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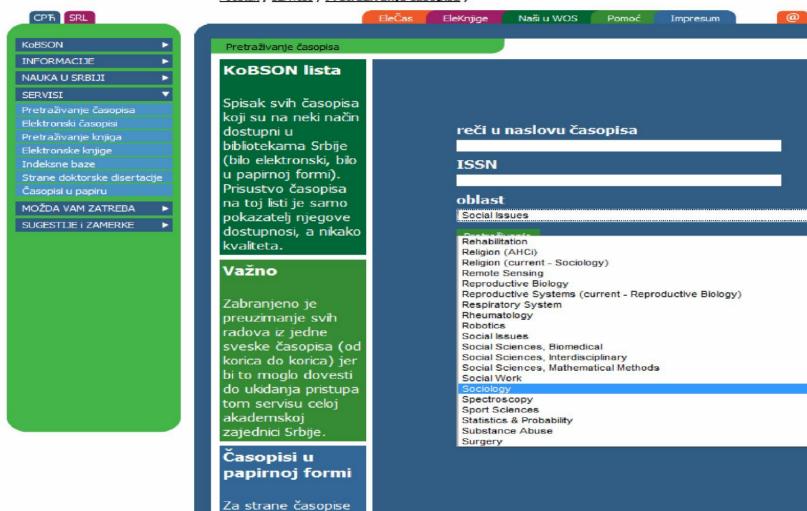


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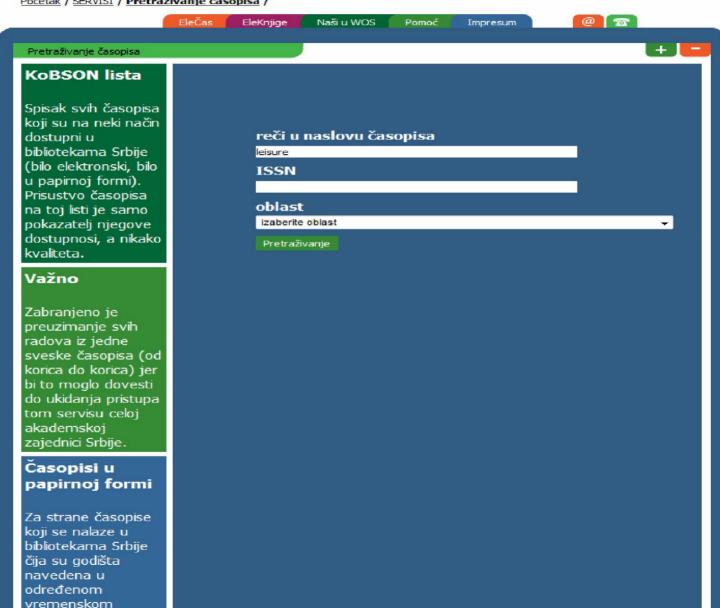


















