed ideologues it argues that ideas mattered in Bolshevik politics and that there are strong continuities between the politics of the revolutionary period and those of the 1930s By exploring divisions within the party over several issues including class the relations between elites and masses and economic policy David Priestland shows how a number of ideological trends emerged within Bolshevik politics and how they were related to political and economic interests and strategies He also argues that central to the launching of the Terror was the leadership s commitment to a strategy of mobilization and to a view of politics that ultimately derived from the left Bolshevism of the revolutionary period

**Main Currents in Sociological Thought: Montesquieu, Comte, Marx, Tocqueville, Ne sociologists and the Revolution of 1848** Raymond Aron,1968 *General Catalogue of Printed Books* British Museum. Department of Printed Books,1969 **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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