

THE SOCIOLOGICAL IMAGINATION

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With a new Afterword by

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The Promise

NOWADAYS men often feel that their private lives are a series of traps. They sense that within their everyday worlds, they cannot overcome their troubles, and in this feeling, they are often quite correct: What ordinary men are directly aware of and what they try to do are bounded by the private orbits in which they live; their visions and their powers are limited to the close-up scenes of job, family, neighborhood; in other milieux, they move vicariously and remain spectators. And the more aware they become, however vaguely, of ambitions and of threats which transcend their immediate locales, the more trapped they seem to feel.

Underlying this sense of being trapped are seemingly impersonal changes in the very structure of continent-wide societies. The facts of contemporary history are also facts about the success and the failure of individual men and women. When a society is industrialized, a peasant becomes a worker; a feudal lord is liquidated or becomes a businessman. When classes rise or fall, a man is employed or unemployed; when the rate of investment goes up or down, a man takes new heart or goes broke. When wars happen, an insurance salesman becomes a rocket launcher; a store clerk, a radar man; a wife lives alone; a child grows up without a father. Neither the life of an individual nor the history of a society can be understood without understanding both.

Yet men do not usually define the troubles they endure in terms of historical change and institutional contradiction. The well-being they enjoy, they do not usually impute to the big ups and downs of the societies in which they live. Seldom aware of the

intricate connection between the patterns of their own lives and the course of world history, ordinary men do not usually know what this connection means for the kinds of men they are becoming and for the kinds of history-making in which they might take part. They do not possess the quality of mind essential to grasp the interplay of man and society, of biography and history, of self and world. They cannot cope with their personal troubles in such ways as to control the structural transformations that usually lie behind them.

Surely it is no wonder. In what period have so many men been so totally exposed at so fast a pace to such earthquakes of change? That Americans have not known such catastrophic changes as have the men and women of other societies is due to historical facts that are now quickly becoming 'merely history.' The history that now affects every man is world history. Within this scene and this period, in the course of a single generation, one sixth of mankind is transformed from all that is feudal and backward into all that is modern, advanced, and fearful. Political colonies are freed; new and less visible forms of imperialism installed. Revolutions occur; men feel the intimate grip of new kinds of authority. Totalitarian societies rise, and are smashed to bits—or succeed fabulously. After two centuries of ascendancy, capitalism is shown up as only one way to make society into an industrial apparatus. After two centuries of hope, even formal democracy is restricted to a quite small portion of mankind. Everywhere in the underdeveloped world, ancient ways of life are broken up and vague expectations become urgent demands. Everywhere in the overdeveloped world, the means of authority and of violence become total in scope and bureaucratic in form. Humanity itself now lies before us, the super-nation at either pole concentrating its most co-ordinated and massive efforts upon the preparation of World War Three.

The very shaping of history now outpaces the ability of men to orient themselves in accordance with cherished values. And which values? Even when they do not panic, men often sense that older ways of feeling and thinking have collapsed and that newer beginnings are ambiguous to the point of moral stasis. Is it any wonder that ordinary men feel they cannot cope with the larger

worlds with which they are so suddenly confronted? That they cannot understand the meaning of their epoch for their own lives? That—in defense of selfhood—they become morally insensible, trying to remain altogether private men? Is it any wonder that they come to be possessed by a sense of the trap?

It is not only information that they need—in this Age of Fact, information often dominates their attention and overwhelms their capacities to assimilate it. It is not only the skills of reason that they need—although their struggles to acquire these often exhaust their limited moral energy.

What they need, and what they feel they need, is a quality of mind that will help them to use information and to develop reason in order to achieve lucid summations of what is going on in the world and of what may be happening within themselves. It is this quality, I am going to contend, that journalists and scholars, artists and publics, scientists and editors are coming to expect of what may be called the sociological imagination.

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The sociological imagination enables its possessor to understand the larger historical scene in terms of its meaning for the inner life and the external career of a variety of individuals. It enables him to take into account how individuals, in the welter of their daily experience, often become falsely conscious of their social positions. Within that welter, the framework of modern society is sought, and within that framework the psychologies of a variety of men and women are formulated. By such means the personal uneasiness of individuals is focused upon explicit troubles and the indifference of publics is transformed into involvement with public issues.

The first fruit of this imagination—and the first lesson of the social science that embodies it—is the idea that the individual can understand his own experience and gauge his own fate only by locating himself within his period, that he can know his own chances in life only by becoming aware of those of all individuals in his circumstances. In many ways it is a terrible lesson; in many ways a magnificent one. We do not know the limits of man's

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capacities for supreme effort or willing degradation, for agony or glee, for pleasurable brutality or the sweetness of reason. But in our time we have come to know that the limits of 'human nature' are frighteningly broad. We have come to know that every individual lives, from one generation to the next, in some society; that he lives out a biography, and that he lives it out within some historical sequence. By the fact of his living he contributes, however minutely, to the shaping of this society and to the course of its history, even as he is made by society and by its historical push and shove.

