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S. Kolukırk <sup>1</sup> <sup>1</sup> Akdeniz University  
07058 Antalya, Republic of Turkey  
e-mail: [suatkolukirik@akdeniz.edu.tr](mailto:suatkolukirik@akdeniz.edu.tr)TRANSFORMATION OF SOCIOLOGICAL METHOD:  
AN ASSESSMENT ON THE CONCEPT OF PARADIGM

**Abstract.** In this paper, the development of the sociological method is approached and discussed within the framework of the concept of paradigm. The concept of paradigm as a model of doing science, or the conventions upon which scientists agree on how a problem should be approached, forms the basis of scientific inquiry. Because paradigms correspond to the nature of scientific research and the methodology followed by the researcher. Quantitative research, known as the positivist paradigm in the context of research design, precedes proving and defining, while qualitative research comes to the fore and becomes evident in the axis of research open to exploration, understanding and interpretation. As a multi-paradigm science, sociology is nourished and flexible by a positivist, interpretive, critical, and postmodern paradigm. Moreover, it is argued in the study that multi-paradigmism affects the methodological structure and brings with it methodological differentiation. From this point of view, the transformations and methodological differences in the theoretical modeling approach of sociology are examined and evaluated in the context of periods.

**Key words:** Paradigm, Methodology, Positivism, Hermeneutics, Critical Theory.

**Introduction.** The basic context that makes sociology unique is hidden in its methodology. The difference in the methods used in research, and the way it handles the phenomena appear as the characteristic feature of sociology that distinguishes it from other social sciences, such as philosophy. Therefore, ever since it was accepted as a scientific discipline, sociology's close relationship with methodology has brought forth different approaches. Similarly, the diversity of sociological theories produced on the basis of explaining social reality and structure, and the ways they follow, stems from the differentiation of methodological approaches among these theories. Because each theory develops as a product of the paradigm it feeds on and differs from other theories with its own methodology. Therefore, to know the model of doing science that directs the methodology of a discipline, that is, its paradigm, will be to understand the correlation with the ontological and epistemological structure of that discipline. In this context, the way to correctly understand and apply sociological thought and methodology is undoubtedly related to understanding the paradigm it feeds on, and paradigms in general.

While the concept of paradigm is defined as a *set of values, an example, a sequence* in the dictionary of the Turkish Language Association, it appears in the *Oxford Languages* dictionary as a *model, a clear and typical example of how to produce something*. The concept of paradigm, which was only grammatical in the beginning, was evaluated by Thomas Kuhn as “a concept borrowed from structural linguistics” (Kuhn, 2006, p.16) and in his work titled *The Structure of Scientific Revolutions*, published for the first time in the scientific world in 1962, it has been defined as “*universally recognized scientific achievements that provide a model for a scientific community for a certain period of time, that is, to provide sample questions and solutions*”. (Kuhn, 2006, p.65).

Kuhn named the set of beliefs accepted by scientists, or the conventions on which there is consensus on how problems should be understood, a paradigm. According to Kuhn, paradigm is the basis of scientific inquiry, and this concept is included in the model that scientists jointly put forward about a subject (Güneş, 2003, p.4). Paradigms are of great importance in terms of scientific research and where there is no paradigm or paradigm candidate, it is not possible for a certain science to develop. In this context, the data collection process in the early stages is seen as an activity that is left much more to chance in later scientific developments. Moreover, if there is no reason to search for more or less confidential information for a certain purpose, it is clear that the information gathering process at the initial stage will naturally be limited to the wealth of data available. In addition, although this type of data collection process is necessary for the beginning of many important sciences, it causes great confusion at the end (Kuhn, 2006, p.87).

In this study, which deals with the development of sociological thought and method on the basis of Thomas Kuhn's concept of paradigm, the paradigmatic transformations and methodological reflections in sociology's understanding of science and theoretical modeling, especially in the process of discipline and afterwards, are evaluated under 3 sub-headings. First, the conceptual definition and semantic questioning of the paradigm is made, and then the reconcilability of paradigm and sociology is discussed by drawing attention to Kuhn's *ordinary science-singular paradigm* inseparability. In addition to this, an analysis was made on the views of whether a multi-paradigm is possible in social sciences, and the approach that sociology is a multi-paradigm science was put forward. In the second sub-heading, it is aimed to analyze sociological thoughts and theories on the basis of the relationship between theory and paradigm. The paradigms on which sociological thought and theories are based were tried to be explained, and in the last section, the effect of paradigm transformation on sociological methods and techniques was examined. In this framework, while emphasizing a process that evolves from quantitative to qualitative, the methodological perspectives of other paradigms are also included.

