

CONTRIBUTIONS OF MACROSOCIAL SOCIOLOGICAL STREAMS TO RESEARCH: POSITIVISM, FUNCTIONALISM, MARXISM AND STRUCTURALISM

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Abstract -Sociological schools of thought provide essential theoretical frameworks for understanding the complexity of human societies. Each stream offers a different lens through which to examine the cultural, economic, political and historical aspects that shape individual and collective experiences. This paper aims to interpret the macro-social sociological currents, highlighting their characteristics, theories and most relevant representatives. It seeks to provide a comprehensive and reflective vision of these currents in order to understand their impact on sociology. The methodology employed in this text is framed within the parameters of the interpretative paradigm and uses the hermeneutic method to understand and interpret the arguments proposed by positivist, functionalist, Marxist and structuralist theorists.

In the findings and discussion, the principles of positivism and its influence on sociology were identified, Marxism was critically analysed in relation to capitalism, structuralism was examined for its focus on social structures and symbolic analysis, and functionalism was explored in terms of integration, stability and social functions. As conclusions it can be stated that the classical or macro-social sociological currents offer a detailed perspective on how each theory contributes to the advancement of knowledge in contemporary and current sociology.

Keywords: positivism, functionalism, Marxism, structuralism

INTRODUCTION

The study of classical sociological currents, such as positivism, Marxism, structuralism and functionalism, is fundamental to understanding the evolution of sociology as a discipline. These currents have laid the theoretical foundations that have influenced the analysis of society up to the present day. A critical analysis of these currents allows us to understand how social theories have been constructed and to recognise the importance of their contributions to the field of study.

The general objective of this review article is to interpret macro-social sociological currents, including positivism, functionalism, Marxism, and structuralism. An exhaustive study is made of the characteristics, theoretical arguments and most relevant representatives of each current, as well as highlighting their relevance in the current sociological context. The article seeks to offer a global vision of these currents in order to enrich knowledge in the field of sociology and to identify their contributions to the understanding of society.

The methodology employed in this text is framed within the parameters of the interpretative paradigm and uses the hermeneutic method to understand and interpret the arguments proposed by macro-social authors such as Comte (1923), Saint-Simon (1820, 1825), Mill, (1848, 1859), Malinowski (1929, 1984) and Durkheim (1883, 1895, 1897, 1922), Spencer (1883), Marx (1848, 1859, 1867), Merton (1998), Parsons (1939, 1977), De Saussure (1916), thinkers studied in recent times, such as Burawoy (1990), Mariñez

(2005), Beltrán (2008), Tarcus (2008), Cadenas (2012), Lefebvre (2013), Hernández (2014), Pérez (2015) Cadenas (2016) and Villena (2017), and Pérez and Esquena (2018), Ochoa (2019), Guamán, Hernández and Lloay (2020) and Gómez (2020).

In the results and discussion section, the following findings were presented: In the context of positivism, its essential principles and characteristics were determined, its main representatives were identified and its impact on the development of sociology as a science was assessed. In relation to functionalism, its origins, postulates and distinctive features were investigated. As for Marxism, an analysis of its origins, meanings, characteristics, main ideas and a description of the three social classes present in capitalism was carried out. Finally, in relation to structuralism, the theory was presented, highlighting its main schools and the main theorists who have been key in its evolution. Classical sociological currents have, throughout history, dealt with the study of structures, populations and social systems existing on a large scale.

In conclusion, the classical sociological schools study human social systems from a scientific perspective and on a large scale, analysing the impact of historical, socio-political, socio-cultural and socio-economic problems on humanity. Although each sociological school presents different perspectives and methods, they all share the common goal of investigating human beings in their social context.

1. Methodology

The methodological approach adopted in this text is based on the principles of the interpretative paradigm and is situated within a qualitative approach. The hermeneutic method is used as an essential tool for understanding the arguments presented by a variety of relevant authors in the construction, development and interpretation of macro-social currents.