The sociological imagination enables us to grasp history and biography and the relations between the two within society. That is its task and its promise. To recognize this task and this promise is the mark of the classic social analyst. It is characteristic of Herbert Spencer—turgid, polysyllabic, comprehensive; of E. A. Ross—graceful, muckraking, upright; of Auguste Comte and Emile Durkheim; of the intricate and subtle Karl Mannheim. It is the quality of all that is intellectually excellent in Karl Marx; it is the clue to Thorstein Veblen's brilliant and ironic insight, to Joseph Schumpeter's many-sided constructions of reality; it is the basis of the psychological sweep of W. E. H. Lecky no less than of the profundity and clarity of Max Weber. And it is the signal of what is best in contemporary studies of man and society.

No social study that does not come back to the problems of biography, of history and of their intersections within a society has completed its intellectual journey. Whatever the specific problems of the classic social analysts, however limited or however broad the features of social reality they have examined, those who have been imaginatively aware of the promise of their work have consistently asked three sorts of questions:

- (1) What is the structure of this particular society as a whole? What are its essential components, and how are they related to one another? How does it differ from other varieties of social order? Within it, what is the meaning of any particular feature for its continuance and for its change?
- (2) Where does this society stand in human history? What are the mechanics by which it is changing? What is its place within and its meaning for the development of humanity as a whole?

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How does any particular feature we are examining affect, and how is it affected by, the historical period in which it moves? And this period—what are its essential features? How does it differ from other periods? What are its characteristic ways of history-making?

(3) What varieties of men and women now prevail in this society and in this period? And what varieties are coming to prevail? In what ways are they selected and formed, liberated and repressed, made sensitive and blunted? What kinds of 'human nature' are revealed in the conduct and character we observe in this society in this period? And what is the meaning for 'human nature' of each and every feature of the society we are examining?

Whether the point of interest is a great power state or a minor literary mood, a family, a prison, a creed—these are the kinds of questions the best social analysts have asked. They are the intellectual pivots of classic studies of man in society—and they are the questions inevitably raised by any mind possessing the sociological imagination. For that imagination is the capacity to shift from one perspective to another—from the political to the psychological; from examination of a single family to comparative assessment of the national budgets of the world; from the theological school to the military establishment; from considerations of an oil industry to studies of contemporary poetry. It is the capacity to range from the most impersonal and remote transformations to the most intimate features of the human self—and to see the relations between the two. Back of its use there is always the urge to know the social and historical meaning of the individual in the society and in the period in which he has his quality and his being.

That, in brief, is why it is by means of the sociological imagination that men now hope to grasp what is going on in the world, and to understand what is happening in themselves as minute points of the intersections of biography and history within society. In large part, contemporary man's self-conscious view of himself as at least an outsider, if not a permanent stranger, rests upon an absorbed realization of social relativity and of the transformative power of history. The sociological imagination is the most fruitful form of this self-consciousness. By its use men whose

mentalities have swept only a series of limited orbits often come to feel as if suddenly awakened in a house with which they had only supposed themselves to be familiar. Correctly or incorrectly, they often come to feel that they can now provide themselves with adequate summations, cohesive assessments, comprehensive orientations. Older decisions that once appeared sound now seem to them products of a mind unaccountably dense. Their capacity for astonishment is made lively again. They acquire a new way of thinking, they experience a transvaluation of values: in a word, by their reflection and by their sensibility, they realize the cultural meaning of the social sciences.

2

Perhaps the most fruitful distinction with which the sociological imagination works is between 'the personal troubles of milieu' and 'the public issues of social structure.' This distinction is an essential tool of the sociological imagination and a feature of all classic work in social science.

Troubles occur within the character of the individual and within the range of his immediate relations with others; they have to do with his self and with those limited areas of social life of which he is directly and personally aware. Accordingly, the statement and the resolution of troubles properly lie within the individual as a biographical entity and within the scope of his immediate milieu—the social setting that is directly open to his personal experience and to some extent his willful activity. A trouble is a private matter: values cherished by an individual are felt by him to be threatened.

Issues have to do with matters that transcend these local environments of the individual and the range of his inner life. They have to do with the organization of many such milieux into the institutions of an historical society as a whole, with the ways in which various milieux overlap and interpenetrate to form the larger structure of social and historical life. An issue is a public matter: some value cherished by publics is felt to be threatened. Often there is a debate about what that value really is and about what it is that really threatens it. This debate is often without focus if only because it is the very nature of an issue, unlike

even widespread trouble, that it cannot very well be defined in terms of the immediate and everyday environments of ordinary men. An issue, in fact, often involves a crisis in institutional arrangements, and often too it involves what Marxists call 'contradictions' or 'antagonisms.'

