

THE PROBLEM OF METHOD IN THE SOCIAL SCIENCES

Ali ALLIOUA

Permanent Lecture, conference class -A,
Mohamed-Cherif Messaadia University - Souk Ahras (Algeria)

E-mail: a.alioua@univ-soukahras.dz

Abstract: *We aim through this analytical paper to get closer to the method in the social sciences and to try to discuss the most important methodological details that the researcher encounters in this field, compared to the experimental sciences and the material sciences in which the methods have witnessed great development thanks to the nature of the studied material and the continuous studies to develop methods in these sciences. Considering that the social sciences are sciences that have recently separated from philosophy, and even still combine them with theoretical overlaps. Therefore, we tried to explain the method in the social sciences and drop the existing methods in the experimental sciences, and we focused on the main point that separated the sciences from philosophy, which is the "law" and the determinism of social phenomena, since whenever we provide the same reasons, the same results inevitably give us, and this is only available with the presence of Laws appear in the social sciences differently from their counterparts in other sciences, in the form of theoretical approaches and models of analysis. We also talked about the rules of the method in the social sciences, by which a particular phenomenon can be described as a "sociological" phenomenon.*

Keywords: *curriculum; social sciences; analysis model; theoretical approach.*

1. Introduction

The accuracy of the social sciences raises on the level of scientific rigor, and on the level of inevitability, a set of questions that resonate in the minds of researchers and specialists, epistemological questions, which are almost engulfing many in a spiral of increasing doubt that reaches the point of scepticism, but rather the certainty that they are not sciences in the true sense of the word, We find the researcher and even experienced in these sciences finds various names in their forms, branches, and concepts, we find him does not penetrate the truth of these sciences and does not try to just wonder between himself and his perceptions in the truth of what he studies and what he offers as a scientific material to others, in a break between himself questioning the nature of the social sciences and their forms, in a complex intellectual process, formed between two basic ideas:

First of which is that the specialist and the worker in the fields of Social Sciences is well aware of what the scientific phenomenon means And what are their characteristics and features far from thought and philosophy ... Well aware of the nature of the word "science" and its strong and clear connotations.

The second is that he is aware of the reality of the social phenomenon and the controversy surrounding change, relativity, instability and constancy, the process seems complicated in projecting the first concept on the second, and attributing the variable "science" to the variable "social phenomenon", it seems-perhaps- Entering into the study of a synthetic relationship between them is one of the forms of involving oneself in a circle of doubt if not fear of the difficulty of the synthetic perception of the two concepts, the researcher's self resorts to escape from thinking about this relationship, while the relationship remains standing raises questions on itself and appears occasionally to the you can change it, guide it and understand it. the immersion in the experimental field in the study of natural phenomena, material sciences, biology, and other experimental sciences and mathematics, would give the tint of scientific rigor, accuracy, and objectivity to the researcher's perceptions, thought and experiments, and

even the interpretation of everything that surrounds him, so we find many who are creative in philosophy and Social Sciences, the payoff of their scientific and methodical as a revolutionary methodology, we find, for example, Ludwig von Bertalanffy and Gaston Bachelard, The first studied the Natural Sciences, cells, exchange, and cell division and extracted from them approaches that he was able to employ in sociology by projecting the concept of the cell on the social pattern and then theorizing the exchange between the Social system instead of cells, and division in society instead of cells as well, and adaptation and other thought bases for a major theory in sociology called the Systematic theory in sociology, and the pioneer of scientific philosophy, Gaston Bachelard, spoke about many details in which he refers indirectly and directly at other times about the application of these existing approaches in the natural sciences, physics, chemistry, and mathematics to the social sciences, he considered that the application of these approaches to the Social Sciences is easier than others because others deal with a rigid material that changes only by adding dimensions or indicators, while Man is the material that can be experimented on and observe its behaviours by introducing these indicators.

There is a consumerist saying that every knowledge has a "subject" and a "method" is a science !!!!! It is an untrue and naive word that comes out only from mouths that do not understand what science originally means, while philosophy has a method and a subject and yet it is not science. The only separation between the spaces of philosophy and science is "law," and every study that does not contain law is a philosophical or intellectual study devoid of science, the law is the fixed rule that manages and reads phenomena if the same causes inevitably lead to the same results.

2. Law in the social sciences

can ask questions scramble the mind of the researcher and experienced in the Social Sciences, the most important according to the details mentioned above:

Are there laws in the social sciences so that we can consider them science?

Do the same causes in social phenomena inevitably lead to the same causes?

