

KANTIAN PHILOSOPHY AND SOCIOLOGICAL METHODOLOGY

SUSAN STEDMAN JONES

This article concerns the Kantian influence on the development of sociological methodologies. This influence has been to develop two distinct, but opposing views on the appropriate mode of social explanation. It will be argued that the animosity between the rival schools of methodology, that is between those who would be characterized as 'positivist', and those who drawing on phenomenology and existentialism, would reject the claim that sociology is a science, can be in part explained as a difference in values. This difference in values centres around a difference in conceptions of the nature of man.

To develop this argument it is necessary to discuss briefly a number of related issues. Firstly it will be argued that not only social theories, but also social methodologies are bound up with the question of the nature of man, and that therefore methodologies have not just conceptual, but moral implications. A second issue is of the relationship between sociological method and philosophy. It will be argued that sociological methods trade off or are developed out of philosophies: what is seen as methodologically viable is determined by philosophical achievements. Both are expressions of man's self knowledge and self awareness. The development of a descriptive/empirical subject concerned with the nature of social life historically developed later than an abstract subject concerned with the nature of meaning and knowledge, but both can be seen as expressions of man's self knowledge. No claims will be made for the social/economic/historical nature of philosophical achievements – the concern is solely with the logic of certain concepts that run through sociological methods, and their philosophical origin. It will be claimed that it was the philosophical achievement of Kant that paved the way for the development of a distinctive sociological method. The main aim of the paper is to trace a line of development in sociological method that can be traced back to its philosophical forebear. This line of development, originally Janus-faced, reflecting the twin concerns of Kantian philosophy, morality and science, has now split into opposing camps upholding distinct and mutually exclusive conceptions of man.

It has been recognized that theoretical disputes about the nature of social action are in part disputes over the nature of man. That is, it is impossible to say what kind of action social action is without making certain assumptions about the nature of the actor himself. It has not, however, been so explicitly recognized that methodological disputes, about the appropriate method of explaining social action, are also bound up with the question of the nature of man. What sort of being man is, is an issue intrinsically tied to the question of how we explain his action. Are law-like statements based on behavioural variables the right way to achieve understanding, or should the subjectivity of consciousness be the basis of all accounts of social action? To achieve at least adequate, if not exhaustive understanding, one must assume that the chosen method will reveal the nature of the subject under discussion. One cannot imagine the nature of coal being fully revealed by subjective analysis, nor can one put a motive under a microscope. Thus the chosen method reveals something of what is thought to be the nature of the subject. For example, if it is argued that the empirical approach is an adequate analysis of social action, then the implication is that man is essentially a member of the world of sense, complicated and intricate, but amenable,

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