In these terms, consider unemployment. When, in a city of 100,000, only one man is unemployed, that is his personal trouble, and for its relief we properly look to the character of the man, his skills, and his immediate opportunities. But when in a nation of 50 million employees, 15 million men are unemployed, that is an issue, and we may not hope to find its solution within the range of opportunities open to any one individual. The very structure of opportunities has collapsed. Both the correct statement of the problem and the range of possible solutions require us to consider the economic and political institutions of the society, and not merely the personal situation and character of a scatter of individuals.

Consider war. The personal problem of war, when it occurs, may be how to survive it or how to die in it with honor; how to make money out of it; how to climb into the higher safety of the military apparatus; or how to contribute to the war's termination. In short, according to one's values, to find a set of milieux and within it to survive the war or make one's death in it meaningful. But the structural issues of war have to do with its causes; with what types of men it throws up into command; with its effects upon economic and political, family and religious institutions, with the unorganized irresponsibility of a world of nation-states.

Consider marriage. Inside a marriage a man and a woman may experience personal troubles, but when the divorce rate during the first four years of marriage is 250 out of every 1,000 attempts, this is an indication of a structural issue having to do with the institutions of marriage and the family and other institutions that bear upon them.

Or consider the metropolis—the horrible, beautiful, ugly, magnificent sprawl of the great city. For many upper-class people, the personal solution to 'the problem of the city' is to have an

apartment with private garage under it in the heart of the city, and forty miles out, a house by Henry Hill, garden by Garrett Eckbo, on a hundred acres of private land. In these two controlled environments—with a small staff at each end and a private helicopter connection—most people could solve many of the problems of personal milieux caused by the facts of the city. But all this, however splendid, does not solve the public issues that the structural fact of the city poses. What should be done with this wonderful monstrosity? Break it all up into scattered units, combining residence and work? Refurbish it as it stands? Or, after evacuation, dynamite it and build new cities according to new plans in new places? What should those plans be? And who is to decide and to accomplish whatever choice is made? These are structural issues; to confront them and to solve them requires us to consider political and economic issues that affect innumerable milieux.

In so far as an economy is so arranged that slumps occur, the problem of unemployment becomes incapable of personal solution. In so far as war is inherent in the nation-state system and in the uneven industrialization of the world, the ordinary individual in his restricted milieu will be powerless—with or without psychiatric aid—to solve the troubles this system or lack of system imposes upon him. In so far as the family as an institution turns women into darling little slaves and men into their chief providers and unweaned dependents, the problem of a satisfactory marriage remains incapable of purely private solution. In so far as the overdeveloped megalopolis and the overdeveloped automobile are built-in features of the overdeveloped society, the issues of urban living will not be solved by personal ingenuity and private wealth.

What we experience in various and specific milieux, I have noted, is often caused by structural changes. Accordingly, to understand the changes of many personal milieux we are required to look beyond them. And the number and variety of such structural changes increase as the institutions within which we live become more embracing and more intricately connected with one another. To be aware of the idea of social structure and to

use it with sensibility is to be capable of tracing such linkages among a great variety of milieux. To be able to do that is to possess the sociological imagination.

3

What are the major issues for publics and the key troubles of private individuals in our time? To formulate issues and troubles, we must ask what values are cherished yet threatened, and what values are cherished and supported, by the characterizing trends of our period. In the case both of threat and of support we must ask what salient contradictions of structure may be involved.

When people cherish some set of values and do not feel any threat to them, they experience *well-being*. When they cherish values but *do* feel them to be threatened, they experience a crisis—either as a personal trouble or as a public issue. And if all their values seem involved, they feel the total threat of panic.

But suppose people are neither aware of any cherished values nor experience any threat? That is the experience of *indifference*, which, if it seems to involve all their values, becomes apathy. Suppose, finally, they are unaware of any cherished values, but still are very much aware of a threat? That is the experience of *uneasiness*, of anxiety, which, if it is total enough, becomes a deadly unspecified malaise.

Ours is a time of uneasiness and indifference—not yet formulated in such ways as to permit the work of reason and the play of sensibility. Instead of troubles—defined in terms of values and threats—there is often the misery of vague uneasiness; instead of explicit issues there is often merely the beat feeling that all is somehow not right. Neither the values threatened nor whatever threatens them has been stated; in short, they have not been carried to the point of decision. Much less have they been formulated as problems of social science.