If we can find systematic exits and convincing answers, we have overcome the crisis between us and the subject, and thus consider the social sciences as real Sciences, and if we cannot, we have reduced decades of research that we thought was social science to put it aside to the crucible of thought and philosophical studies.

Explicitly ... Arab sociology seems very weak compared to its counterparts, whether European or American, Latin American or even Asian, is weak because the variables of its origin were not spontaneously imposed by the logic of origin as in Europe and others, it is a matter of trying to imitate others, no more and no less, by the principle of "*they have sociology, we must have*" without understanding its problematic and its existence in the University and life in general, and our talk about sociology does not mean theoretical material and approaches and history only, all sociology as a comprehensive science with its methods and methods of work.

A good understanding of the method and methodology would remove confusion about sociology because our sociological subjects have become a mixture between philosophy, social thought, Islamic education, and other "Collective conscience" that Pierre Bourdieu spoke of in the book "the profession of a sociologist" (Pierre Bourdieu, Chamboredon and Passeron, 1968), and what Durkheim established in the book "Rules of the method in sociology" (Durkheim, 1988), or what the pioneer of scientific philosophy Gaston Bachelard on the need to break and break away from preconceived ideas about topics.

The law in the physical sciences, to name a few, is a scientific template consisting of variables, relationships between them, and results, for example in a simple law that "speed is equal to the quotient of dividing distance by the time". The variables are speed and time, the relationship between them is division, and the result is speed.

These physical laws are laws characterized by accuracy and generality (generalization) and the researcher has to measure them anywhere, any time and any circumstance, they are laws the product of research and measurements established the principle of determinism,

where whenever the same reasons are available (distance, time) inevitably gave the same results (speed), and the researcher uses the law after providing data and measurements adopted by the researcher in the study of the phenomenon.

A. The theoretical approach and the model of analysis makes the law in sociology

Through what has been pointed that the researcher in the natural, physical, or other sciences need a scientific law that absorbs his study and gives it a scientific character because he built it according to a scientific approach and a model of analysis is a certified scientific law, to reach accurate results, the same principle exists in sociology but not the same as our perceptions of the law, it carries the same formula (variables, results, and relationships) but it is in line with the nature of sociology, which needs two important elements "theoretical approach" and "analysis model".

The theoretical approach is the theoretical holder (scientific) adopted by the researcher, through which the problematic is built up to put forward the existing problem or phenomenon through the concepts of the approach and its questions and forms and parts, the researcher extracts the social topic from the lack transparency of social reality and by projecting a theoretical approximation that enough to include the subject and give it a sociological angle. Every science extracts the subject and adopts it not because the subject belongs to a specific science, but because it is that science that has captured the subject through its approaches.

Sociology, like all other Sciences, has its approaches that some researchers jump on, ignoring the authority of the method and the scientific rigor that must be followed, they consider that the starting questions that they formulate are problematic, and therefore they reduce the stages of the real methodology and go beyond the "scientific laws" turn their studies into mere absurd talk based on and sociological methodology.

B. Analysis model

Just as researchers in the natural and physical sciences and others rely on analysis models are laws through which they study the relationships between variables, in sociology analysis models must be consulted and based on them in the analysis of social phenomena and formulated as hypotheses for the study. We are all well aware that the popular definition of the hypothesis is "that temporary explanation of a problem or a temporary answer to a problematic question of a phenomenon", which is a false and incomplete definition that flouts the scientific sociology and storms it away from scientific rigor, while we can add one word that can eliminate the errors of this definition, such as saying "it is a temporary **scientific** answer", and we can be sure that the best definition of the hypothesis and the analysis model is " scientific law project".

Therefore, analysis models that are based on sociological approaches are the only way to put the research on the right methodological path, hypotheses must have scientific justifications approaches and not pre-speculations that may be personal pushing the research towards a path other than sociological research.

Social laws are found in many sociological theories and we give, for example, a sociological law of Durkheim that can be tested in time or space "the more social cohesion, the less suicide" when the group is cohesive in which individuals and crystallize values and rules of behaviour to regulate relations between individuals, in other words, the group works to help individuals find effective ways to achieve what they want and therefore the rates of suicide in such societies" (Ahmed, 2003:118.) ... This sociological law is valid for every place and time so that another theorist can refute it, as Robert Merton did with the Talcott-Parsons theory he modified, so to say that the hypothesis has been denied carries two possibilities: /

- That the construction of the analysis model was in an unscientific way and prior personal speculation has nothing to do with sociology or the methodology.
- Or that the researcher became a theorist in sociology.

