

ANTI-MINOTAUR: THE MYTH OF A VALUE-FREE SOCIOLOGY

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This is an account of a myth created by and about a magnificent minotaur named Max—Max Weber, to be exact; his myth was that social science should and could be value-free. The lair of this minotaur, although reached only by a labyrinthian logic and visited only by a few who never return, is still regarded by many sociologists as a holy place. In particular, as sociologists grow older they seem impelled to make a pilgrimage to it and to pay their respects to the problem of the relations between values and social science.

Considering the perils of the visit, their motives are somewhat perplexing. Perhaps their quest is the first sign of professional senility; perhaps it is the last sign of youthful yearnings. And perhaps a concern with the value problem is just a way of trying to take back something that was, in youthful enthusiasm, given too hastily.

In any event, the myth of a value-free sociology has been a conquering one. Today, all the powers of sociology, from Parsons to Lundberg, have entered into a tacit alliance to bind us to the dogma that "Thou shalt not commit a value judgment," especially as sociologists. Where is the introductory textbook, where the lecture course on principles, that does not affirm or imply this rule?

In the end, of course, we cannot disprove the existence of minotaurs who, after all, are thought to be sacred precisely because, being half man and half bull, they are so unlikely. The thing to see is that a belief in them is not so much untrue as it is absurd. Like Berkeley's argument for solipsism, Weber's brief for a value-free sociology is a tight one and, some say, logically unassailable. Yet it is also absurd. For both arguments appeal to reason—

but ignore experience.—

I do not here wish to enter into an examination of the *logical* arguments involved, not because I regard them as incontrovertible but because I find them less interesting to me as a sociologist. Instead what I will do is to view the belief in a value-free sociology in the same manner that sociologists examine any element in the ideology of any group. This means that we will look upon the sociologist just as we would any other occupation, be it the taxi-cab driver, the nurse, the coal miner, or the physician. In short, I will look at the belief in a value-free sociology as part of the ideology of a working group and from the standpoint of the sociology of occupations.

The image of a value-free sociology is more than a neat intellectual theorem demanded as a sacrifice to reason; it is, also, a felt conception of a role and a set of (more or less) shared sentiments as to how sociologists should live. We may be sure that it became this not simply because it is true or logically elegant but, also, because it is somehow useful to those who believe in it. Applauding the dancer for her grace is often the audience's way of concealing its lust.

That we are in the presence of a group myth, rather than a carefully formulated and well validated belief appropriate to scientists, may be discerned if we ask, just what is it that is believed by those holding sociology to be a value-free discipline? Does the belief in a value-free sociology mean that, in point of fact, sociology is a discipline actually free of values and that it successfully excludes all non-scientific assumptions in selecting, studying, and reporting on a problem? Or does it mean that sociology *should* do so. Clearly, the first is untrue and I know of no one who even holds it possible for sociologists to exclude

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completely their non-scientific beliefs from their scientific work; and if this is so, on what grounds can this impossible task held to be morally incumbent on sociologists?

Does the belief in a value-free sociology mean that sociologists cannot, do not, or should not make value judgments concerning things outside their sphere of technical competence? But what has technical competence to do with the making of value judgments? If technical competence does provide a warrant for making value-judgments then there is nothing to prohibit sociologists from making them within the area of their expertise. If, on the contrary, technical competence provides no warrant for making value judgments then, at least sociologists are as *free* to do so as anyone else: then their value judgments are at least as good as anyone else's, say, a twelve year old child's. And, by the way, if technical competence provides no warrant for making value judgments, then what does?