In the 'thirties there was little doubt—except among certain deluded business circles that there was an economic issue which was also a pack of personal troubles. In these arguments about 'the crisis of capitalism,' the formulations of Marx and the many unacknowledged re-formulations of his work probably set the leading terms of the issue, and some men came to understand

their personal troubles in these terms. The values threatened were plain to see and cherished by all; the structural contradictions that threatened them also seemed plain. Both were widely and deeply experienced. It was a political age.

But the values threatened in the era after World War Two are often neither widely acknowledged as values nor widely felt to be threatened. Much private uneasiness goes unformulated; much public malaise and many decisions of enormous structural relevance never become public issues. For those who accept such inherited values as reason and freedom, it is the uneasiness itself that is the trouble; it is the indifference itself that is the issue. And it is this condition, of uneasiness and indifference, that is the signal feature of our period.

All this is so striking that it is often interpreted by observers as a shift in the very kinds of problems that need now to be formulated. We are frequently told that the problems of our decade, or even the crises of our period, have shifted from the external realm of economics and now have to do with the quality of individual life—in fact with the question of whether there is soon going to be anything that can properly be called individual life. Not child labor but comic books, not poverty but mass leisure, are at the center of concern. Many great public issues as well as many private troubles are described in terms of 'the psychiatric'—often, it seems, in a pathetic attempt to avoid the large issues and problems of modern society. Often this statement seems to rest upon a provincial narrowing of interest to the Western societies, or even to the United States—thus ignoring two-thirds of mankind; often, too, it arbitrarily divorces the individual life from the larger institutions within which that life is enacted, and which on occasion bear upon it more grievously than do the intimate environments of childhood.

Problems of leisure, for example, cannot even be stated without considering problems of work. Family troubles over comic books cannot be formulated as problems without considering the plight of the contemporary family in its new relations with the newer institutions of the social structure. Neither leisure nor its debilitating uses can be understood as problems without recognition of the extent to which malaise and indifference now

form the social and personal climate of contemporary American society. In this climate, no problems of 'the private life' can be stated and solved without recognition of the crisis of ambition that is part of the very career of men at work in the incorporated economy.

It is true, as psychoanalysts continually point out, that people do often have 'the increasing sense of being moved by obscure forces within themselves which they are unable to define.' But it is *not* true, as Ernest Jones asserted, that 'man's chief enemy and danger is his own unruly nature and the dark forces pent up within him.' On the contrary: 'Man's chief danger' today lies in the unruly forces of contemporary society itself, with its alienating methods of production, its enveloping techniques of political domination, its international anarchy—in a word, its pervasive transformations of the very 'nature' of man and the conditions and aims of his life.

It is now the social scientist's foremost political and intellectual task—for here the two coincide—to make clear the elements of contemporary uneasiness and indifference. It is the central demand made upon him by other cultural workmen—by physical scientists and artists, by the intellectual community in general. It is because of this task and these demands, I believe, that the social sciences are becoming the common denominator of our cultural period, and the sociological imagination our most needed quality of mind.

4

In every intellectual age some one style of reflection tends to become a common denominator of cultural life. Nowadays, it is true, many intellectual fads are widely taken up before they are dropped for new ones in the course of a year or two. Such enthusiasms may add spice to cultural play, but leave little or no intellectual trace. That is not true of such ways of thinking as 'Newtonian physics' or 'Darwinian biology.' Each of these intellectual universes became an influence that reached far beyond any special sphere of idea and imagery. In terms of them, or in terms derived from them, unknown scholars as well as fashion-

able commentators came to re-focus their observations and re-formulate their concerns.

During the modern era, physical and biological science has been the major common denominator of serious reflection and popular metaphysics in Western societies. 'The technique of the laboratory' has been the accepted mode of procedure and the source of intellectual security. That is one meaning of the idea of an intellectual common denominator: men can state their strongest convictions in its terms; other terms and other styles of reflection seem mere vehicles of escape and obscurity.

That a common denominator prevails does not of course mean that no other styles of thought or modes of sensibility exist. But it does mean that more general intellectual interests tend to slide into this area, to be formulated there most sharply, and when so formulated, to be thought somehow to have reached, if not a solution, at least a profitable way of being carried along.

The sociological imagination is becoming, I believe, the major common denominator of our cultural life and its signal feature. This quality of mind is found in the social and psychological sciences, but it goes far beyond these studies as we now know them. Its acquisition by individuals and by the cultural community at large is slow and often fumbling; many social scientists are themselves quite unaware of it. They do not seem to know that the use of this imagination is central to the best work that they might do, that by failing to develop and to use it they are failing to meet the cultural expectations that are coming to be demanded of them and that the classic traditions of their several disciplines make available to them.