The methodology used for the interpretation of classical sociological currents was based on an exhaustive search and rigorous selection of sources and bibliographical references of relevant authors in the field. Priority was given to the consultation of original works and academic studies that dealt in depth with the characteristics, theories and approaches of each current. In addition, a comparative approach was used to identify the similarities and differences between positivism, Marxism, structuralism and functionalism.

2. Results and Analysis

Classical sociological schools of thought analyse human social systems from a scientific point of view, studying the way in which different political, cultural, economic and historical phenomena impact on communities. The various sociological schools differ in their approaches and points of view, but have as their common goal the study of man as a social being.

In addition, they are subdivided into four chapters which break down the four classical sociological schools: Positivism, Marxism, Structuralism and Functionalism.

2.1. Positivism

Positivism is one of the main currents of social thought, developed by Auguste Comte (1798 - 1857), a French philosopher who considered sociology as a science comparable to biology or physics. Thus, this classical sociological current approaches social science as an exact science, emphasising the use of three fundamental elements: observation, experimentation and testing.

Interpreting the contributions of classical authors such as Comte (1923), Saint-Simon (1821) and Stuart (2009), the following essential characteristics of positivism can be identified:

- ✓ Positivism asserts that the scientific method is the only valid way to attain knowledge, rejecting a priori notions and universal concepts that have not been scientifically verified. This perspective is known as scientism.
- ✓ According to this current, facts constitute the only scientific reality, and experience, together with observation, are the key methods for obtaining knowledge.
- ✓ Positivism associates scientific progress with the general advancement of humanity.
- ✓ Scientific knowledge based on the scientific method is preferred, especially the inductive method, which is applied in both scientific research and humanistic studies.
- ✓ Empiricism is fundamental to positivists, who hold that all knowledge comes from experience or observation.
- ✓ The human capacity to acquire knowledge is considered to be limited.
- ✓ Within positivism, truth is not considered absolute.
- ✓ No essential difference between appearance and essence is recognised.

- ✓ Knowledge is perceived as subjective, without the existence of innate ideas.
- ✓ Positivists regard metaphysics and theology as pseudo-sciences, since they seek answers that go beyond the scientific realm.

Based on the above, it can be argued that a distinctive feature of the positivist current is its firm belief that all phenomena, including social phenomena, are regulated by universal laws. According to this perspective, any object of analysis, regardless of its nature, can be examined in order to identify the causes and laws that govern it. This implies that positivist theory holds that it is possible to discover underlying patterns and laws that govern both natural and social events, applying the same scientific principles used in the natural sciences to understand the complexity of society.

According to authors such as Matías and Hernández (2014), Pérez (2015) and Guamán, Hernández and Lloay (2020), positivism is based on empiricism and holds that true knowledge must be verifiable through experience. According to this perspective, confirmed data or facts (positive facts) obtained through the senses and analysed through logic and reason constitute the only basis for secure knowledge. Consequently, theology, metaphysics and any intuitive knowledge are rejected, since they can neither be sensorially perceived nor verified.

Positivism is distinguished by its rejection of metaphysics and theology, as these disciplines deal with questions that cannot be directly observed or empirically verified. Instead, positivists believe that knowledge must be constructed from verifiable facts and that science is the most reliable method of attaining truth. This view also focuses on logic and reason to interpret data obtained through the senses.

The main representatives and precursors of sociological positivism are:

Auguste Comte (1798-1857) is recognised as the founder of positivism. In his works, Comte argues that only positive science can establish the laws that regulate both nature and social history, the latter being understood as evolution and progress through different historical periods or social states. Among his most notable works are *Course in Positive Philosophy* (1842) and *Discourse on the Positive Spirit* (1844). Comte (1923) advocated universal education to guarantee progress, considering progress and order as inseparable concepts. He developed the "law of the three states" to explain the historical evolution of humanity:

1. Theoretical or theological state: Phenomena are explained by supernatural forces and political power is based on divine right, as in ancient civilisations and the Middle Ages.
2. Metaphysical state: Phenomena are attributed to abstract principles and political power is based on popular will, observed from the Protestant Reformation to the French Revolution.
3. Positive state: Metaphysical explanations are rejected and the scientific method (observation, experimentation, comparison and prediction) is used to know and understand phenomena, validating only knowledge that can be scientifically proven.