Does the belief in a value-free sociology mean that sociologists are or should be indifferent to the moral implications of their work? Does it mean that sociologists can and should make value judgments so long as they are careful to point out that these are different from "merely" factual statements? Does it mean that sociologists cannot logically deduce values from facts? Does it mean that sociologists do not or should not have or express *feelings* for or against some of the things they study? Does it mean that sociologists may and should inform laymen about techniques useful in realizing their own ends, if they are asked to do so, but that if they are not asked to do so they are to say nothing? Does it mean that sociologists should never take the initiative in asserting that some beliefs that laymen hold, such as the belief in the inherent inferiority of certain races, are false even when known to be contradicted by the

facts of their discipline? Does it mean that social scientists should never speak out, or speak out only when invited, about the probable outcomes of a public course of action concerning which they are professionally knowledgeable? Does it mean that social scientists should never express values in their roles as teachers or in their roles as researchers, or in both? Does the belief in a value-free sociology mean that sociologists, either as teachers or researchers, have a right to covertly and unwittingly express their values but have no right to do so overtly and deliberately?

I fear that there are many sociologists today who, in conceiving social science to be value-free, mean widely different things, that many hold these beliefs dogmatically without having examined seriously the grounds upon which they are credible, and that some few affirm a value-free sociology ritualistically without having any clear idea what it might mean. Weber's own views on the relation between values and social science, and some current today are scarcely identical. While Weber saw grave hazards in the sociologist's expression of value judgments, he also held that these might be voiced if caution was exercised to distinguish them from statements of fact. If Weber insisted on the need to maintain scientific objectivity, he also warned that this was altogether different from moral indifference.

Not only was the cautious expression of value judgments deemed permissible by Weber but, he emphasized, these were positively mandatory under certain circumstances. Although Weber inveighed against the professional "cult of personality" we might also remember that he was not against all value-imbued cults and that he himself worshipped at the shrine of individual responsibility. A familiarity with Weber's work on these points would only be embarrassing to many who today affirm a value-free sociology

in his name. And should the disparity between Weber's own views and many now current come to be sensed, then the time is not far off when it will be asked, "Who now reads Max Weber?"

What to Weber was an agonizing expression of a highly personal faith, intensely felt and painstakingly argued, has today become a hollow catechism, a password, and a good excuse for no longer thinking seriously. It has become increasingly the trivial token of professional respectability, the caste mark of the decorous; it has become the gentleman's promise that boats will not be rocked. Rather than showing Weber's work the respect that it deserves, by carefully re-evaluating it in the light of our own generation's experience, we reflexively reiterate it even as we distort it to our own purposes. Ignorance of the gods is no excuse; but it can be convenient. For if the worshipper never visits the altar of his god, then he can never learn whether the fire still burns there or whether the priests, grown fat, are simply sifting the ashes.

The needs which the value-free conception of social science serves are both personal and institutional. Briefly, my contention will be that, among the main institutional forces facilitating the survival and spread of the value-free myth, was its usefulness in maintaining both the cohesion and the autonomy of the modern university, in general, and the newer social science disciplines, in particular. There is little difficulty, at any rate, in demonstrating that these were among the motives originally inducing Max Weber to formulate the conception of a value-free sociology.

This issue might be opened at a seemingly peripheral and petty point, namely when Weber abruptly mentions the problem of competition among professors for students. Weber notes that professors who do express a value-stand are more likely to attract

students than those who do not and are, therefore, likely to have undue career advantages. In effect, this is a complaint against a kind of unfair competition by professors who pander to student interests. Weber's hope seems to have been that the value-free principle would serve as a kind of "Fair Trades Act" to restrain such competition. (At this point there is a curious rift in the dramatic mood of Weber's work; we had been listening to a full-throated Wagnerian aria when suddenly, the singer begins to hum snatches from Kurt Weill's "Mack the Knife.")

This suggests that one of the latent functions of the value-free doctrine is to bring peace to the academic house, by reducing competition for students and, in turn, it directs us to some of the institutional peculiarities of German universities in Weber's time. Unlike the situation in the American university, career advancement in the German was then felt to depend too largely on the professor's popularity as a teacher; indeed, at the lower ranks, the instructor's income was directly dependent on student enrollment. As a result, the competition for students was particularly keen and it was felt that the system penalized good scholars and researchers in favor of attractive teaching. In contrast, of course, the American system has been commonly accused of overstressing scholarly publication and here the contrary complaint is typical, namely, that good teaching goes unrewarded and that you must "publish or perish." In the context of the German academic system, Weber was raising no trival point when he intimated that the value-free doctrine would reduce academic competition. He was linking the doctrine to guild problems and anchoring this lofty question to academicians' *earthly* interests.