Yet in factual and moral concerns, in literary work and in political analysis, the qualities of this imagination are regularly demanded. In a great variety of expressions, they have become central features of intellectual endeavor and cultural sensibility. Leading critics exemplify these qualities as do serious journalists—in fact the work of both is often judged in these terms. Popular categories of criticism—high, middle, and low-brow, for example—are now at least as much sociological as aesthetic. Novelists—whose serious work embodies the most widespread definitions of human reality—frequently possess this imagination, and do

much to meet the demand for it. By means of it, orientation to the present as history is sought. As images of 'human nature' become more problematic, an increasing need is felt to pay closer yet more imaginative attention to the social routines and catastrophes which reveal (and which shape) man's nature in this time of civil unrest and ideological conflict. Although fashion is often revealed by attempts to use it, the sociological imagination is not merely a fashion. It is a quality of mind that seems most dramatically to promise an understanding of the intimate realities of ourselves in connection with larger social realities. It is not merely one quality of mind among the contemporary range of cultural sensibilities—it is *the* quality whose wider and more adroit use offers the promise that all such sensibilities—and in fact, human reason itself—will come to play a greater role in human affairs.

The cultural meaning of physical science—the major older common denominator—is becoming doubtful. As an intellectual style, physical science is coming to be thought by many as somehow inadequate. The adequacy of scientific styles of thought and feeling, imagination and sensibility, has of course from their beginnings been subject to religious doubt and theological controversy, but our scientific grandfathers and fathers beat down such religious doubts. The current doubts are secular, humanistic—and often quite confused. Recent developments in physical science—with its technological climax in the H-bomb and the means of carrying it about the earth—have not been experienced as a solution to any problems widely known and deeply pondered by larger intellectual communities and cultural publics. These developments have been correctly seen as a result of highly specialized inquiry, and improperly felt to be wonderfully mysterious. They have raised more problems—both intellectual and moral—than they have solved, and the problems they have raised lie almost entirely in the area of social not physical affairs. The obvious conquest of nature, the overcoming of scarcity, is felt by men of the overdeveloped societies to be virtually complete. And now in these societies, science—the chief

instrument of this conquest—is felt to be footloose, aimless, and in need of re-appraisal.

The modern esteem for science has long been merely assumed, but now the technological ethos and the kind of engineering imagination associated with science are more likely to be frightening and ambiguous than hopeful and progressive. Of course this is not all there is to 'science,' but it is feared that this could become all that there is to it. The felt need to reappraise physical science reflects the need for a new common denominator. It is the human meaning and the social role of science, its military and commercial issue, its political significance that are undergoing confused re-appraisal. Scientific developments of weaponry may lead to the 'necessity' for world political rearrangements—but such 'necessity' is not felt to be solvable by physical science itself.

Much that has passed for 'science' is now felt to be dubious philosophy; much that is held to be 'real science' is often felt to provide only confused fragments of the realities among which men live. Men of science, it is widely felt, no longer try to picture reality as a whole or to present a true outline of human destiny. Moreover, 'science' seems to many less a creative ethos and a manner of orientation than a set of Science Machines, operated by technicians and controlled by economic and military men who neither embody nor understand science as ethos and orientation. In the meantime, philosophers who speak in the name of science often transform it into 'scientism,' making out its experience to be identical with human experience, and claiming that only by its method can the problems of life be solved. With all this, many cultural workmen have come to feel that 'science' is a false and pretentious Messiah, or at the very least a highly ambiguous element in modern civilization.

But there are, in C. P. Snow's phrase, 'two cultures': the scientific and the humanistic. Whether as history or drama, as biography, poetry or fiction, the essence of the humanistic culture has been literature. Yet it is now frequently suggested that serious literature has in many ways become a minor art. If this is so, it is not merely because of the development of mass publics and

mass media of communication, and all that these mean for serious literary production. It is also owing to the very quality of the history of our times and the kinds of need men of sensibility feel to grasp that quality.

What fiction, what journalism, what artistic endeavor can compete with the historical reality and political facts of our time? What dramatic vision of hell can compete with the events of twentieth-century war? What moral denunciations can measure up to the moral insensibility of men in the agonies of primary accumulation? It is social and historical reality that men want to know, and often they do not find contemporary literature an adequate means for knowing it. They yearn for facts, they search for their meanings, they want 'a big picture' in which they can believe and within which they can come to understand themselves. They want orienting values too, and suitable ways of feeling and styles of emotion and vocabularies of motive. And they do not readily find these in the literature of today. It does not matter whether or not these qualities *are* to be found there; what matters is that men do not often find them there.

