

Book Review. Three forms of thought —

_____ *Phd. Dorian SEVO*¹ _____

Abstract

The author Imam's "Three Forms of Thought" explains almost in detail how important and how significant thought is as a substance and as a form for man. This book is a work of extremely high interest which has been missing from the university textbook and philosophy students in particular. He treats not only the forms of thought but also its origin, from the Greek and Egyptian myths and those of West Africa and Asia. The book in question is an outstanding contribution to the field of philosophy and the faculty of social sciences. Also, society can benefit from it as it has very detailed information. It deals with the evolutionary origin of thought both in the scientific and religious spectrums. In general, the work presents the forms of mythological, rational, and religious thought in a very clear manner.

Key words: *thought, identity, origins*

“Three Forms of Thought” by author Arben Imami explains almost in detail how important and how significant thought is as a substance and form for men. This book is a work of exceptionally high interest that has been missing from university textbooks and philosophy students. It analysis not only the forms of thought but also its origin, from the Greek and Egyptian myths and those of

¹ Researcher Dr. Dorian Sevo works at the Liberal Institute of Tirana Pashko. ‘Discussions on human nature in Hobbes and Descartes’ was the topic of his PhD studies at the University of Tirana, Department of Philosophy. He worked as a teaching assistant at the University of Tirana, Department of Philosophy from 2010 to 2012. Dr. Sevo was a philosophy and sociology lecturer at Vitrina University's Faculty of Education Sciences, Department of Psychology, from 2011 to 2013. During 2015 to 2016, he worked as a teaching assistant in at the Philosophy Department of the Faculty of Social Sciences at the University of Tirana. He taught philosophy at Logos University College from 2019 to 2021.

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The myth is treated seriously, how it came to our world and how we have lived with it, seeing it as a true god, and this is also the first form of human thought because outside of it, man and nature were almost the sole things, fused, that were not seen separately, that is to say that nature itself was a continuation of human consciousness or an extension of this consciousness where there was no dividing gap. For example, when the river came rushing, as the author beautifully mentions in the book, even the gods, or god in this case, was the rush itself, the flood embodied in this rapture and not seen as distanced from the rush, so not seen as simply the trigger, but the god himself was within that powerful momentum. This happened because the people of that era and form of mythological thought saw nature, God, and thought as a sole thing.

The author says that this was among the first forms of thought. While with rationality as another form of thinking, man realizes that he has his own thought and feels this misfortune by seeing thought itself as a phenomenon and managing to understand it as disconnected from nature because, at this historical moment, humans understands that there is nature but there is also thought at this moment. According to the author of this book, we are moving into the era of rational thought, that is, in this form of thought which has accompanied and still accompanies us. Then we move to the third form which is the religious one where God is no longer seen as a part or pretended concretely in natural phenomena, such as in the case of the river flooding or the rain falling where we touched God himself to the raindrops, as the tribes of West Africa considered this phenomenon and believed to it. But now he is seen as an entity that is distant and that causes natural phenomena but is not even there himself.

So, this is also the difference that the author makes between the form of mythological and religious thought. In general, the work presents the forms of mythological, rational, and religious thought in a very clear manner.

Also, in this work, the transitions of thought forms from one to another are given in an explicit manner and such a masterful harmony. However, the work is of great interest to philosophy researchers because it is full of scientific examples which are interpreted accurately by the author himself. This literary work keeps you engaged throughout its pages; it is a fantastic compendium of forms of human thought that has never appeared in a university textbook in the field of philosophy. The book is a scientific study and has a lot of information in it.

Since thought is the basic substance of man as Descartes himself treats it, it constitutes what is even more intimate in him because man is his own thought. The word man in this book is directly associated with thought and vice versa. The book comes for the first time in the hands of the Albanian reader not only as a book but also as a literary work not ever written until now, by the Philosophy Department which has had a moral and intellectual obligation over the years to a book of this nature.

Never has such a literary work been written by philosophy professors in Albania.

This book openly competes with the so-called scholars of philosophy because it is very serious material in its' writing style and in a way that is quite difficult to be easily understood by those who want to learn. Imami, in this book, mentions different authors such as Hegel and Kant, who in my opinion, have taken thought seriously and have dealt with the forms of thought themselves, such as Kant's thought forms. Hegel also has excellently treated the thought related to consciousness and nature in his major work "The Phenomenology of Spirit".

The forms of thought that Mr. Imami has addressed in the book show how thought has evolved over time and how it differs from animal behavior, where the author correctly states that the difference between human thought and animal "thought" or understanding, lies in the fact that human thought is a thought that learns from the thought of its ancestors, while animals cannot do this. Animals cannot learn from what other species may have done formerly. Therefore, a person does not have to invent numbers, letters, etc. from the beginning when he is born, because he manages to learn from what the first ones have left and there is nothing left for him but to progress and then the next generation to learn and so on and so forth; So, a kind of rational spiral that animals cannot have. Therefore, Hegel told us that animals do not have history because they do not have the same development in thinking as humans. The animal must learn everything from scratch when it comes to life because its life has no mental evolution, so it is always the same.

All three forms of thought that mankind has had in time such as mythology, rationality, and religion are forms of the evolution of his thought.

The author says that Human thinking evolves, and in this evolution, man changes himself. Through this book, Mr. Imami leaves a mark in the academic world, specifically in the field of philosophy in addition to the political and artistic one he has already marked. I can't think of anything else but to mention that this literary work is worth reading. On my responsibility, I emphasize that such a historical-philosophical literary work has not come to life yet in the Albanian language as an original work of an Albanian author in the discipline of philosophy.