Another relation of the value-free principle to distinctively German arrangements is also notable when

Weber, opposing use of the lecture hall as an arena of value affirmation, argues that it subjects the student to a pressure which he is unable to evaluate or resist adequately. Given the comparatively exalted position of the professor in German society, and given the *one-sided communication* inherent in the lecture hall, Weber did have a point. His fears were, perhaps, all the more justified if we accept a view of the German "national character" as being authoritarian, that is, in Nietzsche's terms a combination of arrogance and servility. But these considerations do not hold with anything like equal cogency in more democratic cultures such as our own. For here, not only are professors held in, shall I say, more modest esteem, but the specific ideology of education itself often stresses the desirability of student initiative and participation, and there is more of a systematic solicitation of the student's "own" views in small "discussion" sections. There is little student servility to complement and encourage occasional professorial arrogance.

When Weber condemned the lecture hall as a forum for value-affirmation he had in mind most particularly the expression of *political* values. The point of Weber's polemic is not directed against all values with equal sharpness. It was not the expression of aesthetic or even religious values that Weber sees as most objectionable in the University, but, primarily, those of politics. His promotion of the value-free doctrine may, then, be seen not so much as an effort to amoralize as to depoliticize the University and to remove it from the political struggle. The political conflicts then echoing in the German university did not entail comparatively trivial differences, such as those now between Democrats and Republicans in the United States. Weber's proposal of the value-free doctrine was, in part, an effort to establish a *modus vivendi* among academicians whose political commitments were of-

ten intensely felt and in violent opposition.

Under these historical conditions, the value-free doctrine was a proposal for an academic truce. It said, in effect, if we all keep quiet about our political views then we may all be able to get on with our work. But if the value-free principle was suitable in Weber's Germany because it served to restrain political passions, is it equally useful in America today where, not only is there pitiable little difference in politics but men often have no politics at all. Perhaps the need of the American University today, as of American society more generally, is for more commitment to politics and for more diversity of political views. It would seem that now the national need is to take the lid off, not to screw it on more tightly.

Given the historically unique conditions of nuclear warfare, where the issue would not be decided in a long-drawn out war requiring the sustained cohesion of mass populations, national consensus is no longer, I believe, as important a condition of national survival as it once was. But if we no longer require the same degree of unanimity to *fight* a war, we do require a greater ferment of ideas and a radiating growth of political seriousness and variety within which alone we may find a way to *prevent* war. Important contributions to this have and may further be made by members of the academic community and, perhaps, especially, by its social science sector. The question arises, however, whether this group's political intelligence can ever be adequately mobilized for these purposes so long as it remains tranquilized by the value-free doctrine.

Throughout his work, Weber's strategy is to safeguard the integrity and freedom of action of both the state, as the instrument of German national policy, and of the university, as the embodiment of a larger Western tradition of rationalism. He feared that

the expression of political-value judgments in the University would provoke the state into censoring the university and would imperil its autonomy. Indeed, Weber argues that professors are not entitled to freedom from state control in matters of values, since these do not rest on their specialized qualifications.

This view will seem curious only to those regarding Weber as a liberal in the Anglo-American sense, that is, as one who wishes to delimit the state's powers on behalf of the individual's liberties. Actually, however, Weber aimed not at curtailing but at strengthening the powers of the German state, and at making it a more effective instrument of German nationalism. It would seem, however, that an argument contrary to the one he advances is at least as consistent; namely, that professors are, like all others, entitled and perhaps obligated to express their values. In other words, professors have a right to profess. Rather than being made the objects of special suspicion and special control by the state, they are no less (and no more) entitled than others to the trust and protection of the state.