In the past, literary men as critics and historians made notes on England and on journeys to America. They tried to characterize societies as wholes, and to discern their moral meanings. Were Tocqueville or Taine alive today, would they not be sociologists? Asking this question about Taine, a reviewer in *The Times* (London) suggests:

Taine always saw man primarily as a social animal and society as a collection of groups: he could observe minutely, was a tireless field worker and possessed a quality . . . particularly valuable for perceiving relationships between social phenomena—the quality of springliness. He was too interested in the present to be a good historian, too much of a theorist to try his hand as a novelist, and he thought of literature too much as documents in the culture of an age or country to achieve first-class status as a critic. . . His work on English literature is less about English literature than a commentary on the morality of English society and a vehicle for his positivism. He is a social theorist before all else.¹

That he remained a 'literary man' rather than a 'social scientist' testifies perhaps to the domination of much nineteenth-cen-

¹ *Times Literary Supplement*, 15 November 1957.

tury social science by the zealous search for 'laws' presumably comparable to those imagined to be found by natural scientists. In the absence of an adequate social science, critics and novelists, dramatists and poets have been the major, and often the only, formulators of private troubles and even of public issues. Art does express such feelings and often focuses them—at its best with dramatic sharpness—but still not with the intellectual clarity required for their understanding or relief today. Art does not and cannot formulate these feelings as problems containing the troubles and issues men must now confront if they are to overcome their uneasiness and indifference and the intractable miseries to which these lead. The artist, indeed, does not often try to do this. Moreover, the serious artist is himself in much trouble, and could well do with some intellectual and cultural aid from a social science made sprightly by the sociological imagination.

5

It is my aim in this book to define the meaning of the social sciences for the cultural tasks of our time. I want to specify the kinds of effort that lie behind the development of the sociological imagination; to indicate its implications for political as well as for cultural life; and perhaps to suggest something of what is required to possess it. In these ways, I want to make clear the nature and the uses of the social sciences today, and to give a limited account of their contemporary condition in the United States.²

² I feel the need to say that I much prefer the phrase, 'the social studies' to 'the social sciences'—not because I do not like physical scientists (on the contrary, I do, very much), but because the word 'science' has acquired great prestige and rather imprecise meaning. I do not feel any need to kidnap the prestige or to make the meaning even less precise by using it as a philosophical metaphor. Yet I suspect that if I wrote about 'the social studies,' readers would think only of high school civics, which of all fields of human learning is the one with which I most wish to avoid association. 'The Behavioral Sciences' is simply impossible; it was thought up, I suppose, as a propaganda device to get money for social research from Foundations and Congressmen who confuse 'social science' with 'socialism.' The best term would include history (and psychology, so far as it is concerned with human beings), and should be as non-controversial as possible, for we should argue *with* terms, not fight *over* them. Perhaps 'the human disciplines' would do.

At any given moment, of course, 'social science' consists of what duly recognized social scientists are doing—but all of them are by no means doing the same thing, in fact not even the same sort of thing. Social science is also what social scientists of the past have done—but different students choose to construct and to recall different traditions in their discipline. When I speak of 'the promise of social science,' I hope it is clear that I mean the promise as I see it.

Just now, among social scientists, there is widespread uneasiness, both intellectual and moral, about the direction their chosen studies seem to be taking. This uneasiness, as well as the unfortunate tendencies that contribute to it, are, I suppose, part of a general malaise of contemporary intellectual life. Yet perhaps the uneasiness is more acute among social scientists, if only because of the larger promise that has guided much earlier work in their fields, the nature of the subjects with which they deal, and the urgent need for significant work today.

Not everyone shares this uneasiness, but the fact that many do not is itself a cause for further uneasiness among those who

But never mind. With the hope of not being too widely misunderstood, I bow to convention and use the more standard 'social sciences.'

One other point: I hope my colleagues will accept the term 'sociological imagination.' Political scientists who have read my manuscript suggest 'the political imagination'; anthropologists, 'the anthropological imagination'—and so on. The term matters less than the idea, which I hope will become clear in the course of this book. By use of it, I do not of course want to suggest merely the academic discipline of 'sociology.' Much of what the phrase means to me is not at all expressed by sociologists. In England, for example, sociology as an academic discipline is still somewhat marginal, yet in much English journalism, fiction, and above all history, the sociological imagination is very well developed indeed. The case is similar for France: both the confusion and the audacity of French reflection since World War Two rest upon its feeling for the sociological features of man's fate in our time, yet these trends are carried by men of letters rather than by professional sociologists. Nevertheless, I use 'sociological imagination' because: (1) every cobbler thinks leather is the only thing, and for better or worse, I am a sociologist; (2) I do believe that historically the quality of mind has been more frequently and more vividly displayed by classic sociologists than by other social scientists; (3) since I am going to examine critically a number of curious sociological schools, I need a counter term on which to stand.

are alert to the promise and honest enough to admit the pretentious mediocrity of much current effort. It is, quite frankly, my hope to increase this uneasiness, to define some of its sources, to help transform it into a specific urge to realize the promise of social science, to clear the ground for new beginnings: in short, to indicate some of the tasks at hand and the means available for doing the work that must now be done.

