

Principles and Methods of Sociology

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Preface

THIS book is an outgrowth of the experience of the authors as former colleagues in teaching Introductory Sociology. It recognizes three important tendencies in the current interpretation of social data: (1) an increasing emphasis upon the psychological interaction of individuals in social relations involving competition and coöperation, their behavior being dependent alike on the inborn impulses and on the culture patterns inherent in the traditions of the group. The larger part of the work is given to an analysis of this process, and the factors conditioning it; (2) a reviving interest in those tendencies arising out of the processes of trade designated in earlier generations by the misused term, economic law, particularly as related to population increase, geographic expansion, and invention; and (3) a trend toward the use of statistics as a method of logic and analysis. Statistical illustrations are here introduced as subordinate and supplementary to the text. The statistical material is so arranged that the teacher may, if he desires, merely discuss the charted illustrations and thus accustom the student to this form of presentation of data. Or, preferably, he may take up the elementary computations, such as correlations by the ranking and first moment methods, and the simpler processes of averaging and trending, and require a certain amount of informal laboratory exercises in such computations and in charting. Some material for this purpose is provided, and the usual sources may be consulted, as textbooks, periodicals, the World Almanac, census volumes, the Statistical Abstract of the United States, and the Survey of Current Business. Little attention is given, however, to the theory of statistics, the

aim being rather to familiarize the student with the use of statistical tools so that a later study of theory may have a background of concrete experience. For those who wish to go further into statistics, certain more technical methods are presented, and a summary of the subject appears in the Appendixes. No attempt has been made, however, to cover all methods of social investigation, but rather those that lend themselves to treatment in an introductory course.

The authors would be glad if it were possible to acknowledge in detail the many sources from which inspiration and help have been derived. Primarily they are indebted to Professor J. M. Gillette, who guided their professional reading and directed their interests into the channels of thought that they have attempted to follow. In the study of the psychological interaction of individuals they are chiefly indebted to the brilliant contributors of the American school, including Giddings, Small, Ward, Ross, Ellwood, Thomas, Bernard, Hart, Park, Burgess, Cooley, Reuter, Ogburn, Hertzler, and many others. Thanks are due to the publishers of various works of sociological interest for their courtesy in allowing the reproduction of many pertinent passages, for which more specific acknowledgment is made later. And the authors are deeply obligated to Mr. Stanley M. Brown, Associate Editor of Prentice-Hall, Inc., who edited the entire manuscript and offered many valuable suggestions.

In addition to their indebtedness to the American school, the authors also owe much to European social thought, which is perhaps best typified in Pareto. While they have by no means attempted to follow Pareto in his methods or conclusions, they assume as the basis of their thinking the historical interpretations which have crystalized from the profound efforts of that group of which Pareto may be designated the figure head.

It may be well to outline briefly what this point of view is. Primarily it is a philosophy of history in which a new interpretation of economics derived from statistical and mathematical analysis takes the central place. It sees the "residues" of the historic process largely in terms of the economic consequences of trade relations. Civilizations in their dynamic stages have been built up out of that form of coöperation expressed in trade which we are now witnessing on a gigantic world-wide scale. Amidst all the diversities of cultures, civilizations have had much in common. Trade relationships, after the earlier stage has passed, have created a hierarchy of privileged classes centering in the ownership of the more important properties, and this process in turn has led to wars between rival groups striving to expand their trade, or class wars between the subjected and the ruling classes. Hence ancient history presents the two-fold aspect of rising commercialisms like those of Greece, and organized militarized despotisms like that of Persia. The analogy with the modern world, which arose out of the great geographic expansions and which in its older centers is now on the brink of militarized control, is obvious.

