

attempted, in spite of as well as in the vain of Hegel's work, to attempt to conduct an analysis of the constituent elements of society, whereas Hegel had a very broad view of the social character of human life.

Hegel; Society as spirit;

Hegel's philosophical assumptions a Kantian in nature; Kant's central theses was that scientific knowledge had to be seen as an active and creative product of the human mind. All observation, Kant argued depends upon the way in which experience is being interpreted in relation to current cultural concerns.

Hegel, in step with Kantian notions, postulated that interpretation of experience reflects the spirit of culture e.g. the particular traditions practised the members of a society which shapes the subjective ideas and meanings on which individuals act, thus, Hegel saw individuals as the embodiment of a cultural spirit.

History in Hegel's thought was a movement from local kinship based culture to nation states, wherein, the identity of the people was part of the state, this would then lead to the integration of nation-states through transnational links which would create the world spirit which would be an all-embracing culture spirit.

Comte and Positivism;

Comte's positivism saw science as the study of observable phenomena. The scientist must, therefore, observe things directly, compare and contrast phenomena, these observations then had to be explained by theoretical laws that explained the relations between observed events and thus predict the future.

Thus, Comte's key insight was that societies are complex systems, that have a unity similar to that of a biological organism that is a cohesive and integrated whole, the parts the make up the complex system are social institutions that are interdependent. Which, therefore means a change in one institution will likely bring about change in the others.

Comte identified two ways social systems could be studied;

Social statistics, the study of the coexistence of institutions in a system and their structures and their functions, wherein, Comte suggested that through this study, laws of coexistence should be produced, principles concerning the interdependence of social institutions. The main institutions being the division of Labour, it's langue and it's religion. The division of labour is important because that is how people can satisfy their material needs, langue is for passing on knowledge and religion is for producing a sense of a common goal. The