### **Results and their discussion**

#### **Discussion. Sociology as a Multi-Paradigm Science.**

With the definition of paradigm as a concept different from, and beyond, theory by Thomas Kuhn, the experimental condition of scientific knowledge and the certainty of science in the traditional understanding of science have been shaken. From the moment Kuhn defined the paradigm as scientific achievement, this concept has had a social content. The social element of the concept gained visibility with Kuhn's emphasis on understanding and explaining science, focusing on the history of science, the structure and values of the scientific community that makes that science possible (Dal, 2020, p.3). From this point of view, the theory of science, which centers the concept of paradigm, can be the main theoretical framework of a study on sociology due to the social element it contains, while at the same time it can be seen as a necessity in a discussion that the paradigmatic process is incompatible with sociology. The hypothesis arising from this inference is as follows: Can paradigm and sociology be reconciled? If we try to adapt Kuhn's paradigm to sociology the way he proposes, it can be concluded that sociology is not a science, but a polyphonic activity consisting of forms of knowledge progressing in different directions in the scientific process (Dal, 2020, p.7). This is because Thomas Kuhn foresees a process that goes through certain stages for the development of sciences. The inability of a paradigm to explain what is going on in a field of science brings along the conditions that will prepare the birth of a new paradigm.

According to Kuhn, there is only one dominant paradigm and the search for alternative paradigms is unusual: "When scientists encounter an anomaly or crisis, they take a different attitude towards existing paradigms and the structure of their research changes accordingly. The proliferation of competing paradigms, the desire to find a cure no matter what, the apparent expression of discontent, the search for

solutions in philosophy, or the arguing of fundamental principles, these are all signs of a shift from ordinary to extraordinary research. The concept of ordinary science is also based on the existence of these symptoms rather than revolutions” (Kuhn, 2006, p.184).

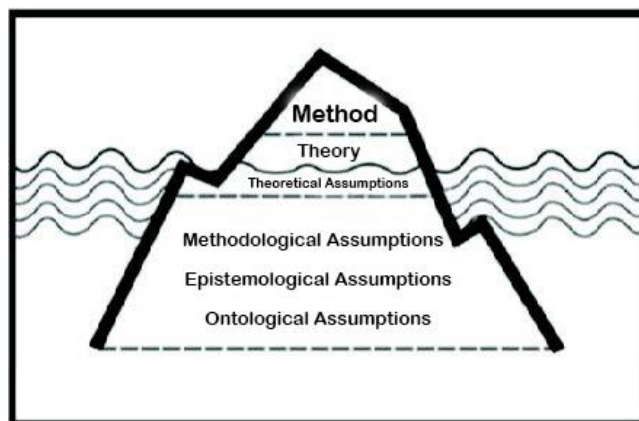
Kuhn also argues that paradigm advocates, who might rival the prevailing view, cannot agree on the problems that need to be resolved. Because their criteria or definitions for science are different. Likewise, Kuhn indicates the importance of the singular paradigm with the statement, *“two groups of scientists practicing in different worlds see different things even when looking in the same direction from the same point of view. But, again, that doesn’t mean they see whatever they want. Both groups are looking at the world, and what is different is not what they look at. They only see different things in some places and find different relationships between them”* (Kuhn, 2006, p.160). Thomas Kuhn’s single-paradigm emphasis, which uses ‘paradigmatic’ as a delimiter at the point of determining the distinction between science and non-science, has created a debate on the adaptability of the concept of paradigm to social sciences. With the acceptance of multi-paradigmism in the field of social science, accuracy has ceased to be a fundamental concern in this field. The main issue in multi-paradigmism is that knowledge becomes based on consensus or inter-subjectivity. The fact that multi-paradigmism is seen as a normal situation significantly determines the approach towards knowledge.