Of late the conception of social science I hold has not been ascendant. My conception stands opposed to social science as a set of bureaucratic techniques which inhibit social inquiry by 'methodological' pretensions, which congest such work by obscurantist conceptions, or which trivialize it by concern with minor problems unconnected with publicly relevant issues. These inhibitions, obscurities, and trivialities have created a crisis in the social studies today without suggesting, in the least, a way out of that crisis.

Some social scientists stress the need for 'research teams of technicians,' others for the primacy of the individual scholar. Some expend great energy upon refinements of methods and techniques of investigation; others think the scholarly ways of the intellectual craftsmen are being abandoned and ought now to be rehabilitated. Some go about their work in accordance with a rigid set of mechanical procedures; others seek to develop, to invite, and to use the sociological imagination. Some—being addicts of the high formalism of 'theory'—associate and disassociate concepts in what seems to others a curious manner; these others urge the elaboration of terms only when it is clear that it enlarges the scope of sensibility and furthers the reach of reasoning. Some narrowly study only small-scale milieux, in the hope of 'building up' to conceptions of larger structures; others examine social structures in which they try 'to locate' many smaller milieux. Some, neglecting comparative studies altogether, study only one small community in one society at a time; others in a fully comparative way work directly on the national social structures of the world. Some confine their exact research to very short-run sequences of human affairs; others are concerned with issues which are only apparent in long historical perspective.

Some specialize their work according to academic departments; others, drawing upon all departments, specialize according to topic or problem, regardless of where these lie academically. Some confront the variety of history, biography, society; others do not.

Such contrasts, and many others of similar kind, are not necessarily true alternatives, although in the heat of statesman-like controversy or the lazy safety of specialization they are often taken to be. At this point I merely state them in inchoate form; I shall return to them toward the end of this book. I am hopeful of course that all my own biases will show, for I think judgments should be explicit. But I am also trying, regardless of my own judgments, to state the cultural and political meanings of social science. My biases are of course no more or no less biases than those I am going to examine. Let those who do not care for mine use their rejections of them to make their own as explicit and as acknowledged as I am going to try to make mine! Then the moral problems of social study—the problem of social science as a public issue—will be recognized, and discussion will become possible. Then there will be greater self-awareness all around—which is of course a pre-condition for objectivity in the enterprise of social science as a whole.

In brief, I believe that what may be called classic social analysis is a definable and usable set of traditions; that its essential feature is the concern with historical social structures; and that its problems are of direct relevance to urgent public issues and insistent human troubles. I also believe that there are now great obstacles in the way of this tradition's continuing—both within the social sciences and in their academic and political settings—but that nevertheless the qualities of mind that constitute it are becoming a common denominator of our general cultural life and that, however vaguely and in however a confusing variety of disguises, they are coming to be felt as a need.

Many practitioners of social science, especially in America, seem to me curiously reluctant to take up the challenge that now confronts them. Many in fact abdicate the intellectual and the political tasks of social analysis; others no doubt are simply not up to the role for which they are nevertheless being cast. At times

they seem almost deliberately to have brought forth old ruses and developed new timidities. Yet despite this reluctance, intellectual as well as public attention is now so obviously upon the social worlds which they presumably study that it must be agreed that they are uniquely confronted with an opportunity. In this opportunity there is revealed the intellectual promise of the social sciences, the cultural uses of the sociological imagination, and the political meaning of studies of man and society.

6

Embarrassingly enough for an avowed sociologist, all the unfortunate tendencies (except possibly one) that I shall consider in the following chapters fall into what is generally thought to be 'the field of sociology,' although the cultural and political abdication implicit in them no doubt characterize much of the daily work in other social sciences. Whatever may be true in such disciplines as political science and economics, history and anthropology, it is evident that in the United States today what is known as sociology has become the center of reflection about social science. It has become the center for interest in methods; and in it one also finds the most extreme interest in 'general theory.' A truly remarkable variety of intellectual work has entered into the development of the sociological tradition. To interpret this variety as A Tradition is in itself audacious. Yet perhaps it will be generally agreed that what is now recognized as sociological work has tended to move in one or more of three general directions, each of which is subject to distortion, to being run into the ground.