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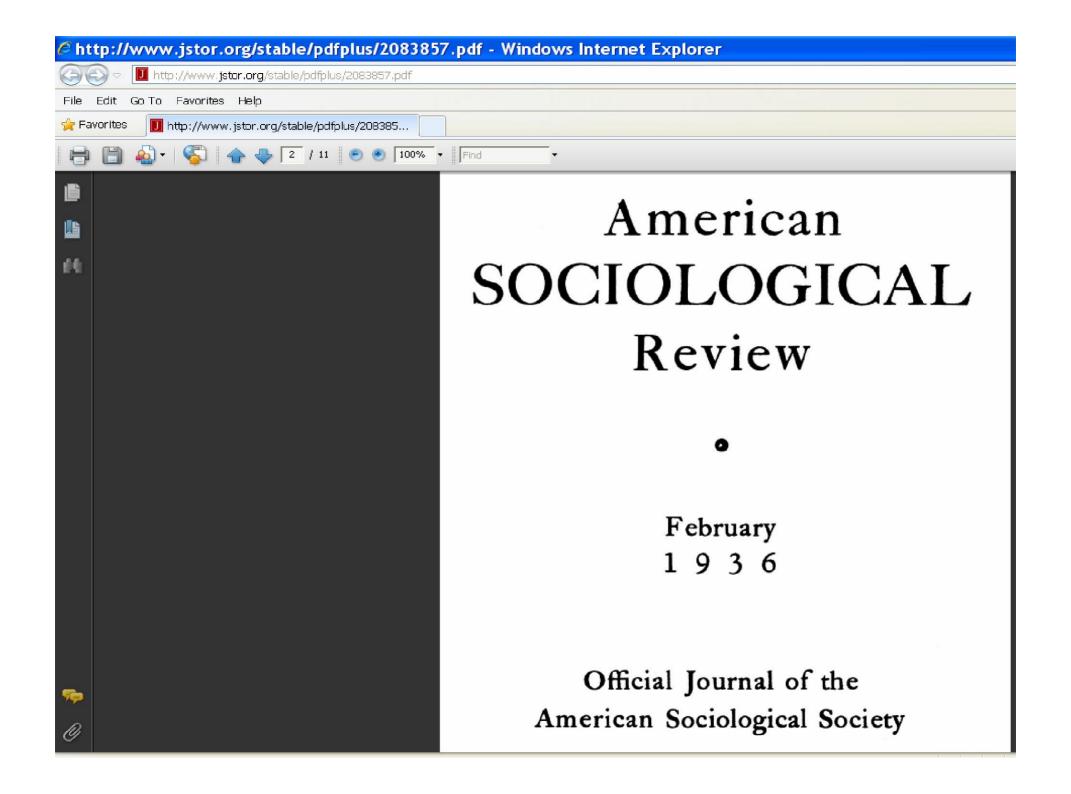
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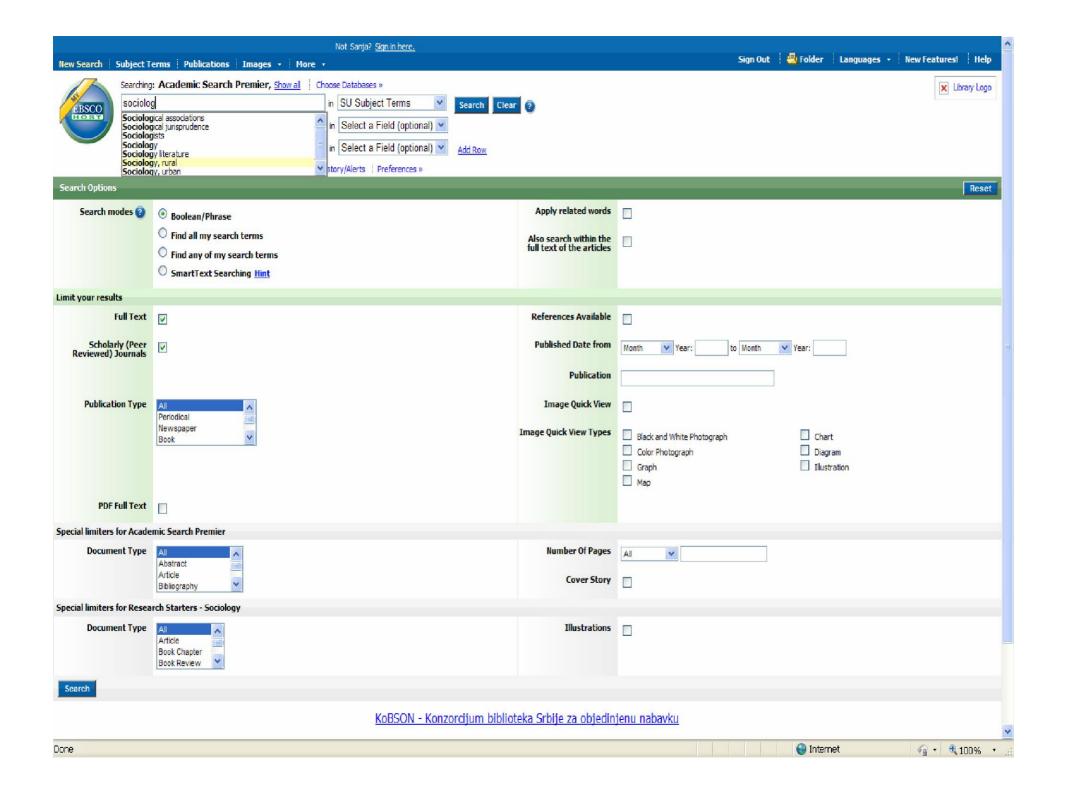
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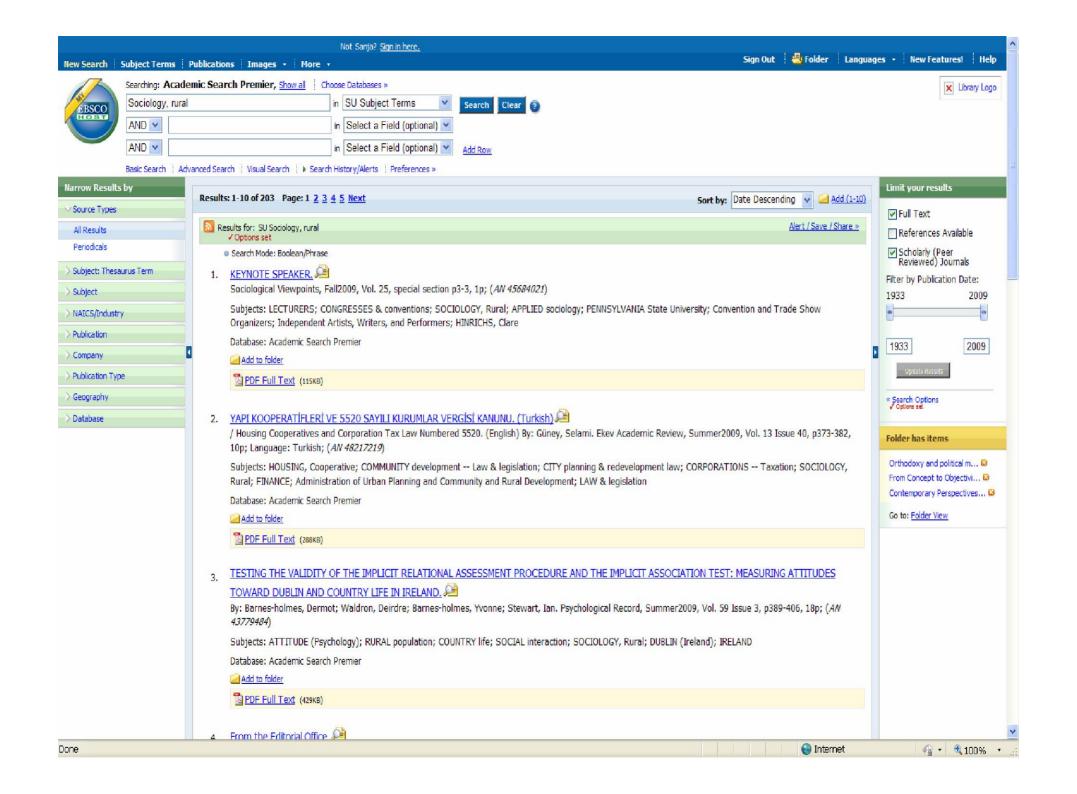
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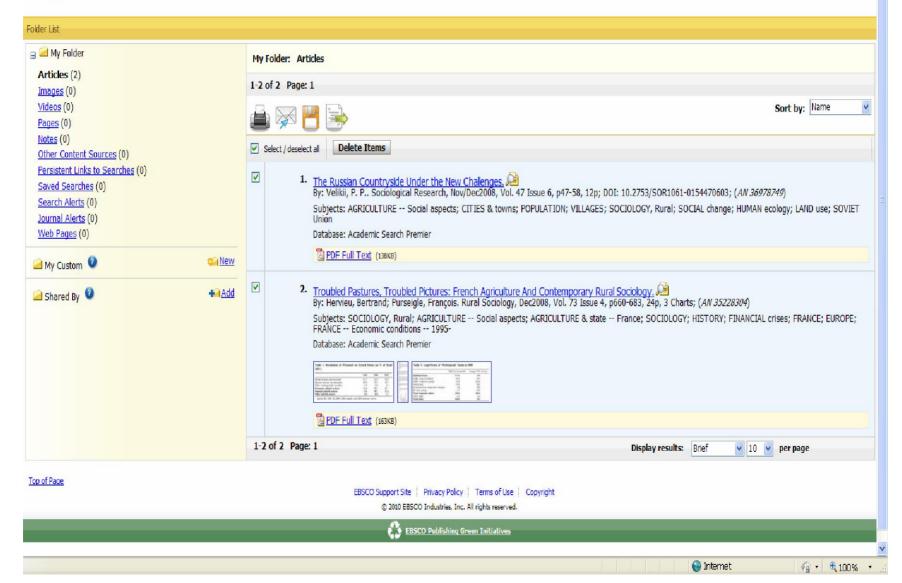
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A History of Sociology in Britain