Although the approach of Kuhn’s theory of science that there should be a single paradigm dominating a science in the ordinary period, and his view that sociology is a multi-paradigm science approach contradict each other and result in which seems to be the thing that will enable the inference that sociology is not a science and his criticism that there should be no multi-headedness in science, in fact, in the historical development process of social sciences, and sociology in particular, a multi-paradigm development process draws attention. At this point, the path of social sciences diverges from natural sciences. The explanation, questioning, criticism, and interpretation-based approach of social sciences differs from natural sciences—a type of knowledge that cannot be questioned. For this reason, in comparison with natural sciences, sociology has not been dominated by a single paradigm, on the contrary, multiple paradigms have fed both sociological thought and methodology when it comes to the analysis of a multidimensional dynamic process at the point of explaining social reality and structure. From this point of view, the fact that sociology has a multi-paradigm structure rather than a single paradigm dominance as envisaged in natural sciences is an indication that it is a reflection of its richness that increases its spatial competence, not its proposed unscientific nature.

#### **Materials and methods of research. Sociological Thought, Theories, and Paradigm.**

Understanding which theory or current of thought is fed from which paradigm brings with it methodological robustness. Therefore, the paradigmatic sources of sociological thought and theories, the relationship between theory and model find meaning with the discipline matrix. Kuhn (2006, p.291) explains this situation as follows: *“All or most of the objects that I have named as paradigms, pieces of paradigm or having paradigm characteristics and to which the scientific community directs their commitment, are the elements that make up the whole, which we call the disciplinary matrix, and thus they function collectively in the unity they form”*. In this sense, starting from the elements of the disciplinary matrix, it can be assumed that among the components of the concept of paradigm are the problems, theories, models, used experimental methods, and evaluation criteria of the obtained results adopted in a field of science.

The ontological, epistemological and methodological assumptions of paradigms, which are different, and beyond, theory, are the variables that feed the intellectual background, scientific actions and theoretical infrastructure of a discipline. According to Şenol and Taş (2020, p.189) discussing the theory-paradigm relationality with Dikeçligil’s iceberg example below, the relationship between theory and paradigm is established through the assumptions of the theory.



**Figure 1.** Paradigm and its Assumptions in the Iceberg Example

As it is understood from the iceberg, the basic assumptions of the theory are determined by the ontological, epistemological, and methodological assumptions on which the paradigm is based. This relationship between paradigms and theories enables paradigms to guide theories. Paradigms serve as maps and guides for the scientific community. For this reason, theories cannot present arguments that contradict the paradigm on which they are based. If the ideas/theses put forward in the theories are not consistent with the assumptions of the dominant paradigm, there is a paradigm shift.

In fact, like every science, sociology is based on theory. Because the theory, which consists of a kind of abstraction of concrete facts by establishing connections between them through concepts, also functions as an intellectual tool consisting of concepts and providing systematic predictions and explanations in an area that allows experimentation. It is only possible to place the complex relationships between social phenomena in a paradigm or an intellectual model through theories and thus to give the research a systematic intellectual depth and breadth. In short, the theoretical approach is very important in science and especially in sociology, and although it is considered as a break from the empirical approach, it must endure it to the end, because otherwise it faces the danger of being stuck with superficiality. As Günay (2006, p.510) points out, compilation, transposition and superficiality come to the fore in the studies that emerge in the absence of sufficient knowledge and institutionalization. For sociology is a product of the society in which it is located. It is not easy for societies that are largely based on oral culture, dominated by traditionalism, faced with radical change and development problems and have difficulty in producing solutions, to produce sociological knowledge in the face of unique problems.

Beginning with Comte in the second half of the 19<sup>th</sup> century and extending to the present, many theoretical approaches to understanding society have been demonstrated in the discipline of sociology. Due to the dynamic nature of social structure and reality, the dominance of single paradigm did not manifest in sociology and even led it to search for different paradigms. In this framework, while the contributions of many paradigms that shape the intellectual background in sociological thought are accepted, it is seen that positivist, interpretive, critical, and postmodern paradigms that have shaped sociological theories and methodology especially since the discipline process have come to the fore.

### **2.1. Positivist Paradigm.**

The positivist paradigm constitutes the first foundations of the scientific understanding and methodology of sociology as a discipline. The essence of the positivist science paradigm, which deals with nature and society with a determinist approach, is positivism. Positivism means that which can be

explained by experiment, is not speculative and can be observed. In this sense, according to Giddens (2000, p.7), positivism argues that science should only deal with quantities that can be known and observed through direct experimentation.