Henri de Saint-Simon (1760-1825) was a French philosopher, economist and socialist theorist who was noted for being one of the first to propose that the study of the new science should approach the object of study as an integrated whole, exceeding the mere sum of its parts. Like Comte, Saint-Simon promoted the idea that society should be analysed from a holistic perspective. His work exerted a notable influence on various fields, such as politics, sociology, economics and the philosophy of science. Among his most notable works are *The Industrial System* (1820) and *New Christianity* (1825), the latter being his most significant work.

John Stuart Mill, a leading representative of English positivism, departed from the dogmatism and mathematical method associated with this movement to adopt an empiricist approach more in keeping with modern times. His aim was to turn ethics and morality into sciences which, through their principles, could have an impact on society and promote general happiness. His most influential works include *Principles of Political Economy* (1848) and *On Liberty and Religion* (1859).

Based on the above, it can be said that positivism contributed to the development of sociology as an empirical and systematic science, focused on the rigorous and scientific study of social phenomena, with a strong emphasis on observation, experimentation and data analysis.

According to Matías and Hernández (2014) and Pérez (2015), positivism has played an important role in the evolution of sociology as a scientific discipline, contributing in several fundamental aspects:

✓ Beginning with Comte, positivism proposed that sociology should be considered a scientific discipline in its own right, examining society through rigorous scientific methods, similar to those used in the natural sciences.

✓ Positivism promoted the application of the scientific method in the analysis of social problems, which includes systematic observation, experimentation and the use of empirical data to formulate theories and test hypotheses. This emphasis on verifiable facts and empirical observations allowed sociology to move from mere philosophical speculation to an evidence-oriented discipline.

Accordingly, positivism can be said to have contributed to the advancement of sociology as an empirical and systematic science, focused on the rigorous and scientific study of social phenomena, with a strong emphasis on observation, experimentation and data analysis.

2.2. Functionalism

Functionalism is a theoretical current that emerged in England during the first 30 years of the 20th century, developing mainly in the fields of sociology and anthropology. This school of thought holds that all components of a society have a significant function and play a role, even if unexpected, in ensuring the equilibrium and stability of society as a whole. In other words, functionalism considers that each part of the social structure makes an important contribution to the overall functioning of society, helping to maintain its order and cohesion.

According to Mariñez (2005), Cadenas (2016) and Villena (2017), functionalism adopts an empiricist and modern-oriented philosophical view to analyse society. This theory is inspired by the idea of the biological organism, comparing society to a living organism. According to functionalism, society is seen as an entity with needs similar to those of a biological organism, and these needs are related to social phenomena. In essence, functionalism holds that, just as an organism has interdependent parts that work together to maintain life and balance, a society has different components that interact to meet its needs and preserve its stability.

This theory holds that social institutions, rules and norms are mechanisms developed collectively to meet the needs of society. These institutions are defined in terms of the social function they fulfil, i.e. how they contribute to the well-being and stability of the social whole. In simpler terms, functionalism analyses societies as they are in the present, without focusing on their historical evolution or their past. Moreover, functionalism is not limited to sociology; it also applies to other fields of knowledge. For example, there are movements in architecture, theories in psychology and other approaches in different disciplines that use the concept of functionalism to address their respective topics.