In a *realpolitik* vein, Weber acknowledges that the most basic national questions cannot ordinarily be discussed with full freedom in government universities. Since the discussion there cannot be completely free and all-sided, he apparently concludes that it is fitting there should be no discussion at all, rather than risk partisanship. But this is too pious by far. Even Socrates never insisted that all views must be at hand before the dialogue could begin. Here again one might as reasonably argue to the contrary, holding that one limitation of freedom is no excuse for another. Granting the reality of efforts to inhibit unpopular views in the University, it seems odd to prescribe self-suppression as a way of avoiding external suppression. Suicide does not seem a reasonable way

to avoid being murdered. It appears, however, that Weber was so intent on safeguarding the autonomy of the university and the autonomy of politics, that he was willing to pay almost any price to do so, even if this led the university to detach itself from one of the basic intellectual traditions of the west—the dialectical exploration of the fundamental purposes of human life.

Insofar as the value-free doctrine is a mode of ensuring professional autonomy note that it does not, as such, entail an interest peculiar to the social sciences. In this regard, as a substantial body of research in the sociology of occupations indicates, social scientists are kin to plumbers, house painters, or librarians. For most if not all occupations seek to elude control by outsiders and manifest a drive to maintain exclusive control over their practitioners.

Without doubt the value-free principle did enhance the autonomy of sociology; it was one way in which our discipline pried itself loose—in some modest measure—from the clutch of its society, in Europe freer from political party influence, in the United States freer of ministerial influence. In both places, the value-free doctrine gave sociology a larger area of autonomy in which it could steadily pursue basic problems rather than journalistically react to passing events, and allowed it more freedom to pursue questions uninteresting either to the respectable or to the rebellious. It made sociology freer—as Comte had wanted it to be—to pursue all its own theoretical implications. In other words, the value-free principle did, I think, contribute to the intellectual growth and emancipation of our enterprise.

There was another kind of freedom which the value-free doctrine also allowed; it enhanced a freedom from moral compulsiveness; it permitted a partial escape from the parochial prescriptions of the sociologist's local or

native culture. Above all, effective internalization of the value-free principle has always encouraged at least a temporary suspension of the moralizing reflexes built into the sociologist by his own society. From one perspective, this of course has its dangers—a disorienting normlessness and moral indifference. From another standpoint, however, the value-free principle might also have provided a *moral* as well as an intellectual *opportunity*. For insofar as moral reactions are only suspended and not aborted, and insofar as this is done in the service of knowledge and intellectual discipline, then, in effect, the value-free principle strengthened Reason (or Ego) against the compulsive demands of a merely traditional morality. To this degree, the value-free discipline provided a foundation for the development of more reliable knowledge about men and, also, established a breathing space within which moral reactions could be less mechanical and in which morality could be reinvigorated.

The value-free doctrine thus had a paradoxical potentiality: it might enable men to make *better* value judgments rather than *none*. It could encourage a habit of mind that might help men in discriminating between their punitive drives and their ethical sentiments. Moralistic reflexes suspended, it was now more possible to sift conscience with the rod of reason and to cultivate moral judgments that expressed a man's total character as an adult person; he need not now live quite so much by his past parental programming but in terms of his more mature present.

The value-free doctrine could have meant an opportunity for a more authentic morality. It could and sometimes did aid men in transcending the morality of their "tribe," to open themselves to the diverse moralities of unfamiliar groups, and to see themselves and others from the standpoint of a wider range of significant cultures.

But the value-free doctrine also had other, less fortunate, results as well.