The positivist paradigm, which argues that the unique, valid, or correct form of knowledge emerges from empirical science, applies the same methodology to social sciences to explain how society develops and to reveal the main causes and consequences of social change. The idea that the social world is essentially the same as natural reality has led its advocates to the idea that the social world has an objective reality that can be investigated using the scientific method. Therefore, they tried to determine the basic laws of history and society, similar to the grand theories of Charles Darwin or Albert Einstein. Auguste Comte, one of the most important representatives of the positivist sociology tradition, has such a world of thought while trying to reveal the principles of social order and change. By rejecting pure empiricism, Comte also accepts that the method used in natural sciences cannot be imitated in social research, and that this work cannot be done only with experiments.

Auguste Comte, who took Newton's physics as a model and is the father of sociology, by reducing the social sciences to natural sciences, defends the view that there should be a social science that explains history and society by revealing the laws that dominate them, just as there is a natural science that explains nature by revealing the laws that dominate it, based on a positivist universalist discourse (Can, 2005, p.2). Laying the foundations of the first dominant paradigm of sociology, Comte's conceptualization, which he transformed from Social Physics to Sociology, is based on the judgments he made from his background of natural sciences and his view that sociology, like other branches of science, can be studied experimentally. At this point, it would not be wrong to say that it was Comte who provided the transition from sociological thought to the process of becoming a discipline, and that sociology reached the status of science with the help of positivism.

The positivist tradition that started with Comte was continued by Herbert Spencer. Spencer, who brought new concepts such as structure, function, system, organism, growth, sociological evolution, and social institution to sociology, examined the origins and historical developments of societies in detail. In the positivist tradition of classical sociology, the name that was most influenced by the social scientists after him was Emile Durkheim. According to the sociological theory of Durkheim, who is the strongest representative of positivist sociology after Comte, familial, political, economic, educational, and all kinds of human social formations are the expansion of the social. Durkheim, whose main theme is social integration and the common moral values of society, produced new ideas about how sociology should be by revealing the principles of sociological method. Instead of approaching social events with a normative analysis, Comte, Spencer, and Durkheim, who are in the French school of thought, handled the events with a positivist method that aims to reveal the current situation and relations, independent of value judgments.

The long-term dominance of the positivist paradigm, which started the process of becoming a science for sociology, and the fact that society was treated as an atom and analyzed with a deterministic approach, caused increasing debates over time. The inadequacy of positivist paradigm tools at the point of researching and analyzing social structure and reality lies on the basis of these discussions, which lead to a paradigm shift in sociology in particular, as in social sciences.

There have been criticisms from the German thought and science tradition, especially under the leadership of Rickert and Dilthey, against the precise positivist understanding of science, and it has been objected that the social field contains historicity and value and is different from the natural sciences (Hira, 2000b, p.86). According to Wilhelm Dilthey, Heinrich Rickert and Wilhelm Windelband, philosophers who most influenced the development of German sociology and who focused on epistemological and methodological problems in social and cultural sciences, the Comtean perspective is a serious threat to

the study of human action and culture. Society is seen as a relative, unique phenomenon that does not have law-like processes and carries autonomy and freedom, and as something that cannot exist apart from the individuals who make it up. In this sense, the methods of natural sciences were not deemed appropriate in terms of social and cultural studies. All these criticisms against the positivist paradigm have brought objections to the distinction between subject and object, virtually necessitated the formation of a new paradigm, and the name of this new formation has taken its place in the literature as the interpretive paradigm.

## **2.2. Interpretive Paradigm.**

The interpretive paradigm has carried sociological theory and methodology to a completely different point by emphasizing the importance of understanding and interpreting the social through the concepts of understanding, interpretation, and subjectivity. The basic method of the interpretive paradigm, which developed under the leadership of important thinkers such as Schleiermacher, Dilthey, Heidegger and Gadamer and gained a methodological structure with Weber, has been hermeneutics. Thus, hermeneutics, which is used as a means of correctly interpreting the composition and the idea pattern of a text (especially religious and partially legal texts) belonging to any given period, has turned into an interpretive way of thinking and a method of understanding during the flow of history.