Science, Literature, and Society

Halsey, A. H., Emeritus Professor and Fellow of Nuffield College, Oxford

Print publication date: 2004

Published to Oxford Scholarship Online: April 2004

Print ISBN-13: 978-0-19-926660-9 doi:10.1093/0199266603.001.0001

Abstract: Literary claims to ownership of the third culture of sociology are considered and the rise of scientific method traced. The institutional history is summarized from the establishment of a chair of sociology at the London School of Economics and Political Science in 1907. Phases of expansion (1950–67), revolt (1968–75) and uncertainty (1976–2000) are described. Analysis of the professors—their origins, careers and fame—is presented. A content analysis of three leading British journals of sociology is reported. An epilogue is finally added of eight essays by well-known sociologists—A. H. Halsey, Z. Bauman, C. Crouch, A. Giddens, A. Oakley, J. Platt, W.G. Runciman, and J. Westergaard.

Keywords: citation, disciplines, expansion, literature, post 1992 universities, science, sociology, specialization, student revolt



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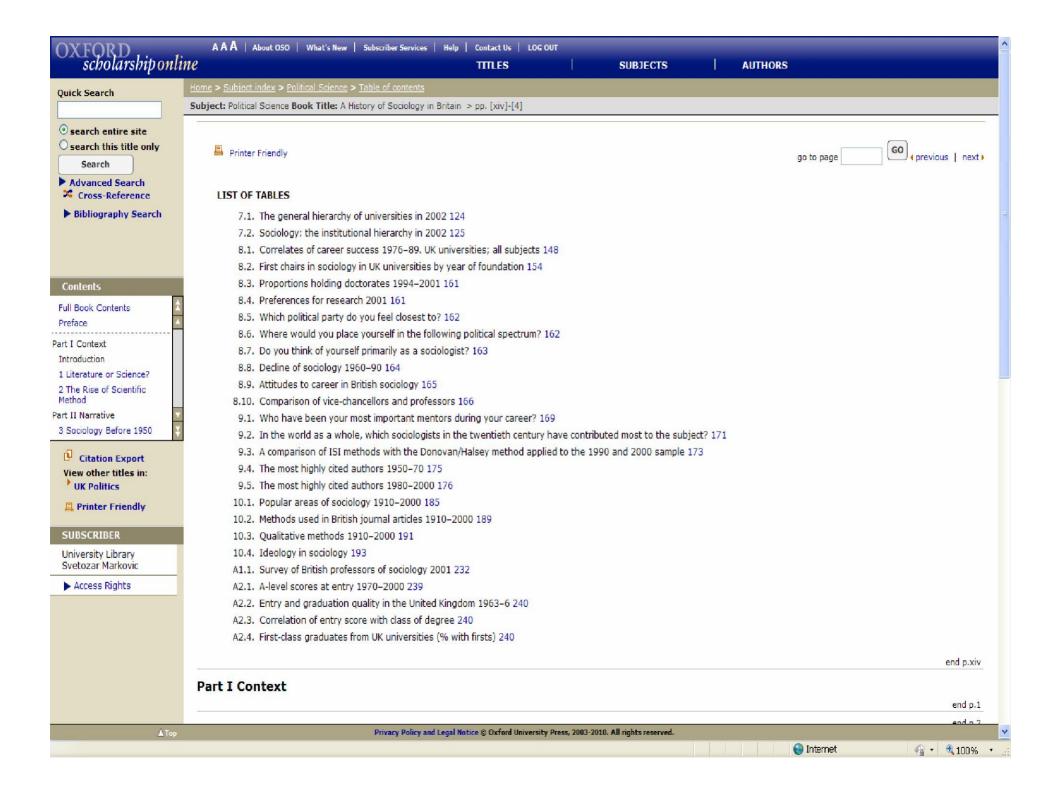
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Part I Context

