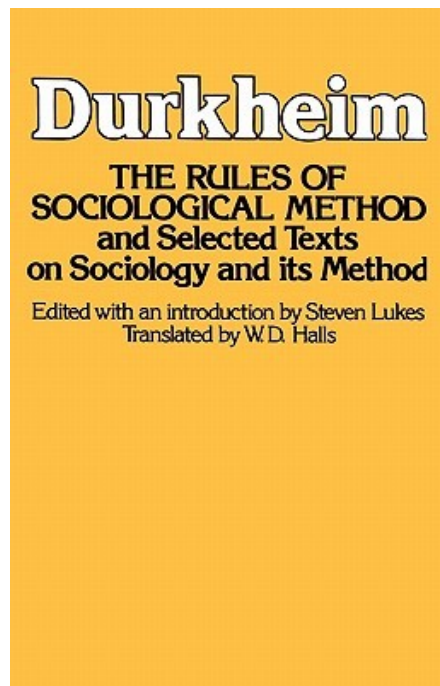




Rules of Sociological Method

Émile Durkheim

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Rules of Sociological Method Émile Durkheim

First published in 1895: Emile Durkheim's masterful work on the nature and scope of sociology—now with a new introduction and improved translation by leading scholar Steven Lukes. *The Rules of the Sociological Method* is among the most important contributions to the field of sociology, still debated among scholars today. Through letters, arguments, and commentaries on significant debates, Durkheim confronted critics, clarified his own position, and defended the objective scientific method he applied to his study of humans. This updated edition offers an introduction and extra notes as well as a new translation to improve the clarity and accessibility of this essential work.

In the introduction, Steven Lukes, author of the definitive biography *Emile Durkheim: His Life and Work*, spells out Durkheim's intentions, shows the limits of Durkheim's view of sociology, and presents its political background and significance. Making use of the various texts in this volume and Durkheim's later work, Lukes discusses how Durkheim's methodology was modified or disregarded in practice—and how it is still relevant today.

With substantial notes on context, this user-friendly edition will greatly ease the task of students and scholars working with Durkheim's method—a view that has been a focal point of sociology since its original publication. *The Rules of the Sociological Method* will engage a new generation of readers with Durkheim's rich contribution to the field.

Rules of Sociological Method Details

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From Reader Review Rules of Sociological Method for online ebook

Mia says

Here Durkheim sees to establish sociology as a science that studies 1Esocial facts 1D. He argues the very naturalistic concept of viewing social facts as things, which can be subjected to rules, just as in natural sciences

1EA social fact is every way of acting, fixed or not, capable of exercising on the individual an external constraint; or again, every way of acting which is general throughout a given society, while at the same time existing in its own right independent of its individual manifestations 1D

Such social facts are thus external and coercive. There are two types: normal and pathological. For example, he does not define crime as pathological, because a certain amount of crime is essential and natural to society, it only becomes pathological when there is too much or too little of it. The forth chapter deals with the correct categorization and definition of facts. It must be done according to their segments, they way they are composed of bits. He is arguing against Comte 19s historical method and for a comparative method, stating that 1Eone particular effect has always the same cause 1D. Lastly, he summarizes the general characteristics of such a method to three: the independence from any philosophy, its objectivity, and its sociological character. Thus sociology is more autonomous and more legitimate.

L7od says

Livro pra faculdade, portanto estudei e li com calma e profundidade. As ideias de Durkheim são bastante interessantes, muito embora seja um livro para estudiosos de sociologia, e em muitos momentos chato e raso na minha opinião. O capítulo V que já encaminha as conclusões a que o autor chegou tem mais dinâmica e mostra a que veio o livro.

Isabel says

Es un manual para entender uno de los más importantes intentos de establecer el método sociológico, entender la base que es el hecho social. Un libro básico para entender la sociología.

Sean says

A seminal work in sociology (or more broadly, as Durkheim would prefer, in social science), this book details what a scientific approach to the study of societies ought to look like. Many of the rules the author sets out appear self-evident, even though a myriad of social scientists, students, and amateur thinkers today still fail to abide by them.