Hermeneutics, or interpretive thinking, is essentially an effort to understand the words, behaviors, or all other creative activities produced by another human being. This effort to understand is laden with prejudices and questionings, otherwise it will be possible to talk about worlds that exist only as they appear, independent of those who look at it. However, in the form of hermeneutic thinking, nothing that is a human artifact cannot be isolated from the perspective of the person who constructs it, from their identities, experiences, and cultural practices of the society in which they live. In this framework, social disciplines investigating worlds whose subject and object are human beings meet at certain moments with hermeneutic thinking (Işık and Serim, 2017, p.68).

Thinkers such as Weber, Dilthey and Rickert continued their studies with a methodological approach different from the Enlightenment tradition, with their approach that knowledge in social sciences is qualitatively different from natural sciences, and that this knowledge is as valid as in natural sciences. This view, which did not comply with the science paradigm in the Enlightenment tradition, was not accepted by the opponents in the debates on the nature of social sciences at that time. Therefore, questions such as whether knowledge will include the products of social sciences, whether social actors' common-sense knowledge will be accepted as knowledge have been discussed since the 19<sup>th</sup> century. Discussions in this context have been shaped around the question of whether and to what extent the social sciences can be objective when the natural sciences are defined on the basis of objective, pure, universal, and absolute knowledge. These debates became quite complex and eventually the definitions of objectivity and subjectivity gained new meanings and more importantly, they laid the groundwork for discussions about the nature of social sciences in the twentieth century. The importance of Weber in the European sociological tradition has come to the forefront with his methodological comments on the basic problems of sociology rather than his independent studies on political organization, class structure, and religious behavior (Hira, 2000a, p.45).

Max Weber, calling his own approach as interpretive or understanding sociology, adopts a methodological attitude that emphasizes the distinction he makes between two different events rather than a radical distinction between these two concepts. In other words, Weber clarifies his main idea by saying that the purpose of interpretive sociology is to understand and explain social action. According to him, it is inconvenient to rely only on meaning. Therefore, it is necessary to check with causal explanations. As a result, Weber, with the concept of understanding, was against the positivists' ideas of dealing only with events that can be observed. However, the idea that the results obtained by

understanding should be controlled by causality also contradicts the idealists. Among his contemporaries, it can be said that only Weber tried to bridge the gap between positivism and idealism (Kasapoğlu, 1992, p.62).

### **2.3. Critical Paradigm.**

The critical paradigm, which emerged as a reaction to the positivist paradigm, has made serious contributions to sociology by developing an alternative epistemology and methodology at the point of social theory and criticism of positivism. This paradigm, which was associated with the rising critical theory in the Frankfurt School in the 1930s, critiqued Marxism, positivism, and modern society. The critical paradigm's analysis of media, individual, and culture, and especially the dialectics of enlightenment produced by Frankfurt School theorists, provided a critical ground for social sciences with concepts such as communicative action and the culture industry.

While the critical paradigm evaluates the connections between the past, present, and future, it recognizes that the possibility of a better future is intertwined with the past and the present. This logic includes the possibility of progress. The society of the future can be realized through the combination of political and social action. The role of critical social science is to take a stand against the oppressive situation and to facilitate the rise of views on the possibility of a qualitatively different society. Thus, critical social science is political in that it brings about social change. Discussions about the structural nature of oppression are at the forefront in critical social science. There is a prevailing view that subjects such as politics, economy, culture, discourse, gender, and race in people's daily lives are shaped by facts and institutions. In this sense, critical social science helps to understand the national and global roots of human oppression. Concepts such as ideology (Marx), reification (Georg Lukacs), hegemony (Antonio Gramsci), one-sided thinking (Marcuse) and the metaphysics of existence (Derrida) are used to explain the elements of oppression (Çoban and Buz, 2008, p. 77).

The main problem of critical theory is to create a new epistemology tradition and to discuss social problems in political, sociological, historical, philosophical, and cultural planes through this tradition. The aim of this theoretical approach is to provide structural transformation and pave the way for a free society by considering the relationship of any individual in society with himself, other individuals, objects, and nature within the framework of power, exploitation, and domination relations (Gülenç, 2015, p.83). It also questions the "usual" and "normal" status of stereotypical historical, economic, social, and cultural values that are human products. In general, practices of alienation, commodification, exploitation, and domination are examined by criticizing ideology (Glesne, 2013, p.13; Çıvık and Sezerel, 2018, p.4).