Claude Bernard is the first to formulate a scientific hypothesis in his experiment: "one day, someone brought me rabbits that he had bought from the market. When I put her on the lab table, she urinated, and I noticed by chance that her urine was clear and acidic. He drew attention to what I noticed, because the urine of rabbits is usually colourless and not acidic, considering that they are herbivores, while the urine of carnivores is, as is known, clear and acidic. My observation of the acidity in the urine of rabbits led me to imagine that these animals were subjected to a diet suitable for carnivores. She hypothesized that it was more likely that they had not tasted food for a long time, and that, with prolonged constipation, they had turned into carnivores that would feed on their blood to survive. I have found nothing easier than to verify, by experience, the validity of this supposed idea or hypothesis.

Hypotheses are therefore based on scientific references that make the framework of research into a scientific project rather than speculative, as the hypothesis consists of two or more variables.

All authentic scientific studies begin with a perception of the method, a general perception that allows the researcher margins approach his research with a precise look and a deep perception of the method or the way through which he can pursue a scientific way transcends his ideas to reach safety to reveal the truth and its hidden causes, "There is no science except what is hidden" (Bachelard, 1949: 38) science is based on the search for a complete separation. Therefore, the method in the social sciences must be consistent in its stages according to logical sequential principles as pointed out by Emile Durkheim:

A. No transparency of social reality

The research that enters into the subtleties of the phenomenon and tries to dive into its parts and manifestations is purposeful research, the researcher's vision must be an opaque reality different from the colloquial vision, the topics in the social sciences are not given based on the transparency of social reality, which includes hidden reasons that need what is called "sociological imagination" (Wright Mills, 1977), which is "the conceptual (fictional) restoration of the fabric of social life that has disappeared today to a great extent"(Giddens, 1982: 43), in order to decipher them and find a clear vision of their causes and search for a diagnosis of their problems.

B. Social interpretation

This step or this perception is very important for those who wanted to realize the true meaning of sociological studies, because this perception separates completely between the sciences, and determines the fields of research, and the space of its experiences and approaches, wherein the Social Sciences is the interpretation of Social causes, that is, every social phenomenon has its corresponding social meaning. Social is subject to the criteria of sociological approaches, that is, the sociological approach is the one that extract the subject and raises it to scientific levels, and gives it sociological interpretation, a departure from this rule makes the path of research deviate from the real path of social science and away from the reality Social interpretation in metaphysical, religious or psychological makes the subject take a context other than sociological research, that is, the social phenomenon must be offset by what is social measurable, "either the phenomenon is an integral part of the rest of society, including due to the mutual influence between this society and the communities that adjoin it" (Durkheim, 1961: 229-233), so the researcher in social phenomena must be aware of the reality of the social phenomenon and the appropriate ways to reveal its subtleties and causes as Emil Durkheim says, "We must know before starting to search for a way that suits the study of social phenomena the fact of phenomena that people call this name" (Durkheim, 1961: 50).

C. Observation of social phenomena as objects

As sociology has a systematic position studying the phenomenon as a material thing, and Durkheim stressed the need to address natural phenomena as objects, which is "the

emphasis that explicitly or implicitly emulate the natural sciences, and the application of its view and perceptions of the natural phenomenon on various social phenomena" (Ghaith, 1980: 46), thus Durkheim parallels between the social phenomenon and the natural phenomenon, "just as the organic organism has an expression of the organic organism and its functions, social life is a functional expression of social construction" (Zeid, 1970: 71).

Therefore, Durkheim emphasizes that social phenomena must be observed as objects by eliminating the method of common meanings and unexamined ideas because meanings do not in any way take the place of things themselves. Durkheim believes "that these meanings are similar to idols, i.e. Ghosts, which witness the true view of things and which is imagined by the man that they are the same things, the researcher must look at social phenomena as external objects separate from his inner feeling in the light of this consideration is achieved objectivity of the phenomenon and its scientific character" (Allioua, 2016: 148)

D. The need to rely on the positivist approach

Which relies on observation, experience, and mathematical supplementation to arrive at the laws, and is related to positivism for Comte a with the emergence of the stage of science that characterizes the "positivist stage", which is the last stop in the "law of the three stages" after the "technological stage" (religious) and "metaphysical stage" (philosophical). the positivist doctrine is associated with the "mature" (Comte, 1994: 10-20) product provided by human evolution, and the great services rendered by scientific rationality to him.