These rules are for the most part reasonably justified, from his conception of social facts as phenomena external to the individual, to the proper means of observing them (one must always try to discard any preconceptions), to the proper means of explaining them, to demonstrating an explanation through further proofs. Sections on determining the cause of a social fact in previously existing social facts and not in personal psychological sources ring true among those of us frustrated by current social explanations given in

internal or individualistic terms: "It's human nature", "Some people just aren't open-minded enough", "Liberals/conservatives are always trying to do this", and so on.

Two chapters in this volume on distinguishing between "normal" and "pathological" societies and on identifying social types--to which the author ascribes the moniker "social morphology"--are interesting but largely dismissable in today's academic environment as they reflect a very 19th-Century image of progress in social evolution; while Durkheim doesn't strictly adhere to the contemporary ethnocentric progression of "savage" to "barbarian" to "civilized man", he does approximate it with assumptions about "lower peoples" who are "less developed" and a distinguishing of societies into genera and species based on "given phase[s] of development", etc. Yet it is in these chapters that we find one of the most controversial and thought-provoking examples in this book: that of crime being both normal (in cause) and necessary (in function) to the normal evolution of morality and law.

Included in this edition are fifteen additional essays, articles, notes, and letters written by and about the author to further expound on his method and philosophy. These do well to explain sociology's place in relation to other social sciences and disciplines, how Durkheim's vision of a positivist sociology differs from that of the Marxists (among his many criticisms: Marxism assimilates preexisting ideas and calls them its own, it rests on inadequate proofs and unproven hypotheses, and it contradicts both itself and scientifically-established facts), and to elaborate on a few points of the book that may have generated confusion.

To those who, like me, abhor academic ignorance and believe in the importance of a set scientific paradigm, this is essential reading. It is a dry text (I've attempted to capture it's tone in my review), but it is not without its merits.

David Romero says

Este libro es la formalización de la que en la época era la nueva y positiva concepción sociológica. El método requiere que el sociólogo se "Descargue sistemáticamente de todas las nociones previas" algo así como la duda cartesiana, las nociones previas se consideran *Doctrinas Místicas* afuera del método y no se deben a "noseque anticipación trascendental de la realidad sino que son la resultante de toda clase de impresiones y de emociones acumuladas sin ningún orden al azar de las circunstancias."

El objeto de estudio del sociólogo son los «hechos sociales»; Se asegura que los hechos sociales son «cosas» reales disponibles a la observación; tratar a los hechos sociales como cosas es tratarlos en calidad de data que constituyen el punto de partida de la ciencia, lo anterior es de suma importancia para Durkheim, cuyo objeto principal en Las Reglas del Método Sociológico es realizar el procedimiento experimental y la objetivación de la ciencia Social.

La sociedad se debe entender desde lo más complejo (lo social) y no desde los individuos, como hasta ahora los sociólogos habían hecho. Al establecer las reglas previas a la sociología es menester separar la psicología de lo social, porque nosotros, los individuos, no le damos nacimiento a los hechos sociales; la causa de los anteriores debe buscarse entre los hechos sociales antecedentes. Se sigue de esto que origen de cualquier proceso social de alguna importancia debe buscarse en la Constitución del medio social interno, este está compuesto por personas y cosas (tanto materiales como inmateriales; el derecho, la moral, entre otros); ahora, los elementos intangibles del medio interno no tienen el impulso que termina en las transformaciones sociales; ellos se toman en cuenta en las explicaciones que se den, tienen cierta influencia en la evolución social cuya velocidad y dirección varían según ellos, más no la ponen en marcha ni producen por sí mismos ninguna fuerza viva. Se sigue que el factor activo que queda es el humano.

La cuestión es descubrir las propiedades de este medio que tiendan o puedan tener acción sobre el curso de los fenómenos sociales. Durkheim da el ejemplo de la densidad material, cuyo aumento modifica

Pierre E. Loignon says

Durkheim est un empiriste qui tente d'entraîner les autres sociologues à sa suite en critiquant l'idéalisme en science et en proposant une méthode rigoureuse afin de définir et observer l'objet d'étude, le « fait social », avec clarté et rigueur.