If social science had nothing more to contribute than this picture of the futility of civilization, it might merge itself with current religion and merely dream of a better world beyond the skies. But the intellect that has now made nature serve its purpose will never be content with the philosophical pessimism of a Schopenhauer or a Spengler. We cannot but believe that there is a solution to the age-long frustration which the race has encountered in the attempt to build the "Great Society." This solution, we believe, centers in the new understanding of economic law already referred to. For economic law, as elaborated by the mathematician, is no longer a picture of reality, but a picture of ideal possibility. It shows us capitalism, indeed,

as an eternal verity, but not the uncoordinated capitalism of today, weighted with the incubus of leisure class heirs and fumbling in blind speculation without scientific direction.

For this is the new conception of economic law. Economic law is the allocation of human service and material equipment to the place of greatest efficiency in serving the consumer, and the distribution of the product in terms of the services contributed. Theoretically, it requires for its calculation the hypothesis of an impossibly perfect competition (the derivatives of calculus) but practically it requires an intelligent control of markets and a corporate organization of production far beyond that already attempted. It may be shown mathematically that, given the personal and capital equipment and the schedule of human desires in view of this equipment, virtually the whole structure of production, prices, and returns to personal service and capital are given theoretically by mathematical deduction on the basis of marginal variation. The returns to personal services thus determined comprise from one-half to three-quarters of the total production, while the remainder represents an automatic social saving imputed to capital. In the returns to personal services and to capital we have the vital distinction between earned and unearned income, or private and social income, both of which are essential results of balanced production. The struggle of history centers in the attempt of privileged classes to secure for themselves and their heirs the unearned income arising from management and labor, whether of the slave, serf, or free economy. And yet these classes, however blindly, were struggling to bring order out of the social chaos.

The solution of the riddle is a paradox. Private capitalism is building for us that necessary corporate structure of society that we have not sense enough to build for ourselves, just as an earlier militarized society built for us the

state. Capital is said to be saved income, but this we now see as a paradox. For what we pay as a reward for saving is chiefly the social saving, and when through matured corporate organization we cease to pay for saving, we shall for almost the first time have adequate savings in the form of capital earnings. So, also, we see that the old-fashioned business man who regarded his wealth as a trust to be conscientiously administered was a social scientist ahead of his day. He was merely attempting to equate his consumption with the value of his services to society: that is, he was scientifically, as well as legally, honest; or, in other words, he was conforming to standards of professional honor.

This introductory text, however, is not an attempt to elaborate a detailed social economics. It merely attempts to introduce the student to the social data and the statistical methods of thinking that are so essential to a grasp of the social process. Nor does it attempt to describe short-cuts to Utopia or nostrums for the immediate elimination of exploitation and war. It assumes that in the statesmenlike business men of the new capitalism, and in the rapid progress of the scientific study of society, we shall produce the leadership requisite to meet the problems of the day. But it does attempt, however inadequately, to see the social process in the light of the long-time trend leading through the temporary triumphs and catastrophies of history "unto the perfect day."

There is, then, a real "residue" of the process of history that we may expect will eventually find scientific embodiment in a society based on two principles: first, a devotion to that growing body of culture that now includes so much of scientific insight; and secondly, to the principle of equality of opportunity in the mutual service of each other as equal inheritors of that culture.

We do not follow Pareto in his demand that science be divorced from emotion. After all, mind and heart are one. We may well be coldly scientific while we make our observations, but why pretend to deny the hope with which we face the new day?

For if the vision of social science is reality, its descent is from the prophets, through the long struggle which Western Civilization has made for the realization of Christian social ideals, down to the modern attempt to achieve a democracy of equal opportunity guided by impartial law. To this struggle America has contributed much, and may contribute more when it awakens to a full appreciation of the meaning of its own ideals and institutions. Hence the most significant thing today is the promise inherent in the broadening group of thinkers, statesmen, and business leaders who are beginning to grasp the underlying import of social progress. What the prophets vaguely hoped for may now be visualized, and what is visualized another generation may attain. Men dreamed of magic, and in modern industry they are achieving it; they dreamed of a harmonious world order, and it is within their grasp.

JAMES M. REINHARDT
GEORGE R. DAVIES

TO OUR TEACHER
JOHN M. GILLETTE

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