The term "functionalism" originates from the studies of the Polish ethnographer Bronislaw Malinowski (who was influenced by the French sociologist and philosopher Émile Durkheim (1858-1917)). Durkheim saw cultures as integrated, functional and coherent systems, in which elements cannot be analysed in isolation, but in relation to the whole. Malinowski shared this perspective, stressing that to understand any aspect of a culture it is necessary to consider its relationship to other elements of the culture.

Malinowski (1929, 1984) and Durkheim (1883, 1895, 1922) are key figures in the development of functionalism, along with Spencer (1883), Merton (1998) and Parsons (1939, 1977). This theoretical current emerged in part as a response to evolutionism and historical particularism, which focused on understanding reality through its historical development, i.e., how the present (in its biological, social, political, etc. dimensions) was constructed over time. In contrast, functionalism focuses on analysing societies as they exist in the present, evaluating their elements according to their contribution to the functioning and stability of the social system as a whole.

According to Cadenas (2016) and Villena (2017), the postulates of functionalism include:

✓ Societies are understood as systems composed of interrelated parts, where each component influences the others.

✓ The complexity of a society is determined by the number of systems that compose it and the interaction between these systems.

✓ Social systems have a dialectical dimension, which means that there are inherently conflicts within the social structure.

✓ Change is an intrinsic characteristic of any social group, since it is made up of diverse systems in constant action and interaction.

Functionalism is characterised by the following particularities:

✓ Emerged in the 1930s in England, as a result of previous work by leading figures such as Émile Durkheim, Alfred Reginald Radcliffe-Brown, Bronislaw Malinowski, among other influential sociologists and anthropologists.

✓ It views culture as an organic, integrated, coherent and functional system, in which each part contributes to the overall functioning of the whole.

✓ He facilitated the advance of scientific anthropology in the United States and promoted the distinction between ethnography and ethnology.

✓ It presents a number of theories from various disciplines, each with specific approaches, such as the hypodermic theory and the theory of bounded effects.

✓ It emerged as a response to evolutionism and historical particularism, which focused on understanding reality from its historical development.

2.3. Finally, it can be said that functionalism provided a valuable theoretical framework for understanding the structure and functioning of societies, focusing on how their different components contribute to overall balance and stability. Its influence has been significant in developing research methods and broadening the field of sociology and anthropology.

2.4. Marxism

Marxism as a doctrine originated in the 19th century, driven by the spread of the ideas of Karl Marx and Friedrich Engels. These thinkers built on previous socialist currents, which were known at the time as Utopian Socialism. Engels, in particular, introduced the concept of Scientific Socialism to differentiate the Marxist perspective from earlier ideas. This distinction pointed to the theoretical and methodological basis of Marxism, in contrast to the more idealistic proposals of Utopian Socialism.

Marxism is a doctrine of interpretation of reality formulated in the 19th century by Karl Marx (1818-1883), a German philosopher, sociologist, economist and journalist. This approach revolutionised the understanding of society and its history by introducing an in-depth analysis of the social and economic forces that shape it.

Interpreting the contributions of authors such as Burawoy (1990), Tarcus (2008), Lefebvre (2013), and Pérez and Esquena (2018), it can be seen that Marxism established itself as the theoretical basis for many revolutionaries, thinkers and politicians who reinterpreted and adapted it, including Vladimir Ilich Lenin (1870-1924), Leon Trotsky (1879-1940), Rosa Luxemburg (1871-1919), Antonio Gramsci (1891-1937), Georg Lukács (1885-1971) and Mao Zedong (1893-1976). Marx's work, together with Friedrich Engels (1820-1895), inspired important movements and revolutions during the 20th century, such as the Russian Revolution, the Chinese Communist Revolution and the Cuban Revolution.

According to Tarcus (2008), Marxism, the historical evolution of humanity will culminate in a classless society, known as communism. Furthermore, the Marxist critique of capitalism and its historical approach are integrated into the "schools of suspicion", which also include Freudian psychoanalysis, and which have been central to 20th century thought.