Doubtless there were some who did use the opportunity thus presented; but there were, also, many who used the value-free postulate as an excuse for pursuing their private impulses to the neglect of their public responsibilities and who, far from becoming more morally sensitive, became morally jaded. Insofar as the value-free doctrine failed to realize its potentialities it did so because its deepest impulses were—as we shall note later—dualistic; it invited men to stress the separation and not the mutual connectedness of facts and values: it had the vice of its virtues. In short, the conception of a value-free sociology has had *diverse* consequences, not all of them useful or flattering to the social sciences.

On the negative side, it may be noted that the value-free doctrine is useful both to those who want to escape *from* the world and to those who want to escape *into* it. It is useful to those young, or not so young men, who live off sociology rather than for it, and who think of sociology as a way of getting ahead in the world by providing them with neutral techniques that may be sold on the open market to any buyer. The belief that it is not the business of a sociologist to make value-judgments is taken, by some, to mean that the market on which they can vend their skills is unlimited. From such a standpoint, there is no reason why one cannot sell his knowledge to spread a disease just as freely as he can to fight it. Indeed, some sociologists have had no hesitation about doing market research designed to sell more cigarettes, although well aware of the implications of recent cancer research. In brief, the value-free doctrine of social science was sometimes used to justify the sale of one's talents to the highest bidder and is, far from new, a contemporary version of the most ancient sophistry.

In still other cases, the image of a value-free sociology is the armor of the alienated sociologist's self. Although C. Wright Mills may be right in saying this is the Age of Sociology, not a few sociologists and Mills included, feel estranged and isolated from their society. They feel impotent to contribute usefully to the solution of its deepening problems and, even when they can, they fear that the terms of such an involvement require them to submit to a commercial debasement or a narrow partisanship, rather than contributing to a truly public interest.

Many sociologists feel themselves cut off from the larger community of liberal intellectuals in whose spitty satire they see themselves as ridiculous caricatures. Estranged from the larger world, they cannot escape except in fantasies of posthumous medals and by living huddled behind self-barricaded intellectual ghettos. Self-doubt finds its anodyne in the image of a value-free sociology because this transforms their alienation into an intellectual principle; it evokes the soothing illusion, among some sociologists, that their exclusion from the larger society is a self-imposed duty rather than an externally imposed constraint.

Once committed to the premise of a value-free sociology, such sociologists are bound to a policy which can only alienate them further from the surrounding world. Social science can never be fully accepted in a society, or by a part of it, without paying its way; this means it must manifest both its relevance and concern for the contemporary human predicament. Unless the value-relevances of sociological inquiry are made plainly evident, unless there are at least some bridges between it and larger human hopes and purposes, it must inevitably be scorned by laymen as pretentious word-mongering. But the manner in which some sociologists conceive the value-free doctrine disposes them to ignore current human problems and to huddle to-

gether like old men seeking mutual warmth. "This is not our job," they say, "And if it were we would not know enough to do it. Go away, come back when we're grown up," say these old men. The issue, however, is not whether we know enough; the real questions are whether we have the courage to say and use what we do know and whether anyone knows more.

There is one way in which those who desert the world and those who sell out to it have something in common. Neither group can adopt an openly critical stance toward society. Those who sell out are accomplices; they may feel no critical impulses. Those who run out, while they do feel such impulses, are either lacking in any talent for aggression, or have often turned it inward into noisy but essentially safe university politics or into professional polemics. In adopting a conception of themselves as "value-free" scientists, their critical impulses may no longer find a target in society. Since they no longer feel free to criticize society, which always requires a measure of courage, they now turn to the cannibalistic criticism of sociology itself and begin to eat themselves up with "methodological" criticisms.

One latent meaning, then, of the image of a value-free sociology is this: "Thou shalt not commit a critical or negative value-judgment—especially of one's own society." Like a neurotic symptom this aspect of the value-free image is rooted in a conflict; it grows out of an effort to compromise between conflicting drives: On the one side, it reflects a conflict between the desire to criticize social institutions, which since Socrates has been the legacy of intellectuals, and the fear of reprisals if one does criticize—which is also a very old and human concern. On the other side, this aspect of the value-free image reflects a conflict between the fear of being critical and the fear of being regarded an unmanly or lacking in integrity, if uncritical.

