AUGUSTE COMTE AND SOCIOLOGY

It is presented Auguste Comte who coined the term «Sociology», and is usually regarded as the first sociologist. Sociology is the science that comes after all the others; and as the final science, it must assume the task of coordinating the development of the whole of knowledge.

**Key words:** Auguste Comte, Positive Philosophy, Sociology.

Auguste Comte was born in Montpellier (Jan. 19, 1798) died of stomach cancer on September 5, 1857 in Paris, France. He was buried in the Pere Lachaise Cemetery, Paris. Best known for: 1) Founder of positivism; 2) Coined the term sociology; 3) His emphasis on systematic observation and social order [5]. And now his apartment, where he lived from 1841 to 1857, has been preserved as the Maison d’Auguste Comte which is a private museum.

After attending the Lycée Joffre and then the University of Montpellier, Comte was admitted to the École Polytechnique in Paris. The École closed in 1816 at which time Comte took up permanent residence in Paris, earning a precarious living there by teaching mathematics and journalism [5]. In 1817, he met Henri de Saint-Simon, a social theorist, and became his secretary and collaborator. Owing to a dispute of the authorship of their writings, this partnership ended in 1824 [2]. The relationship between Saint-Simon and Comte grew increasingly strained for both theoretical and personal reasons and finally degenerated into an acrimonious break over disputed authorship. Saint-Simon was an intuitive thinker interested in immediate, albeit utopian, social reform. Comte was a scientific thinker, in the sense of systematically reviewing all available data, with a conviction that only after science was reorganized in its totality could men hope to resolve their social problems.

Though Comte did not originate the concept of sociology or its area of study, he greatly extended and elaborated the field. Comte divided sociology into two main fields: social statics, or the study of the forces that hold society together; and social dynamics, or the study of the causes of social change. While the concept of sociology was around before Comte, he is credited with coining the term sociology [5]. His major publications are: *The Course on Positive Philosophy* (1830–1842), *Discourse on the Positive Spirit* (1844), *A General View of Positivism* (1848) [1], *Religion of Humanity* (1856) [5]. His works had great influence on renowned social thinkers like Karl Marx, George Eliot to a great extent. His concept of social evolutionism acted as a great inspiration for the development of modern academic sociology [2]. His influence on 19th century thought, in general, was immense, although he is almost always
overshadowed by Marx and Darwin. His ideas influenced John Stuart Mill (who supported him financially for many years), Emile Durkheim, Herbert Spencer, and Edward Burnett Tylor.

Comte coined the term "sociology", and is usually regarded as the first sociologist. His emphasis on the interconnectedness of different social elements was a forerunner of modern functionalism [7].

Auguste Comte or Isidore Auguste Marie François Xavier Comte was a prominent French philosopher. He introduced a new discipline namely Sociology and divided this subject in two categories – "social statics", which denotes the forces holding society together and "social dynamics", which indicates the forces responsible for social change. He, for the first time, proposed the idea of positivism, a philosophy of science that gained wide recognition in the second half of the nineteenth century. Most of his works reflect the influence of the utopian socialist Henri Saint-Simon with whom he worked as a secretary. He endeavoured to cure the social maladies of the French Revolution with the help of his newly developed positive philosophy. His law of three stages is an attempt to describe the historical sequence of human mind in three steps - theological, metaphysical and positive [2].

One universal law that Comte saw at work in all sciences he called the 'law of three phases'. It is by his statement of this law that he is best known in the English-speaking world; namely, that society has gone through three phases: Theological, Metaphysical, and Scientific. He also gave the name "Positive" to the last of these because of the polysemous connotations of the word.

The Theological phase was seen from the perspective of 19th century France as preceding the Enlightenment, in which man's place in society and society's restrictions upon man were referenced to God. By the "Metaphysical" phase, he was not referring to the Metaphysics of Aristotle or any other ancient Greek philosopher, for Comte was rooted in the problems of French society subsequent to the revolution of 1789. This Metaphysical phase involved the justification of universal rights as being on a vauntedly higher plane than the authority of any human ruler to countermand, although said rights were not referenced to the sacred beyond mere metaphor.

What he announced by his term of the Scientific phase, which came into being after the failure of the revolution and of Napoleon, was that people could find solutions to social problems and bring them into force despite the proclamations of human rights or prophecy of the will of God. In this regard he was similar to Karl Marx and Jeremy Bentham. For its time, this idea of a Scientific phase was considered up-to-date, although from a later standpoint it is too derivative of classical physics and academic history. The other universal law he called the 'encyclopedic law'. By combining these laws, Comte developed a systematic and hierarchical classification of all sciences, including inorganic physics (astronomy, earth science and chemistry) and organic physics (biology and for the first time, physique sociale, later renamed sociologie) [7; 3].

Comte formulated the law of three stages, one of the first theories of the social evolutionism: that human development (social progress) progresses from the theological
阶段，在其中自然被神秘地认为，并且人类寻求从超自然生物的解释自然现象，通过

非物质阶段，在其中自然被认为是由于暗黑的力量和人类寻求从它们的解释自然现象，直到最终的积极阶段，在其中所有的抽象和暗黑的力量都被抛弃，并且自然现象通过它们的恒常关系来解释。这一过程是通过人类思想的发展、推理和逻辑来理解世界而被强迫的。

A.Comte 提供了一个社会演化的说明，提出社会在其追求真理的过程中根据一个普遍‘三个阶段’的规律。这个想法与马克思的观点有些相似，即人类社会将进步到共产主义的顶峰。这也许并不令人惊讶，因为两者都深深地被早期的乌托邦社会主义影响，亨利·德·圣西门，他曾是 Comte 的老师和导师。Comte 和马克思都打算发展一个新的科学意识形态，以回应欧洲世俗化的[4]。

Comte 所称的最终科学，目前尚未进入其积极阶段，是社会学。他断言，社会学将给所有其他科学提供最终的意义——它是唯一将其他科学联系在一起的科学。只有社会学才能揭示人类是一种发展中的生命，每个科学的三个阶段都存在。这种深刻的断言，Comte 认为，我们才能最终理解心智的真正逻辑。在第四卷第四卷的第47课，《积极哲学课程》，Comte 提出了社会学的术语，而不是当前的表达，physique sociale（或社会物理学）[6]。

社会学被分为两个不同的部分。一方面，有社会静态，即研究与社会相对应的政治体系的现状。另一方面，有社会动态，即研究三个阶段。静态和动态是社会学的两个分支。Comte 还增加了一个划分，分为秩序和进步。秩序存在于基本原则的稳定性以及社会成员持有相似意见时。而进步，另一方面，被认为是改革后到法国革命期间的时期。现在需要的是，Comte 告诉他的读者，是一种秩序和进步的综合，以科学的形式。一旦社会学已经发展，观点将再次被共享，社会将稳定。一旦有了真正的社会知识，人们将不再愿意为宗教或政治观点而斗争。言论自由，Comte 宣告，和物理一样，不属于社会思想，真正的自由在于对科学定律的理性服从。对这些规律的逐渐认识和理解就是 Comte 所指的进步。

Comte 的社会学过于与他自己的关于正确政治的观念交织在一起。在他看来，社会已经因为法国革命而崩溃。革命是一件好事——革命也是必要的，因为古代制度——它基于过时的神学知识——已不再存在。
served as a respectable basis for shared opinions. It was the progress of the sciences that had undermined this basis. The Revolution offered no grounds for the reorganization of society because it was negative – that is, the Revolution destroyed the old without creating the new [6; 8].

**BIBLIOGRAPHY**