Marxism, also known as historical or dialectical materialism, proposes that social phenomena are due to material causes, particularly the productive forces. This approach holds that social relations are determined by the ownership and control of the means of production, which are concentrated in the hands of a minority, while the majority of the population has no access to these resources.

From this perspective, the dynamics of human history are defined by the class struggle and the forms of exchange of goods or products. According to historical materialism, the conflict between the social classes that own the means of production and those that do not is the main engine of change and development in history, influencing the structure and evolution of societies.

Considering the contributions of Burawoy (1990), Tarcus (2008), Lefebvre (2013), and Pérez and Esquena (2018), Marxism, as developed by Karl Marx and Friedrich Engels, is founded on three essential pillars: a philosophical anthropology, a theory of history and a socio-economic programme.

This doctrine proposes a methodology known as historical materialism, which is used to analyse the development of societies throughout history. According to this methodology, history advances because of tensions between social classes struggling to control the means of production. Each major transformation in the mode of production leads to a significant change in the historical structure.

The term "Marxism" was popularised by the Austro-Hungarian theorist Karl Kautsky (1854-1938), as neither Marx nor Engels used it explicitly in their writings. According to Lefebvre (2013) and Pérez and Esquena (2018), the central ideas of Marxism can be synthesised into four key postulates:

Postulate 1. The critique of capitalist economy: Marx used his historical materialism to examine capitalism, stressing that this system is founded on the reproduction of capital and the exploitation of the working class. Under capitalism, the working class, lacking capital and the means of production, is forced to sell its labour power to the capitalists. The latter make profits from "surplus value", which represents the difference between the value that workers generate with their labour and the wages they receive. The surplus value is essential for the accumulation of wealth by the capitalists, who enrich themselves without participating directly in the productive process. This mechanism of exploitation allows the capitalists to accumulate wealth at the expense of the working class, who receive only a fraction of the value they produce.

Postulate 2: The Materialist Analysis of History: According to Marxism, human history is interpreted as a projection of class struggle, meaning the conflict between different social sectors for control of the means of production. Within this framework, a dominant class exerts control over these means and establishes its own production system. Marx identified several historical stages in this process:

- **Slave Mode of Production:** Predominant in antiquity, where slavery was the economic and social foundation.
- **Feudal Mode:** Characteristic of the Middle Ages, where the economy was based on agriculture and land ownership was concentrated in the hands of the nobility.
- **Industrial Mode of Production:** Emerged with the Industrial Revolution in bourgeois society, where capitalism and factory production defined the economy.
- **Socialist Mode of Production:** Projected by Marx (1867) as a future stage, in which social classes would be eliminated and a production system based on collective ownership and equality would be established.

Postulate 3. The Notion of "Ideology" Marx introduced the concept of ideology to understand how the capitalist system perpetuates domination over the working classes through mechanisms of mental control. In his work "Capital," Marx (1867) describes this phenomenon as the "commodity fetishism." This concept refers to how capitalism diverts the workers' attention towards the consumption of goods, instead of focusing on their own exploitation and the structural inequalities of the system. Commodity fetishism creates an illusion where consumer objects seem to have intrinsic value and autonomy, instead of being mere products of exploited labor. In this way, the capitalist system masks and conceals the reality of exploitation and inequalities underlying the production and exchange of goods.

Postulate 4. The Advent of Communism: Marx (1867) anticipated that the future of society would be communist, a state characterized by the absence of social classes and the elimination of exploitation. Although he did not specifically detail how this communist society would function or the exact process to achieve it, he did outline a general scheme of transition. According to Marx, the change from late capitalism would involve passing through an intermediate phase, the dictatorship of the proletariat, which would act as a means to establish the foundations for a classless society. This stage would serve to dismantle the existing capitalist structures and lay the necessary conditions for the advent of a true communist society.