An important part of the thinkers and schools in critical social theory take the basis of their criticism of positivism from Marxism. This tendency is particularly evident in the work of theorists belonging to the Frankfurt School. With the contributions of these theorists, Marxism is subjected to an anti-positivist reading and is enriched with new concepts and expansions. This attitude is particularly evident in Habermas's work. Habermas claims that Marxism as a critical social theory contains positivistic elements, but he does not abandon it entirely. However, the closeness of critical theorists to Marxism does not prevent them from engaging in a constructive and fruitful dialogue with positivism. For they subject not the affirmative attitude of positivism towards scientific knowledge, but its scientism ideology to a critical questioning (Balkız, 2004, p.1).

### **2.4. Postmodern Paradigm.**

The postmodern paradigm, which is periodically separated from the positivist, interpretive and critical paradigm, rejects reality. While describing reality, which is considered as a fiction, concepts such as discourse, image, and simulation are used. In particular, it is emphasized that technological developments create a virtual world. The paradigms that shape science and scientific research in the

literature are generally divided into positivist and postpositivist, and the same distinction has been continued in the field of social sciences. Therefore, many issues, especially methodology discussions, have been interpreted through this dualism. Although the prefix 'post' does not mean an advanced stage of positivism, but rather refers to beyond positivism and anti-positivism, this distinction has created a limited perspective in terms of social sciences. To concretize, it would be a generalized and reductionist approach to classify the process as 'positivism and others' by putting positivism at the center, which is one of the paradigms that guide sociological thought and methodology. However, evaluating the process through modernism and postmodernism will be more appropriate for the sociological perspective since it expresses a historical flow. In addition, considering paradigms in this historical flow will contribute to understanding and explaining some approaches and concepts. In this framework, while the periodicity of the positivist, hermeneutic, and critical paradigms described so far represents modernism, the postmodern paradigm comes to the fore with its uniqueness.

When postmodernism is taken literally, it is used to describe a type of society that comes after modernism. But it can also be seen as a timeless typological concept. Contextually, it can only be understood when one knows exactly what modernism is. The postmodern paradigm is the expression of a rebellion against all the patterns of modernism in the context of postmodernism. Modernism defines the change that manifests itself in every aspect of the social system after the Renaissance, known as the age of enlightenment. In this context, positivist, interpretive, or critical paradigms are products of modernism. Postmodernism, on the other hand, is seen as a rebellion movement that finds its foundations in the works of Heidegger, Nietzsche, Sartre, and Wittgenstein in relation with the approaches of existentialism, nihilism, and anarchism.

Postmodernism, which shaped the concepts and theories developed by sociologists such as Jean François Lyotard, Jean Baudrillard, Zygmunt Bauman, and Michel Foucault, and asserting that a postmodern historical age began with the end of modernity, represents a radical approach among social theory traditions. It is based on the claim of postmodernism that the principles organizing modern life have disappeared, based on the thesis that meta-narratives collapse, the creative subject dies, the order of meaning is destroyed, and radical changes are experienced in the way of production. It is accepted that society, as the common ground where people come together, has come to an end as differences replace principles. Postmodernism declares the emergence of a new network of relations in this context (Girgin, 2018, p.1). These claims and acceptances within the postmodern paradigm have become meaningful and visible in Lyotard's Postmodern Condition, Baudrillard's 'Hyper-Reality' and Bauman's Solid-Liquid Modernity.

### **Results. Paradigm and Sociological Method.**

In sociological studies, sociological methodology and its related issues have been accepted as positivism's views, consciously or unconsciously, based on the understanding of the founding fathers of sociology and their followers on methodology. Methodological approaches of understanding/interpretive sociology, which is against positivist sociology, are an important exception, but they have not been taken into account, ignored or, to say the least, neglected by the majority. For the hegemonic power of the positivist paradigm on modern science has played a dominant role and the change in the understanding of doing science has not been easy for this reason. Some social scientists, who grew up under the influence of positivism that steered the world of science as the dominant paradigm, began to see that a differentiation was inevitable over time, and the differences between social sciences and natural sciences became reflected in research (İbrahimoglu, 2011, p.50).