The doctrine of a value-free sociology resolves these conflicts by making it seem that those who refrain from social criticism are acting solely on behalf of a higher professional good rather than their private interests. In refraining from social criticism, both the timorous and the venal may now claim the protection of a high professional principle and, in so doing, can continue to hold themselves in decent regard. Persuade all that no one must bell the cat, then none of the mice need feel like a rat.

Should social scientists affirm or critically explore values they would of necessity come up against powerful institutions who deem the statement or protection of public values as part of their special business. Should social scientists seem to compete in this business, they can run afoul of powerful forces and can, realistically, anticipate efforts at external curbs and controls. In saying this, however, we have to be careful lest we needlessly exacerbate academic timorousness. Actually, my own first-hand impressions of many situations where sociologists serve as consultants indicate that, once their clients come to know them, they are often quite prepared to have sociologists suggest (not dictate) policy and to have them express their own values. Nor does this always derive from the expectation that sociologists will see things their way and share their values. Indeed, it is precisely the expected difference in perspectives that is occasionally desired in seeking consultation. I find it difficult not to sympathize with businessmen who jeer at sociologists when they suddenly become more devoted to business values than the businessmen themselves.

Clearly all this does not mean that people will tolerate disagreement on basic values with social scientists more equably than they will with anyone else. Surely there is no reason why the principles governing social interaction should be miraculously suspend-

ed just because one of the parties to a social relation is a social scientist. The dangers of public resentment are real but they are only normal. They are not inconsistent with the possibility that laymen may be perfectly ready to allow social scientists as much (or as little) freedom of value expression as they would anyone else. And what more could any social scientist want?

The value-free image of social science is not consciously held for expedience's sake; it is not contrived deliberately as a hedge against public displeasure. It could not function as a face-saving device if it were. What seems more likely is that it entails something in the nature of a tacit bargain: in return for a measure of autonomy and social support, many social scientists have surrendered their critical impulses. This was not usually a callous "sell-out" but a slow process of mutual accommodation; both parties suddenly found themselves betrothed without a formal ceremony.

Nor am I saying that the critical posture is dead in American sociology; it is just badly sagging. Anyone who has followed the work of Seymour Lipset, Dennis Wrong, Leo Lowenthal, Bennett Berger, Bernard Rosenberg, Lewis Coser, Maurice Stein, C. Wright Mills, Arthur Vidich, Philip Rieff, Anselm Strauss, David Riesman, Alfred McClung Lee, Van den Haag and of others, would know better. These men still regard themselves as "intellectuals" no less than sociologists: their work is deeply linked to this larger tradition from which sociology itself has evolved. By no means have all sociologists rejected the legacy of the intellectual, namely, the right to be critical of tradition. This ancient heritage still remains embedded in the underground culture of sociology; and it comprises the enshadowed part of the occupational selves of many sociologists even if not publicly acknowledged.

In contrast with and partly in

polemic against this older tradition, however, the dominant drift of American sociology today is compulsively bent upon transforming it into a "profession." (Strangely enough, many of these same sociologists see nothing contradictory in insisting that their discipline is still young and immature.) This clash between the older heritage of the critical intellectual and the modern claims of the value-free professional finds many expressions. One of these occurred at the sociologist's national meetings in Chicago in 1958. At this time, the convention in a session of the whole was considering Talcott Parsons' paper on "Sociology as a Profession." After long and involved discussion, which prompted many members suddenly to remember overdue appointments elsewhere, Chicago's E. C. Hughes rose from the floor and brought a warm response by insisting that we were not a professional but, rather, a learned society. It was at this same meeting that the American Sociological Society rechristened itself as the American Sociological Association, lest its former initials evoke public reactions discrepant with the dignity of a profession.