These postulates form the basis of Marxist thought and have profoundly influenced social and political analysis. In Marxism, capitalist society is divided into three main social classes, each with a specific role and position in the socioeconomic system:

1. **The Bourgeoisie:** This is the dominant class in capitalist society. It is composed of the owners of the means of production, such as factories, shops, and other businesses. The bourgeois, or capitalists, control production and obtain profits from the surplus value generated by the workers' labor.
2. **The Proletariat:** This group consists of workers who do not own their own means of production and therefore must sell their labor power to the capitalists. In exchange for their work, they receive a wage. The proletarian class, also known as the working class, is essential for production but does not have control over the resources they use to work.
3. **The Lumpenproletariat:** This refers to a marginal and unproductive class that does not actively participate in production. This group includes individuals living in conditions of marginality and exclusion, who do not significantly contribute to the economic or productive process.

has profoundly influenced political, economic, and social thought, providing a framework to analyze power structures and economic dynamics in different historical contexts.

2.5. Structuralism

Structuralism is a school of thought that focuses on the analysis of the structures found in various systems and objects of study. According to structuralists, any object or system is composed of a structure that operates as a whole, in which its parts are interconnected and depend on each other. The structuralist approach lies in identifying and understanding these fundamental structures, regardless of the type of object or system being investigated. This approach allows for the unraveling of the internal relationships and patterns that shape the object of study, providing a deeper understanding of its **functioning and organization**.

Structuralism, which initially developed as a linguistic tool, transformed into an influential method of study in the social sciences starting in the 1960s. This current has established itself as one of the main sociological theories, with Claude Lévi-Strauss (1908-2009) as its main exponent. Lévi-Strauss, a prominent French anthropologist and philosopher, applied structuralism to the analysis of kinship and other areas of the social sciences.

Interpreting the contributions of authors like Beltrán (2008), Cadenas (2012), Ochoa (2019), and Gómez (2020), we can conclude that structuralism addresses social and cultural phenomena through the organizational structures that configure them, such as language, the economic system, and traditions. According to this theory, social facts should not be analyzed in isolation, as they are interconnected and part of a global structure that influences human behavior. Structuralism emphasizes the importance of these underlying structures to understand how societies function and evolve.

According to Gómez (2020), structuralist schools agree that everything is composed of structures, and it is the way these structures are organized that gives meaning and significance to phenomena. According to structuralism, structures determine the position and role of elements within a system, although these structures are not always visible at first glance. Structuralism can be approached from three major perspectives or schools of thought: linguistic structuralism, anthropological structuralism, and Marxist structuralism.

Linguistic Structuralism, represented by prominent figures such as Ferdinand de Saussure and Roman Jakobson, focuses on the study of language as a system of signs. This school of thought holds that language should be considered a social and homogeneous system, which is clearly distinguished from speech. While language is seen as a stable and organized structure, speech is understood as an individual and heterogeneous action that interacts with the linguistic system. Therefore, linguistic structuralism analyzes how the underlying structures of language influence communication and meaning, emphasizing the importance of these structures in understanding linguistic phenomena.

Anthropological Structuralism, approaches the study of humans and society from a perspective that considers both as systematic structures. In this orientation, the underlying structures that organize cultural and social practices are not immediately visible, so the anthropologist's work is to discover and reveal the characteristics of these hidden structures. Claude Lévi-Strauss, the leading representative of this current, is known for his efforts to unravel the deep structures that shape human cultures and societies, seeking to understand how these structures influence behavior and social practices.

