

A HISTORY OF SOCIAL THOUGHT

CHAPTER I

THE NATURE OF SOCIAL THOUGHT

Man faces a world of social problems. As a result he is perplexed beyond description; his thinking often ends in confusion. Inasmuch as the average citizen, for the first time in the world's history, is beginning to attack social problems, he is entitled to all the aid that can be made available. Upon the success of the average person in mastering the intricacies of social thinking, the cause of democracy depends.

A large proportion of the analyses of social questions has been academic. These discussions have often terminated in quibbles or erudite generalizations. Insofar as social theories have been correct they have unfortunately been reserved for the theorists alone. The people themselves have not understood the nature of social thought; they have not benefited; and hence, they have held social thought in contempt. Sound social thought needs to be democratized, that is, to be made available for all people.

In thinking about social problems, the so-called practical person has proceeded in his own way. He has had personal experience--and that to him has been sufficient. He has been motivated by a sense of injustice, and stung into fervid thought by circumstances which seemed to him unfair; he has concocted a make-shift remedy, or impulsively accepted a ready-made program. Perhaps he has urged a single cause for all social ills and prescribed a single remedy for all social diseases. Usually, he has been very limited in his observations, untrained in making proper inductions, and hence, narrow and intolerant in his conclusions. He has been entirely baffled, or else he has felt cock-sure.

The practicalist is often a poor theorist. He may be even the most dangerous type of theorist. He has scoffed at theory and then fallen into the pit of incorrect theory. He has failed to see, for example, that a good bridge does not project itself across a chasm, but that a correct bridge-building theory is essential. With social practicalists and theorists calling each other names, instead of co-operating and unselfishly giving the world of people the benefit of their combined points of view, the world has floundered and its social problems have piled up, mountains high.

Another difficulty in the pathway of sound social thinking is found in an absence of proper backgrounds. People are prone to offer solutions for social questions without first equipping themselves with a knowledge of foundational elements. Moreover, they are often unwilling to acquaint themselves with these necessary factors. It is only by accident, however, that current social movements can be understood unless the historical sequences of social cause and effect are perceived. Nearly all social problems are essentially the outcroppings of tendencies which have had a long human history. A current social

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