Tendency I: Toward a theory of history. For example, in the hands of Comte, as in those of Marx, Spencer, and Weber, sociology is an encyclopedic endeavor, concerned with the whole of man's social life. It is at once historical and systematic-historical, because it deals with and uses the materials of the past; systematic, because it does so in order to discern 'the stages' of the course of history and the regularities of social life.

The theory of man's history can all too readily become distorted into a trans-historical strait-jacket into which the materials of

human history are forced and out of which issue prophetic views (usually gloomy ones) of the future. The works of Arnold Toynbee and of Oswald Spengler are well-known examples.

Tendency II: Toward a systematic theory of 'the nature of man and society.' For example, in the works of the formalists, notably Simmel and Von Wiese, sociology comes to deal in conceptions intended to be of use in classifying all social relations and providing insight into their supposedly invariant features. It is, in short, concerned with a rather static and abstract view of the components of social structure on a quite high level of generality.

Perhaps in reaction to the distortion of Tendency I, history can be altogether abandoned: the systematic theory of the nature of man and of society all too readily becomes an elaborate and arid formalism in which the splitting of Concepts and their endless rearrangement becomes the central endeavor. Among what I shall call Grand Theorists, conceptions have indeed become Concepts. The work of Talcott Parsons is the leading contemporary example in American sociology.

Tendency III: Toward empirical studies of contemporary social facts and problems. Although Comte and Spencer were mainstays of American social science until 1914 or thereabout, and German theoretical influence was heavy, the empirical survey became central in the United States at an early time. In part this resulted from the prior academic establishment of economics and political science. Given this, in so far as sociology is defined as a study of some special area of society, it readily becomes a sort of odd job man among the social sciences, consisting of miscellaneous studies of academic leftovers. There are studies of cities and families, racial and ethnic relations, and of course 'small groups.' As we shall see, the resulting miscellany was transformed into a style of thought, which I shall examine under the term 'liberal practicality.'

Studies of contemporary fact can easily become a series of rather unrelated and often insignificant facts of milieu. Many course offerings in American sociology illustrate this; perhaps textbooks in the field of social disorganization reveal it best. On

the other hand, sociologists have tended to become specialists in the technique of research into almost anything; among them methods have become Methodology. Much of the work—and more of the ethos—of George Lundberg, Samuel Stouffer, Stuart Dodd, Paul F. Lazarsfeld are present-day examples. These tendencies—to scatter one's attention and to cultivate method for its own sake—are fit companions, although they do not necessarily occur together.

The peculiarities of sociology may be understood as distortions of one or more of its traditional tendencies. But its promises may also be understood in terms of these tendencies. In the United States today there has come about a sort of Hellenistic amalgamation, embodying various elements and aims from the sociologies of the several Western societies. The danger is that amidst such sociological abundance, other social scientists will become so impatient, and sociologists be in such a hurry for 'research,' that they will lose hold of a truly valuable legacy. But there is also an opportunity in our condition: the sociological tradition contains the best statements of the full promise of the social sciences as a whole, as well as some partial fulfillments of it. The nuance and suggestion that students of sociology can find in their traditions are not to be briefly summarized, but any social scientist who takes them in hand will be richly rewarded. His mastery of them may readily be turned into new orientations for his own work in social science.

I shall return to the promises of social science (in chapters Seven through Ten), after an examination of some of its more habitual distortions (chapters Two through Six).

2

Grand Theory

LET US BEGIN with a sample of grand theory, taken from Talcott Parsons' *The Social System*—widely regarded as a most important book by a most eminent representative of the style.

An element of a shared symbolic system which serves as a criterion or standard for selection among the alternatives of orientation which are intrinsically open in a situation may be called a value. . . . But from this motivational orientation aspect of the totality of action it is, in view of the role of symbolic systems, necessary to distinguish a 'value-orientation' aspect. This aspect concerns, not the meaning of the expected state of affairs to the actor in terms of his gratification-deprivation balance but the content of the selective standards themselves. The concept of value-orientations in this sense is thus the logical device for formulating one central aspect of the articulation of cultural traditions into the action system.

It follows from the derivation of normative orientation and the role of values in action as stated above, that all values involve what may be called a social reference. . . . It is inherent in an action system that action is, to use one phrase, 'normatively oriented.' This follows, as was shown, from the concept of expectations and its place in action theory, especially in the 'active' phase in which the actor pursues goals. Expectations then, in combination with the 'double contingency' of the process of interaction as it has been called, create a crucially imperative problem of order. Two aspects of this problem of order may in turn be distinguished, order in the symbolic systems which make communication possible, and order in the mutuality of motivational orientation to the normative aspect of expectations, the 'Hobbesian' problem of order.

The problem of order, and thus of the nature of the integration of stable systems of social interaction, that is, of social structure, thus