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Introduction

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Abstract: It is becoming standard for sociologists to preface their books with a brief autobiography. This I have done, emphasizing belief in the potency of politics as the atmosphere of LSE in the 1940s, A strong tradition of empirical sociological enquiry has existed since the 'invisible college' of the seventeenth century. But sociology belongs to all human civilization, not only to Britain, which was arguably slow in promoting academic sociology. Five themes will be elaborated in the following chapters: (1) The consequences of Darwin: (2) the division of ownership of the subject between science and literature: (3) methods in the study of society focussing on the scientific and statistical history of the sample survey: (4) the use of sociology in social policy and its characteristic capture by the Fabians and (5) the institutionalization of academic sociology at LSE before 1950.

Keywords: empiricism, environmentalism, eugenics, explanation, interpretation, neo-Darwinism, positivism, potency of politics, science and literature, social policy

IN THE PREFACE we have offered a personal sketch of the atmosphere of the inter-war period (1919–39). Readers may have heard (10 November 2002) Jiang Zemin, the retiring Chairman of the Chinese Communist Party, urging his comrades to keep up with the times and to welcome capitalists into the Party! Could one believe one's ears? The point is that even about ten years ago, not only would the ghosts of Stalin and Chairman Mao have been aghast but no social scientist could conceivably have predicted such a pronouncement. No event so spectacular is to be found in the following pages. Yet, it is doubtful whether any of the handful of British sociologists in 1900 could have predicted that by 2000 as many as 2,000 sociologists would be teaching 24,000 students in the universities of the United Kingdom. This is the puzzle, both the facts and the predictive impossibility, which makes up the case for a history, institutional and intellectual, of this extraordinary expansion and its accompanying fragmentations. We shall elaborate the story in Chapter 5, and numerically in Appendix 2. As to the credibility of our own sensations, we must remind ourselves of the wise remark of John Eldridge that 'a sociology that does not cultivate an historical awareness cripples itself, since it cannot begin to encounter some of the central problems of explanation and interpretation' (Eldridge, 1980: 193).

What then, in a historical context, is sociology? In any formal sense its beginnings were inchoate. The study of social relations? Yes, but as we proceed it will become clear that many approaches and definitions are, and have been, in contention, Sociology has no agreed boundaries or birthday. It is probably coincident with civilization. Its boundaries are shifting and disputed. Perhaps it is better to be pragmatic with Ralf Dahrendorf (1995) and say that sociology is what the London School of Economics and Political Science (LSE) does or did, just as Herbert Morrison affirmed that socialism is what Labour governments do, both remarks referring to the first half of the twentieth century.

Certainly, sociology as an academic subject in the United Kingdom began at LSE in 1907. That is a verifiable historical fact, Martin White, the Scottish philanthropist, gave £10,000 to found a chair of sociology, the very first; and it was instituted at LSE off the Aldwych. People, places, and events may be establishable. But if we ask the more difficult and more interesting question, what are the roots of sociology and what its connections to social research are, then we immediately enter the realm of conjecture, of dispute, and of uncertainty.

end p.3

L. T. Hobhouse (1864-1929), the first and extremely hesitant holder of the chair, offered an answer in his inaugural lecture on 17 December 1907. Sociology had three sources in Western thought: political philosophy, the philosophy of history, and biological science. The Darwinian revolution and its Spencerian interpretation had dominated Hobhouse's youth and he had committed himself to an anti-Spencerian, collectivist view in the 1880s—the theory of orthogenic evolution—which was preoccupied with the idea of progress. He recognized a fourth institutional source for the general 'science of society' in the philosophers of the Scottish Enlightenment led by Adam Smith (Swingewood, 1970) in the eighteenth century and followed by John Stuart Mill in the nineteenth. If we add the names of Ferguson and Millar in Scotland, Herbert Spencer in Victorian England, and of Hobbouse's contemporaries Patrick Geddes and R. M. McIver also from Scotland, as well as such social researchers as Booth and Rowntree and the social accountancy of the statistical societies of Manchester, Bristol, and London, we can begin to see that a great tradition of sociological theory and research has existed in Britain stretching back at least to the beginnings of the Royal Society and the 'invisible college' of the seventeenth century.

Indeed, we have not only crossed disciplinary borders, but also national frontiers. For sociological thought has never been confined to twentieth-century Britain and never contained within Christian Europe; it has also extended to Islamic, Hindu, and Chinese civilizations, Sociology was given its name in the 1830s by the Frenchman Auguste Comte, The founding father before, so to speak, the naming ceremony was held by Comte and Durkheim as well as Aron to have been their eighteenth-century forbear Montesquieu. Others might cite the Islamic sage Ibn Kaldun. The Old Testament and the Analects of Confucius may be read as sociological studies. And origins are also to be found among the philosophers of Ancient Greece, Probably the very nature of human evolution makes the identification of a beginning impossible, depending as it does on social sensibility as well as human intelligence. Thus, sociological thought has grown with the evolution of homo sapiens.