Si les qualités heuristiques de certains éléments de son argumentation sont discutables et elles comportent parfois quelques contradictions, je crois qu'il faut y trouver les signes d'une recherche intense d'un « noyau dur » qui ne pourra être remis en cause. Et lorsque les présupposés durkheimien se montrent inefficaces, plutôt que de les remettre pas en cause, l'auteur n'hésite pas à accuser son lecteur de ne pas être apte « à...voir les choses autrement qu'elles n'apparaissent au vulgaire » (p.71).

En effet, bien qu'il ne soit pas toujours en mesure de respecter ses principes, jamais Durkheim ne met en doute la prédominance de l'empirie sur le rationnel, ni la validité des analogies entre les lois scientifiques de différentes sciences. Durkheim demeure donc un empiriste d'un bout à l'autre, mais l'héritage en problèmes circonscrits légué aux générations futures de chercheurs est plutôt lourd...

Özdamar says

I read the Turkish translation of Durkheim's masterpiece. Interesting to know the rules of thought and science. As far as I know, Leninist philosophers tried adopt the materialism to determine the orientation of future physical and social sciences.

Kourtney says

Pretty interesting (and at the same time soporific) stuff. I now know what a social fact is, and that they should not be analyzed according to individual practices but by analyzing related social facts. We are products of our society, and not the other way around. Now you know!

Joel says

Que mugrero... el tipo solo quería hacer mas paginas. lo que dijo en 200 paginas lo pudo decir en 20

Tanya says

Pretty much the founding text in the formation of sociology as a field, this book centers sociology within an academy that holds the scientific as the highest of disciplinary methods. Whether or not you agree, the language of legitimization is fascinating and, considering that the call to form a new discipline was a political act in 1895 France, tight.

Fernanda La Salye says

Os fatos sociais devem ser tratados como coisas'. Com esta afirmação polêmica Émile Durkheim orienta de modo decisivo uma disciplina que estava se formando e à qual esta obra, mais do que qualquer outra, dava fundamentos sólidos. Para Durkheim existe uma ruptura entre a psicologia e a sociologia como existe entre a biologia e as ciências físico-químicas. O ser coletivo possui uma natureza sui generis e a consciência coletiva é distinta da consciência individual.

Jonnathan Opazo says

Durkheim es considerado un clásico dentro de la sociología, lo cual puede significar muchas cosas. Una de esas, por ejemplo, es que es una suerte de abuelo intocable que todavía balbucea algunas verdades frente a un auditorio que se encuentra en estado de somnolencia.

Corbin Routier says

A very organized structure on how to look at society in order to understand it from a sociological standpoint.

"In thinking about the world of the senses each one of us colours it in his own way, and different people adapt themselves differently to an identical physical environment."

-Emile Durkheim

"One must systematically discard all preconceptions... [Feelings] are not due to some transcendental precognition of reality, but are the result of all kinds of disordered impressions and emotion accumulated through chance circumstance, lacking systematic interpretation."

-Emile Durkheim

Slava Gorbunov says

Interesting book. some of the ideas I found similar to what I have known before or thought of already. that was good to see.

Daniel Cheng says

Emile Durkheim gets a lot of well-deserved credit for legitimizing the field of sociology, but this book shows you the insane myopia he went through for that achievement. Durkheim desperately wanted sociology to be as much of a science as physics and biology, but he just couldn't accept the fact that sociology has no laboratory environment where contingent variables can be removed. When the only place you can observe your object of study (society) is the real world, then obviously a lot of things are going to get involved in the mix. So to legitimize sociology as a science that can demonstrate causality, Durkheim fills the book with

Daniel Escobosa says

Mustafa Hamdy says

Teresa says

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equal a compelling read, especially when you have to give a half-hearted presentation about it. Boo, Durkheim!