According to Dikeçligil, quantitative and qualitative methods can be combined in various combinations according to research designs, since it is not possible to articulate methodological assumptions, which are one of the main components of each understanding, due to the ontological basis



of paradigms based on different reality designs. However, what is expected from the researcher who has one of the opposing paradigms is that they are aware of their own paradigm. Otherwise, the resulting composition will be devoid of any history and methodological background and will lead to corruption. As a matter of fact, despite the widespread use of surveys in Turkish sociology, it has not gained the status it deserves. Because of the strict understanding of the surveyor, who is unaware of their own paradigm and believe that field research can only be done by surveying, the survey method has been reduced to a poll that is prepared almost haphazardly. So much so that the strict-surveyists had systematic knowledge of positivism and its assumptions, especially thanks to the post-modernist debates that accelerated after 1990.

In quantitative research, which is based on the positivist paradigm in terms of research design, hypotheses along with the research question, the area where the research will be conducted, research strategies and methods are included in the research proposal in a way that covers all the processes and stages at the beginning of the research. Qualitative research, on the other hand, has a more flexible design than quantitative studies, so that unexpected discoveries and findings are not overlooked and can be included in the research, although some procedures regarding the research design are determined initially. In terms of research questions, while answers are sought to questions such as who, what, when, where, why, and how much in quantitative research, the nature of the questions is superficial, and the answers are rational. In quantitative research, measurements are based on valid and reliable tests. Qualitative research seeks answers to what, when, where, and why questions, while unlike quantitative research, the nature of the questions is based on understanding, explaining, and generating ideas. In other words, rationality is not sought in qualitative studies. In this framework, it can be said that qualitative research is research based on discovery and interpretation, while quantitative research is research that aims to prove and define (Akşit, 1997, p.70). Similarly, the effect of the interpretive epistemological approach on the methodology of social science manifests itself especially with the use of qualitative research designs. Commonly used techniques in qualitative research designs are participating observation and interview. The distinctive feature of the techniques used in qualitative research is that they are flexible according to the social context.

In terms of the critical paradigm, the aim of the research is to create a change and difference based on this understanding, beyond describing and understanding through in-depth examination and questioning. The researcher reveals the hidden truth and thus allows the society to renew and develop itself. The superficial reality that can be revealed empirically is actually a reflection of the deeper hidden truth. Therefore, in-depth questioning is needed to reveal the hidden truth. In terms of the postmodern paradigm, research is a tool to destroy the superficial structure that covers the myths and hidden truth. Abstract explanations, systematic and empirical observations are unreliable. Information cannot be generalized. It is not a real or accurate target. There is nothing that can be done in research beyond description. All descriptions are equally valid and describe the researcher's point of view. Research results cannot be reported impartially and unprejudiced. Therefore, each research report is a work of art and carries traces specific to its artist.

### **Conclusion.**

With the emergence of sociology as a scientific discipline, it is seen that paradigms or models of doing science differ in the methodological context. Each paradigm in scientific research is meaningful and acceptable within their own temporality. None of the paradigms discussed in the study have the same perspective with the other, and almost all of them are paradigms that criticize each other. In this sense, the problem of legitimacy among the paradigms is not an issue that eliminates each other, but an issue that allows the development of each other. After all, the problem is beyond being a question of validity or acceptance, and this shows itself in the success of positivism in maintaining its effectiveness over

centuries. For this reason, it should be taken into account that sociological science models have gone beyond the concept of paradigm originating in natural sciences and have turned into a multi-paradigm and differentiated.

As a general evaluation, it can be said that all paradigms have epistemological, ontological, and methodological problems and these aspects pave the way for new studies. As a result, it is seen that this situation in social sciences affects research methods and techniques, the process that started as a quantitative one turns into a qualitative one, and then mixed designs in which both techniques are used together come to the fore. It can be stated that quantitative research refers to the deductive positivist paradigm, qualitative research refers to the inductive interpretive paradigm, and the mixed method, in which quantitative and qualitative methods are used together, refers to a pragmatic approach. Analyzing the paradigmatic source of the method and technique used in sociological research should be considered as an indispensable element of methodological robustness. For every research, while pointing to a theory in essence, is shaped by a paradigm that feeds its infrastructure.