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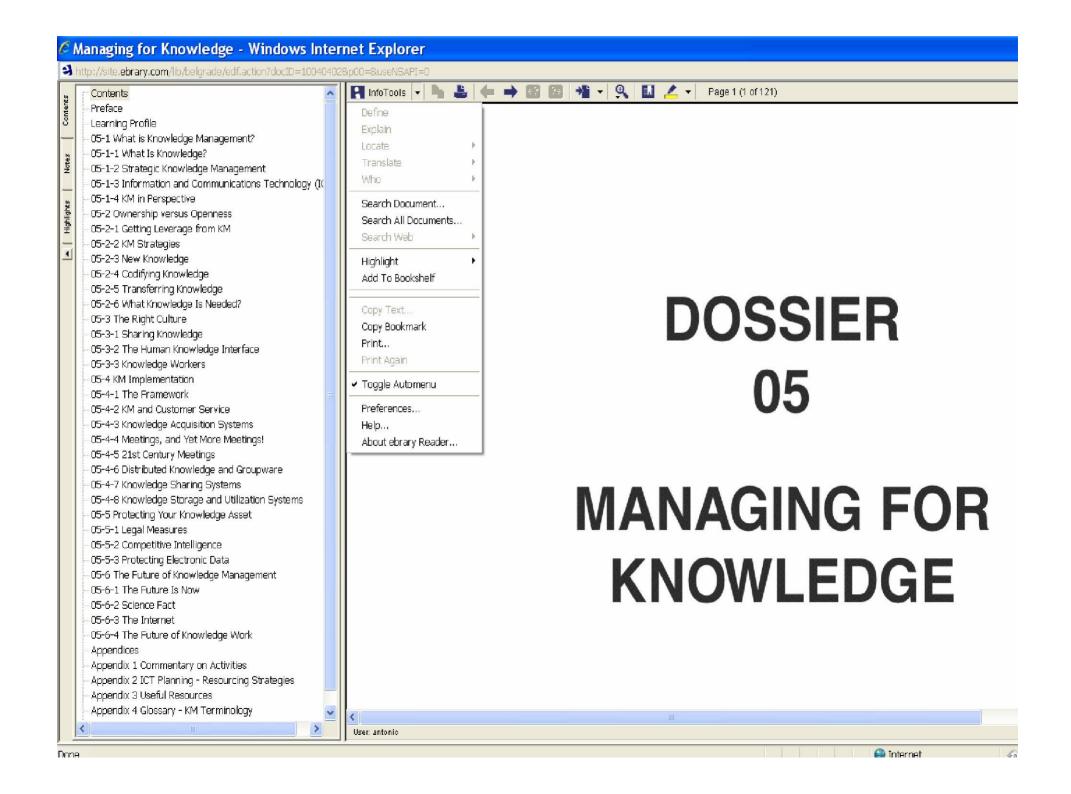