Another indication of the continuing clash between the critical intellectual and the value-free professional is to be found in the Phoenix-like emergence of Young Turk movements, such as SPSSI, The Society for the Psychological Study of Social Issues, which arose in response to the depression of 1929. When it was felt by Alfred McClung Lee and others that these Turks were no longer so young, they founded the SSSP, the Society for the Study of Social Problems. Both these organizations remain ongoing concerns, each characteristically interested in value-related work, and each something of a stitch in the side of its respective parent group, the American Psychological Association and the American Sociological Association.

The tension between the older conception of sociologists as intellectuals and the newer drive to professionalization is also expressed by the differences between the current Columbia or Harvard outlook and the so-called "Chicago tradition" which, with the change in that Department's character, is now either centered in Berkeley or is homelessly hovering. The difference between these two perspectives is most evident when they both embark on studies of the same institution.

A case in point can be found in the recent studies of medicine conducted by Columbia or Harvard and Chicago trained men. It is difficult to escape the feeling that the former are more respectful of the medical establishment than the Chicagoans, that they more readily regard it in terms of its own claims, and are more prone to view it as a noble profession. Chicagoans, however, tend to be uneasy about the very idea of a "profession" as a tool for study, believing instead that the notion of an "occupation" provides more basic guide-lines for study, and arguing that occupations as diverse as the nun and the prostitute, or the plumber and the physician, reveal instructive sociological similarities. Chicagoans seem more likely to take a secular view of medicine, seeing it as an occupation much like any other and are somewhat more inclined toward debunking forays into the seamier side of medical practice. Epitomizing this difference are the very differences in the book titles that the two groups have chosen for their medical studies. Harvard and Columbia have soberly called two of their most important works, "The Student-Physician," and "Experiment Perilous," while the Chicagoans have irreverently labelled their own recent study of medical students, the "Boys in White."

One of the most interesting expressions of resistance to the newer, value-free style of "professional" sociology

is the fascination with the *demi-monde* of a talented group of these ex-Chicagoans. For them orientation to the underworld has become the equivalent of the proletarian identifications felt by some intellectuals during the 1930's. For not only do they study it, but in a way they speak on its behalf, affirming the authenticity of its style of life. Two of the leading exponents of this style are Howard S. Becker, and Erving Goffman who may become the William Blake of Sociology.

As a case in point, Goffman's subtle study, "Cooling the Mark Out," takes its point of departure from an examination of the strategy of the confidence rackets. In the Con Game, Goffman points out, after the mark's loot has been taken, one of the con men remains behind "to cool the mark out," seeking to persuade him to accept his loss of face rather than squeal to the police. Goffman then uses this strategy as a model to explore a great variety of legitimate groups and roles—the restaurant hostess who cools out the impatient customer, the psychoanalyst who cools out those who have lost in love. The point is insinuated that the whole world may be seen as one of marks and operators and that, in the final analysis, we are all marks to be cooled out by the clergy, the operator left behind for the job. This, it would seem, is a metaphysics of the underworld, in which conventional society is seen from the standpoint of a group outside of its own respectable social structures.

This group of Chicagoans finds itself at home in the world of hip, Norman Mailer, drug addicts, jazz musicians, cab drivers, prostitutes, night people, drifters, grifters, and skidders, the cool cats and their kicks. To be fully appreciated this stream of work cannot be seen solely in terms of the categories conventionally employed in sociological analysis. It has also to be seen from the viewpoint of the literary critic as a style or *genre* and, in par-

ticular as a species of naturalistic romanticism, a term which I do not in the least intend opprobriously. That is, it prefers the offbeat to the familiar, the vivid ethnographic detail to the dull taxonomy, the sensuously expressive to dry analysis, naturalistic observation to formal questionnaires, the standpoint of the hip outsider to the square insider.