Here Comte's position seems ambiguous, on the one hand, he suggests that any proposal cannot be meaningful unless it is crystallized into a concrete act, "while on the other hand, he criticizes imperialism and protests Auguste Comte and Leibniz L for proclaiming the existence of spontaneous mental organizations in man" (Comte, 1994: 34). Not to be confused between the positivist doctrine and the positivist approach in the construction of knowledge, the concept of positivism in the second case is the opposite of "normative", knowledge cannot be a situation only if it deals with what is an object, away from the "normative" that is looking for what should be or what is subjective.

In this field, the pioneer of scientific philosophy, Gaston Bachelard, using some of the basic concepts that have shaken the history of science, such as the concept of "transcendence" and "epistemological break", was the subject of widespread attention and interpretation by his contemporaries, such as the Marxist thinker Althusser, who borrowed the concept of "break" and used it to understand and develop Marx's thought. Althusser's reading of Marx offered to highlight the concepts of experimental or elective problematic, for criticism and review, as most philosophies have used science for justifiable purposes that are outside the objectives of scientific practice. Philosophical interpretations of the results of science in order to demonstrate certain values outside the field of science do not reflect the scientific truth as it is but reflect practical ideological symptoms. One of the tasks of philosophy, according to Althusser, is to draw the boundaries between what is for ideology, on the one hand, and what is for science on the other; that is, to highlight the images and colours of the leakage of theoretical and practical ideology into scientific practice, and scientists understand what they are doing, so Bachelard presented strict methodological conceptions, these conceptions are described by the methodological stages of the scientific method, where the researcher himself is subjected to systematic procedures that make him not indulge in his subjectivity or ideology, but phenomena seem to him as objects, in a wonderful idea to project the scientific method in the natural sciences and the Material Sciences on the Social Sciences.

3. The profession of sociologist and rupture with common sense

In the book of Pierre Bourdieu with Jean-Claude Chamboredon and Jean-Claude Passeron, under the title "The professional sociologist" (Bourdieu, Chamboredon, Passeron, 1968) which was released the first edition of the year 1968 poses Bourdieu foundations of the method of sociological which assumes a hand making the sector with common sense on the

other hand the construction of the project of sociological, and explain the need to make the sector with the common sense of the dangers through which protects them and the joint can be interpreted as a set of views and beliefs accepted in a particular group or social groups peculiarity these views and beliefs is considered as imposed on the thinking and competence.

The common sense that Pierre Bourdieu speaks is shared by most Arab sociologists who live in a state of confusion about what sociology is, its forms and its existence at the University and why they study it for students!!! Yes... You may think that I am a lot pessimistic, but I think I am optimistic because all practitioners in the field of sociology have nothing to do with the real social field, which is society and not teaching students and filling their minds with theoretical approaches that remain more study the student takes in order to succeed in the exam and then forget everything he studied because he does not employ it like a medical student employs his lessons, which he finds a direct application on the ground.

The medical student, for example, takes first-year classes and is trained daily to try to intervene with his knowledge that he received from the University in cases of illness in front of his eyes, to give some help to a patient, give an injection and medical advice to a friend and other practices related to what he is studying ... Then in the second year one of them can be directed to a specialist and prepare himself for surgery, every year he increases and practices his knowledge until he reaches the atom of his knowledge by the end of graduation to become a doctor who is able to understand the patient psychologically and diagnose and treat his disease. It is a medical practice practiced by the student and the professor, the professor teaches in the department but is a surgeon who does not confine himself to providing theoretical lectures, but conducts an operation to save a patient from death, and directs another and is in a permanent relationship with everything new because reality and practice impose on him a pattern of procedures that must be followed or become a failure.

In Arabic sociology... The professor - who is supposed to be in society his field of study - does not enter crowded places such as markets and public transport buses because he does not get out of his air-conditioned car and does not like the "his society", which Pierre Bourdieu described as "fertile with social phenomena" worthy of study. We all carry representations about the reality around us, they give us the interpretations that we think are acceptable and correct for the phenomena we see, these representations serve as a guide and teacher in our daily social activity and give us a sense of understanding of the world around us and in this regard they become necessary for life in society in the colloquial sense.

Thus, in the normal mode of interaction with a person we do not know, we conjure up all kinds of representations aimed at diagnosing him, the outward appearance that allows to know his age and dress to determine his social origin, the manner of his speech and his tone that reveal his geographical origin. But our perception of the world is also shaped by representations, religious systems, political ideologies and scientific formulas are in turn systems of representations that change according to societies and Time stages, but also according to individuals and groups... But the sociologist must come out of the crucible of these representations and submit to the scientific method that will probably give him different results and his representations that he considers correct.

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