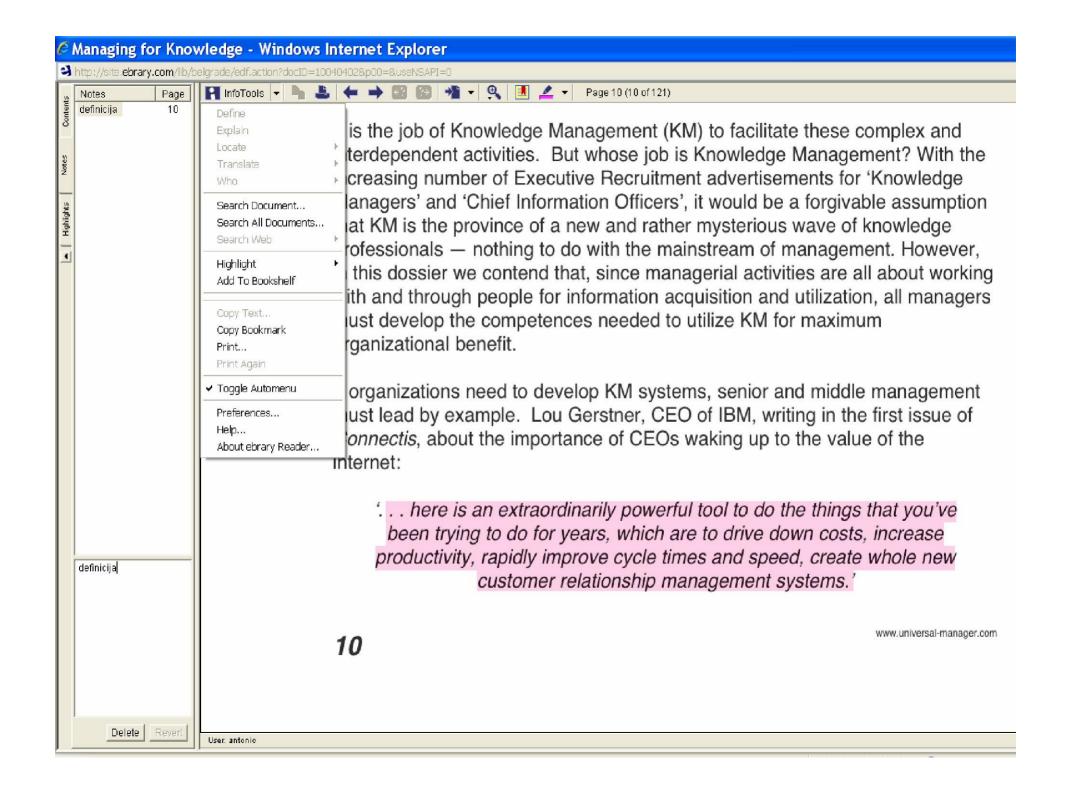
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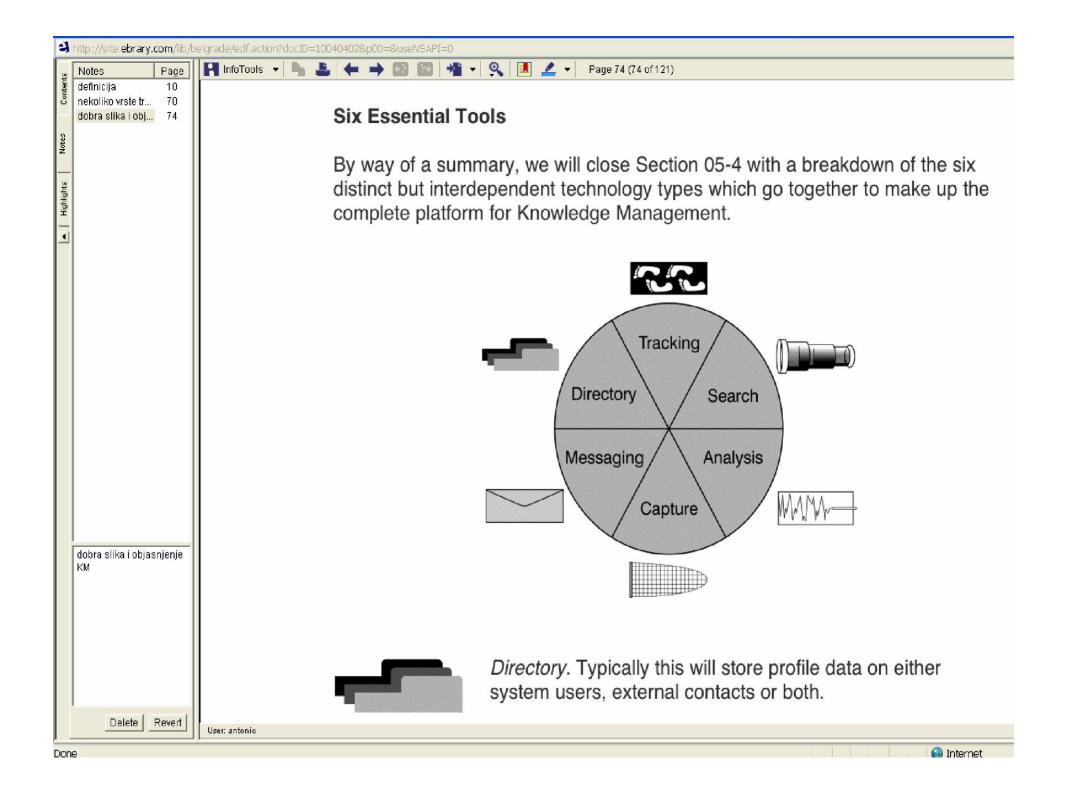