As a final word, it is obvious that the intellectual background that emerged in the first half of the 19<sup>th</sup> century in the context of the relationship between sociological thought and paradigm should be understood and the contributing social scientists should be known. In the process of moving from the positivist paradigm to other paradigms, a transformational transition process has been experienced in the sociological method. In particular, the transition from the quantitative research tradition to the qualitative research tradition is the most concrete response of the effect of the transformation in paradigms on sociological methodology. In this sense, multi-paradigmism has affected the methodological structure and brought along a methodological differentiation. Moreover, as in social sciences, the positivist paradigm in sociology left its mark on the field of methodology and made its impact felt significantly. On the other hand, multi-paradigmism finds meaning in theory-paradigm relationality and plays a role as a transformational dynamic of sociological thought.

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### ӘЛЕУМЕТТІК ӘДІСТІҢ ТРАНСФОРМАЦИЯСЫ: ПАРАДИГМА ТҮСІНІГІ БОЙЫНША БАҒАЛАУ

**Аңдатпа.** Бұл жұмыста социологиялық әдістің дамуы парадигма концепциясы аясында қарастырылып, талқыланады. Ғылым жасаудың үлгісі ретіндегі парадигма тұжырымдамасы немесе ғалымдар мәселеге қалай қарау керектігі туралы келісетін конвенциялар ғылыми зерттеулердің негізін құрайды. Өйткені парадигмалар ғылыми зерттеу сипаты мен зерттеуші ұстанатын әдістемеге сәйкес келеді. Зерттеуді жобалау контекстінде позитивистік парадигма ретінде белгілі сандық зерттеулер дәлелдеу мен анықтаудан бұрын болады, ал сапалық зерттеу бірінші орынға шығып, зерттеуге, түсінуге және түсіндіруге ашық зерттеу осінде айқын болады. Көп парадигмалық ғылым ретінде әлеуметтану позитивистік, интерпретациялық, сыни және постмодерндік парадигмадан нәр алады және икемді. Сонымен қатар, зерттеуде мультипарадигмизмнің әдіснамалық құрылымға әсер ететіні және онымен бірге әдістемелік дифференциацияны әкелетіні айтылады. Осы тұрғыдан алғанда әлеуметтанудың теориялық модельдеу тәсіліндегі түрлендірулер мен әдіснамалық айырмашылықтар кезеңдер аясында қарастырылып, бағаланады.

**Негізгі сөздер:** Парадигма, методология, позитивизм, герменевтика, сыни теория.

### ТРАНСФОРМАЦИЯ СОЦИОЛОГИЧЕСКОГО МЕТОДА: ОЦЕНКА ПОНЯТИЯ ПАРАДИГМЫ

**Аннотация.** В этой статье развитие социологического метода рассматривается и обсуждается в рамках концепции парадигмы. Концепция парадигмы как модели ведения науки или соглашения, на основе которых ученые соглашаются относительно того, как следует подходить к проблеме, формируют основу научного исследования. Потому что парадигмы соответствуют природе научного исследования и методологии, которой придерживается исследователь. Количественное исследование, известное как позитивистская парадигма в контексте дизайна исследования, предшествует доказательству и определению, в то время как качественное исследование выходит на первый план и становится очевидным на оси исследования, открытой для исследования, понимания и интерпретации. Как мультипарадигмальная наука, социология питается и гибка позитивистской, интерпретативной, критической и постмодернистской парадигмой. Более того, в исследовании утверждается, что мультипарадигмизм влияет на методологическую структуру и приносит с собой методологическую дифференциацию. С этой точки зрения трансформации и методологические различия в теоретическом модельном подходе социологии исследуются и оцениваются в контексте периодов.

**Ключевые слова:** парадигма, методология, позитивизм, герменевтика, критическая теория.

#### Information about the author:

Suat Kolukirik - PhD., Professor Dr. of Sociology, Head of Department of Sociology. Akdeniz University, Dumlupınar Blv., 07058 Antalya, Republic of Turkey, E-mail: [suatkolukirik@akdeniz.edu.tr](mailto:suatkolukirik@akdeniz.edu.tr), <https://orcid.org/0000-0003-0399-666X>