Marxist Structuralism, represented by philosophers such as Louis Althusser, argues that Karl Marx, and not Ferdinand de Saussure, should be considered the founder of structuralism. This current holds that the hidden structure in a society should not be confused with the visible relationships between parts of the social system. Instead of focusing solely on the superficial manifestations of social relations, Marxist structuralism seeks to unravel the deep structures that shape and determine these relationships, revealing how hidden economic and social forces influence the organization and functioning of society. There are numerous authors who have worked based on structuralist ideas, but the most notable in shaping this theoretical current are Ferdinand de Saussure (1929) and Lévi-Strauss (1958). Saussure is known for his influence on linguistic structuralism, laying the foundations for understanding language as a system of interrelated signs. Lévi-Strauss (1958) applied the structuralist approach to anthropology, analyzing the underlying structures in human cultures and societies. Both authors played a fundamental role in the development and consolidation of structuralism as a relevant theory in the social sciences. Ferdinand de Saussure (1857-1913) gained fame for his work "Course in General Linguistics" (1916), published posthumously, which established the foundations of structural linguistics. Saussure proposed

conceptualizing language as a system composed of two fundamental components: the signified and the signifier. These elements, according to Saussure, are inseparable, opposite, and complementary. His approach revolutionized the study of language by emphasizing the importance of understanding linguistic signs within a structural system rather than analyzing them in isolation, marking a milestone in linguistic theory and the development of structuralism.

Claude Lévi-Strauss (1948, 1949, 1958) established himself as a central figure in anthropology in the mid-20th century, being one of the founders of structural anthropology. His approach was based on the ideas of Ferdinand de Saussure and the Russian Formalism school. Lévi-Strauss gained notoriety for his thesis on the “elementary structures of kinship,” which represented the first successful attempt to apply structuralist thought to the field of anthropology. His work revolutionized the discipline by introducing a rigorous analysis of the deep and hidden structures that organize social and cultural relationships, solidifying his influence in the study of human societies.

Functionalism, a theory that emerged in England in the 1930s and is deeply associated with the work of Émile Durkheim (1883, 1895, 1922), conceptualizes human society as an “organism” rather than a simple structure. According to this perspective, society operates as a system that carries out essential processes to maintain its stability, including conflict resolution, social balance regulation, and role allocation to its components.

The variant of functionalism known as **structural functionalism** developed in British social anthropology thanks to the contributions of Malinowski (1929), as well as American sociologist Parsons (1924). This evolution of functionalism places particular emphasis on social structures, analyzing how they function analogously to an organism. Structural functionalism highlights how different parts of society collaborate for the overall functioning and balance of the social system.

In conclusion, structuralism is characterized by its focus on the underlying structure of cultural and social systems, considering these systems to be composed of interrelated elements that function in an organized manner. Additionally, the text addresses how structuralism relates to functionalism, noting the similarities and differences between the two perspectives. While functionalism focuses on how different parts of a social system contribute to its stability and functioning, structuralism emphasizes the deep structure that underlies observable phenomena.

CONCLUSIONS


In conclusion, the study of classical sociological theories such as positivism, functionalism, Marxism, and structuralism is essential for understanding the evolution of sociology as a scientific discipline within the social sciences. These theories have laid the theoretical foundations that continue to influence the analysis of society today. A critical analysis of these theories helps us understand how social theories have been constructed and recognize the significance of their contributions to the field of study.

This review article aims to interpret the macrosocial sociological theories, including positivism, functionalism, Marxism, and structuralism. It provides a thorough examination of the characteristics, theoretical arguments, and key representatives of each theory, highlighting their relevance in the current sociological context. The article seeks to offer a comprehensive view of these theories to enrich knowledge in the field of sociology and identify their contributions to understanding society.

Macrosocial sociological theories have historically addressed the study of structures, populations, and large-scale social systems. These theories examine social issues from broad theoretical and methodological perspectives, analyzing the impact of historical, socio-political, socio-cultural, and socio-economic problems on humanity. Despite differing theoretical arguments and methods, all sociological schools share the common goal of investigating the human being within their social context. This article provides a comprehensive view of macrosocial sociological theories, such as positivism, functionalism, Marxism, and structuralism, emphasizing their characteristics, theoretical arguments, and current relevance. By interpreting these theories, it enriches sociological understanding by highlighting their fundamental contributions to the analysis of society and its dynamics.

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