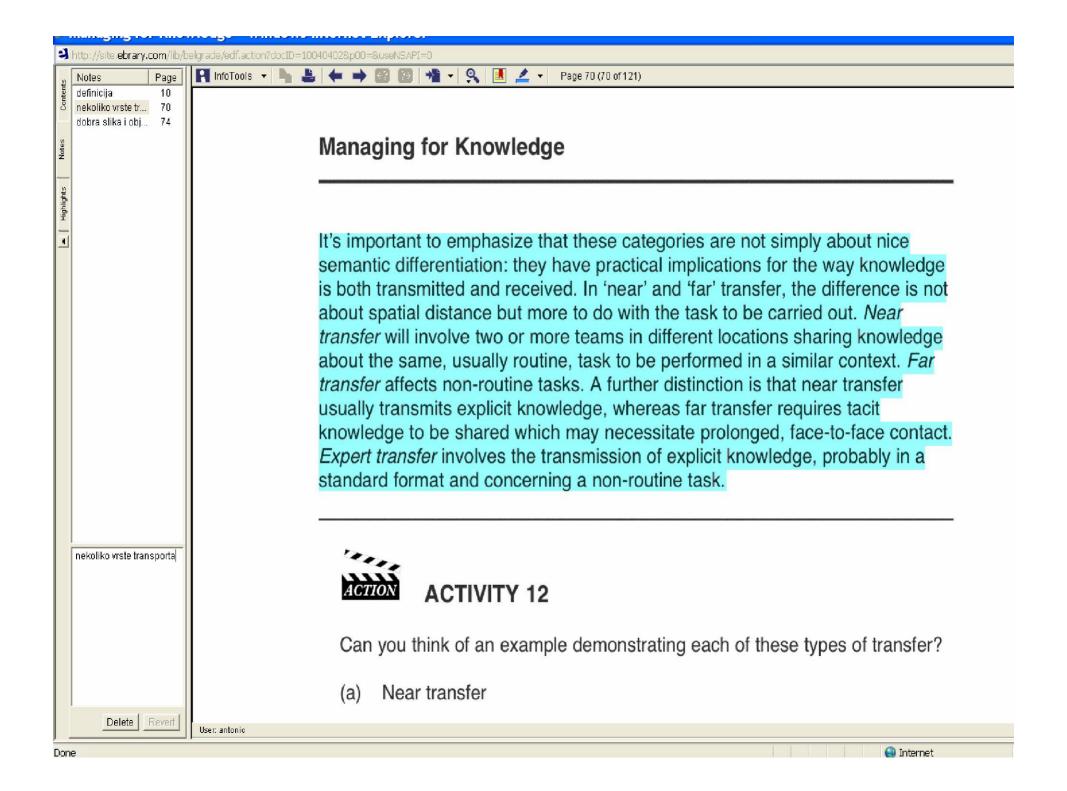


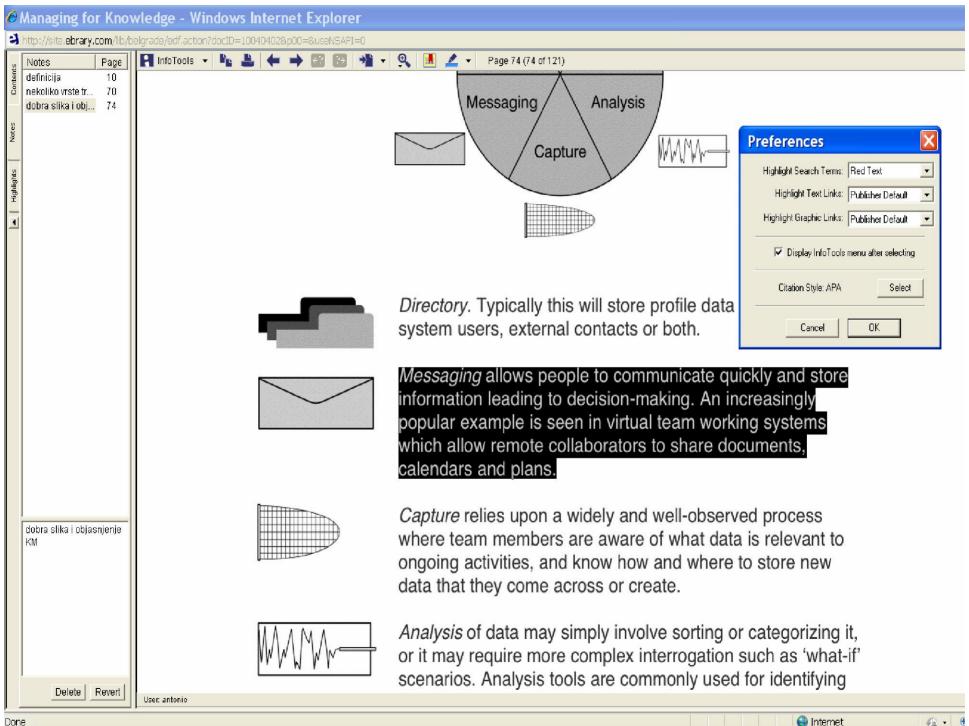


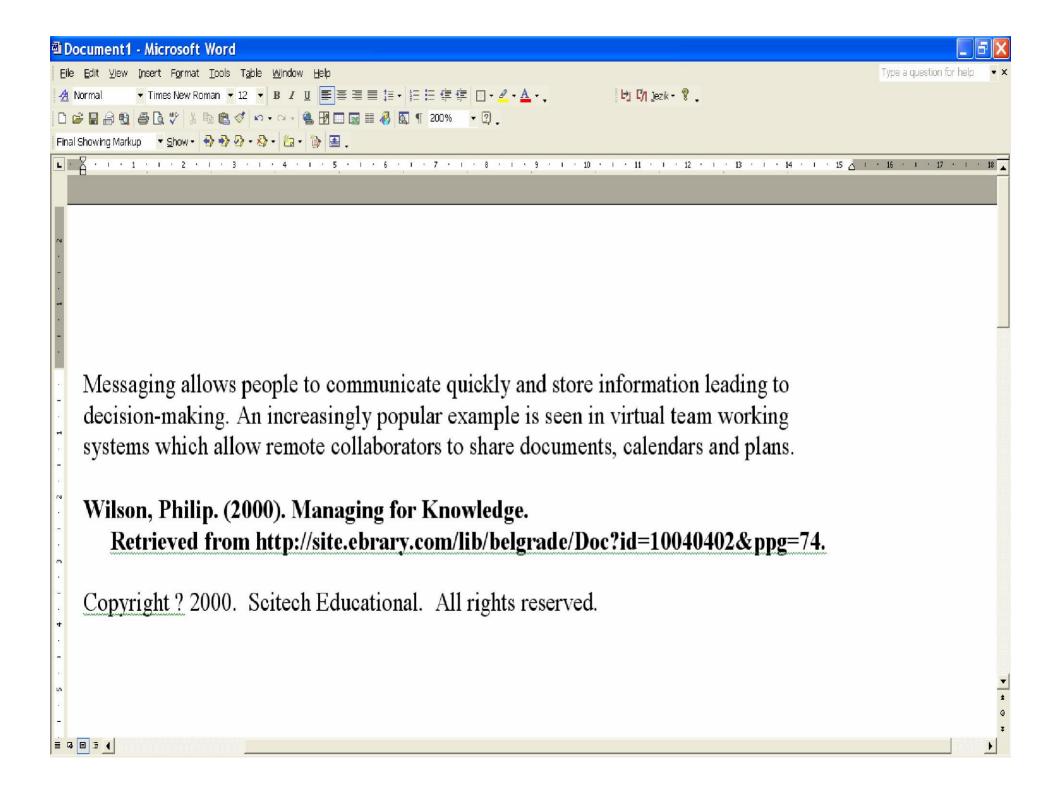












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