

## INTRODUCTION [p.1] :

**Etat rudimentaire de la méthodologie dans les sciences sociales :** « Jusqu'à présent, les sociologues se sont peu préoccupés de caractériser et de définir la méthode qu'ils appliquent à l'étude des faits sociaux ».

**Objet de l'ouvrage :** « Ce sont ces résultats de notre pratique que nous voudrions exposer ici dans leur ensemble et soumettre à la discussion ». Résultats formalisés à partir de *La division du travail social*, accompagnés de leurs preuves et illustrés d'exemples connus ou encore inédits. On peut mieux juger ainsi de l'orientation qu'on veut essayer de donner aux études de sociologie.

## CHAPITRE PREMIER. – Qu'est ce qu'un fait social ? [p.3]

Chaque individu boit, dort, mange, raisonne, mais si ces faits étaient sociaux, la sociologie n'aurait pas d'objet qui lui fût propre, et son domaine se confondrait avec celui de la biologie et de la psychologie. Il y a dans toute société un groupe de phénomènes qui se distinguent par des caractères tranchés de ceux qu'étudient les autres sciences de la nature. Ex. : ma tâche d'époux, de frère, de citoyen, le fidèle et les pratiques de sa vie religieuse, le système de signes, de monnaies,...

**Caractères distinctifs du fait social :** 1) son **extériorité** par rapport aux consciences individuelles ; 2) l'**action coercitive** qu'il exerce ou est susceptible d'exercer sur ces mêmes consciences. Ces faits sociaux « consistent en des manières d'agir, de penser, de sentir, extérieures à l'individu, et qui sont douées d'un pouvoir de coercition en vertu duquel ils s'imposent à lui » (p.5). Application de cette définition aux pratiques constituées et aux courants sociaux (ex. : dans une assemblée, les grands mouvements d'enthousiasme, d'indignation, de pitié qui se produisent). Vérification de cette définition.

Autre manière de caractériser le fait social : l'état de **dépendance** où il se trouve par rapport à ses manifestations individuelles. Les manifestations privées ont bien quelque chose de social, puisqu'elles reproduisent en partie un modèle collectif ; mais chacune d'elles dépend aussi de la constitution organico-psychique de l'individu.

Elles intéressent le sociologue sans constituer la matière immédiate de la sociologie. Le fait social se généralise parce qu'il est social, loin qu'il soit social parce qu'il est général. Comment cette définition rentre dans la première.

Comment les faits de morphologie sociale rentrent dans cette même définition. Formule générale du **fait social** : « *Est fait social toute manière de faire, fixée ou non, susceptible d'exercer sur l'individu une contrainte extérieure ; ou bien encore, qui est générale dans l'étendue d'une société donnée tout en ayant une existence propre, indépendante de ses manifestations individuelles* ».

## CHAPITRE II. – Règles relatives à l'observation des faits sociaux [p.15]

Règle fondamentale : « *Traiter les faits sociaux comme des choses* ».

I. – « L'homme ne peut pas vivre au milieu des choses sans s'en faire des idées d'après lesquelles il règle sa conduite ». C'est surtout en sociologie que ces **prénotions** (terme repris de la philosophie de Bacon) sont en état de dominer les esprits et de les substituer aux choses. **Phase idéologique** que traversent toutes les sciences et au cours de laquelle elles élaborent des notions vulgaires et pratiques, au lieu de décrire et d'expliquer des choses. Pourquoi cette phase devait se prolonger en sociologie plus encore que dans les autres sciences. Faits empruntés à la sociologie de Comte, à celle de M. Spencer, à l'état actuel de la morale et de l'économie politique pour montrer que ce stade n'est pas encore dépassé.

Raisons de le dépasser : 1) les faits sociaux doivent être traités comme des choses parce qu'ils sont l'unique *datum* offert au sociologue, ils sont les *data* immédiats de la science, tandis que les idées, dont ils sont censés être le développement, ne sont pas directement données. 2) Ils ont tous les caractères de la chose. Il nous faut considérer les phénomènes sociaux en eux-mêmes, détachés des sujets conscients qui se les représentent. « *Le caractère conventionnel d'une pratique ou d'une institution ne doit jamais être présumé* ». Les faits sociaux « consistent comme en des moules dans lesquels nous sommes nécessités à couler nos actions » (p.29).

Analogies de cette réforme avec celle qui a récemment transformé la psychologie. Raisons d'espérer, dans l'avenir, un **progrès rapide de la sociologie**.

II. – Corollaires immédiats de la règle précédente :

1) Ecarter de la science toutes les **prénotions**. « Il faut que le sociologue s'affranchisse de ces fausses évidences qui dominent l'esprit du vulgaire, qu'il secoue une fois pour toutes, le joug de ces catégories empiriques qu'une longue accoutumance finit souvent par rendre tyranniques » (p.32) car nous nous passionnons pour nos croyances politiques et religieuses, pour nos pratiques morales bien autrement que pour les choses du monde physique.

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**Jessica J Manson**



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