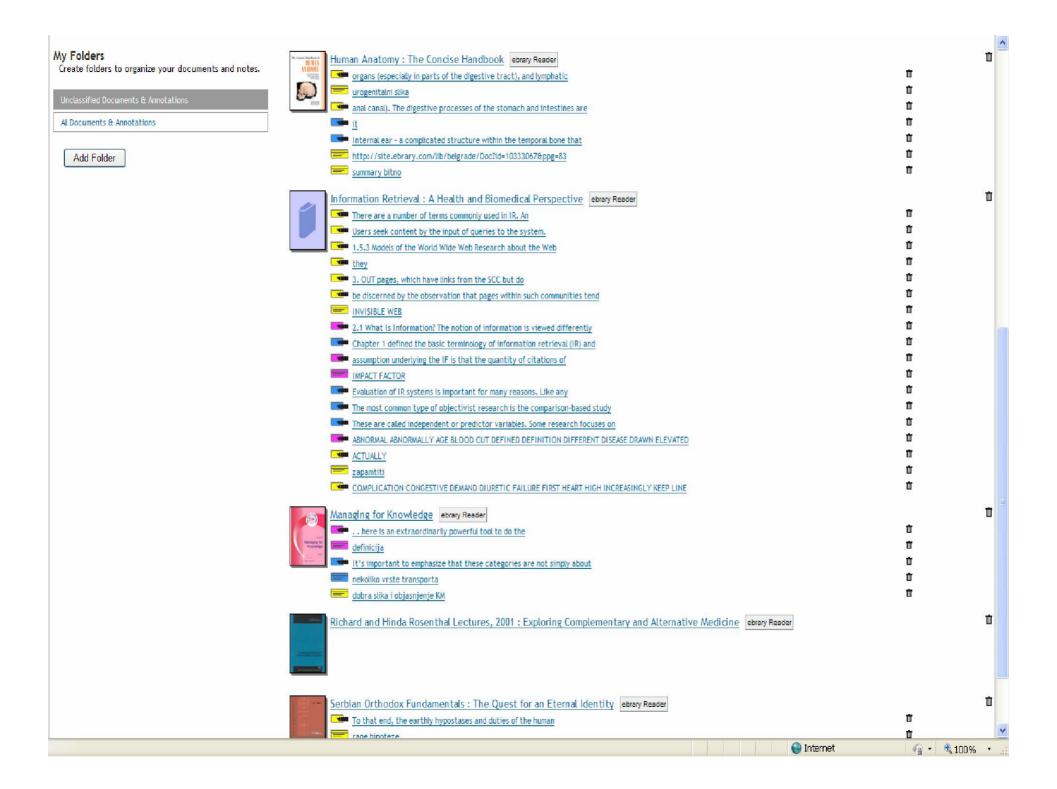
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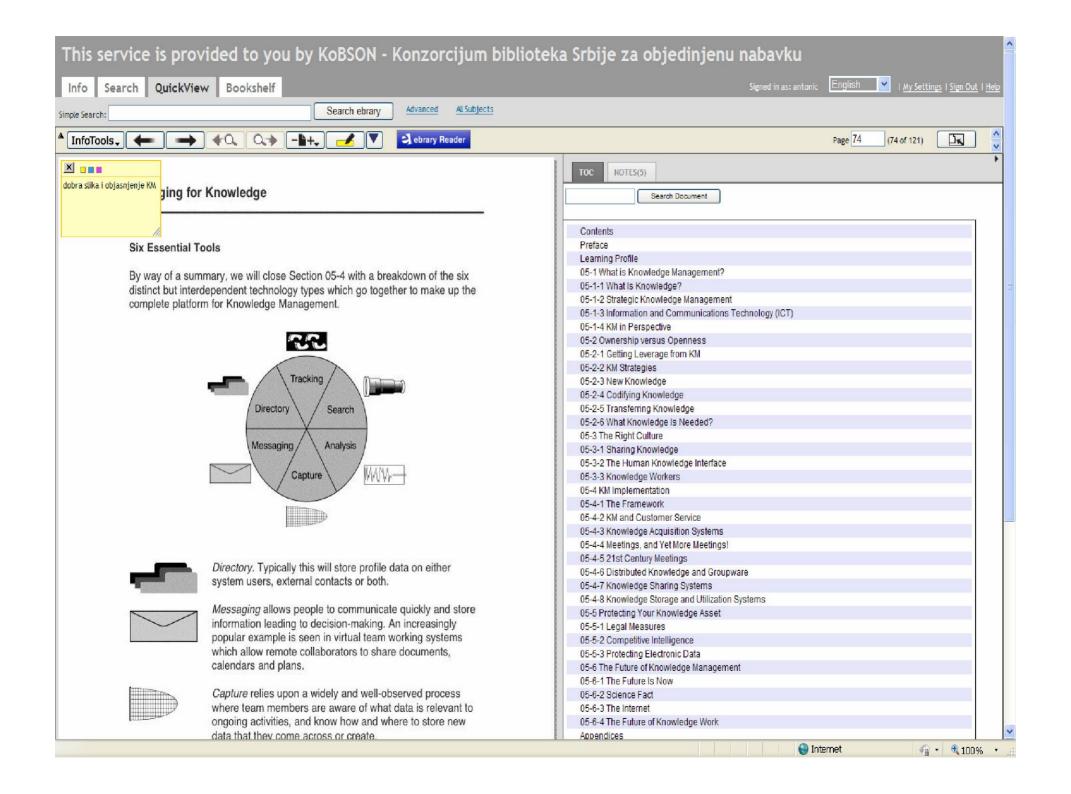
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