It may of course be asked, "Is it any the less sentimentally romantic to regard medical research on incurable patients as an "Experiment Perilous?" Possibly not. But it is at least much more *decorous* than seeing it as a process of "Cooling the Mark Out." That, I suspect, is nearer the bone. The one thing that "classicists," whether sociological or literary, can never abide is a lack of decorum, even if the performance is in other respects brilliant. In sociology, objections to a lack of decorum as such are not made and, instead, often take the form of criticizing methodological deficiencies or moralistic proclivities. And, in truth, this Chicago group does betray persistent moral concerns, as evidenced, for example, by their readiness to focus on the degrading impact of the mental hospital on its inmates, or on the legal straitjacket in which the drug addict is confined.

The pathology characteristic of the *classicist* is too well known to require much comment: theirs is the danger of ritualism, in which conformity to the formal canons of the craft is pursued compulsively to the point where it warps work, emptying it of insight, significant truth, and intellectually viable substance. Of the classicist degenerating into neo-classicism we might say, with Roy Campbell, "They use the snaffle and the curb, all right, but where's the bloody horse?"

For its part, romantic social criticism is vulnerable from two directions. The usual occupational hazard of the romantic is, of course, excess, of the emotions or of the imagination. It may

be guessed, however, that such excess stems not only from the personalities indigenous to those whom Romanticism attracts but, just as much, from the bitter attack upon them by the neo-classicist and from their resultant polemic. Again, and perhaps more importantly, this Romantic standpoint is vulnerable to the crasser temptations of its own talent-earned success. Indeed, they have now learned to mute their jive to the point where they can communicate profitably with their stock-brokers. Perhaps the time will come when they will no longer have to pretend to be respectable and when they will, instead, have to work at seeming cool. But that time is not yet. Whatever the outcome, they have shown us still another facet of the resistance to the emergence of a value-free professionalism in sociology, and they have given us still another evidence of the intellectual vitality of a critical stance.

Despite the vigor of this and other groups, however, I believe that they are primarily secondary currents whose very visibility is heightened because they are moving across the main ebb. The dominant drift in American sociology is toward professionalization, the growth of technical specialists, toward the diffusion of the value-free outlook to the point where it becomes less of an intellectual doctrine and more of a blanketing mood. American sociology is in the process of accommodating itself.

In its main outlines, such efforts at accommodation are far from new. For the doctrine of a value-free sociology is a modern extension of the medieval conflict between faith and reason. It grows out of, and still dwells in, the tendency prevalent since the 13th century to erect compartments between the two as a way of keeping the peace between them. One of the culminations of this tendency in the Middle Ages is to be found in the work of the Arabian philosopher, Ibn Rochd, bet-

ter known as Averroes. Averroes had believed that absolute truth was to be found not in revelation but in philosophy, which for him meant Aristotle. He felt that revelation, faith, and the work of the theologians was a kind of footman's philosophy, necessary for those devoid of intellectual discipline and useful as a way of civilizing them.

Seeing theology as containing a measure of truth, albeit one inferior to that of philosophy and, being a prudent man, Averroes recommended that philosophers and theologians ought each to mind his own business and, in particular, that the philosophers, being intellectually superior, should show *noblesse oblige* to the theologians. He suggested that philosophers should keep their truth to themselves and write technical books which did not disturb or confuse simpler minds.

His disciples, the Latin or Christian Averroists, particularly at the University of Paris, accentuated this prudential side of their master's work; their strategy of safety was to define themselves as specialists, as technical philosophers. Their only job, said they, was to teach philosophy and to show the conclusions that flowed from it. These conclusions were "necessary" but, when at variance with the truths of revelation, it was not their job to reconcile them, said the philosophers. From this developed the so-called Doctrine of the Twofold Truth—the truths of philosophy which were logically necessary and the divine truths of revelation. If there were contradictions between the two, the philosophers merely reaffirmed their belief in revelation, and let it go at that. This sometimes took a cynical form as, for example, in John of Jaudan's comment, "I do believe that is true; but I cannot prove it. Good luck to those who can!" They thus built a watertight compartment between philosophy and faith, a separation which Saint Thomas continued

and yet sought to transcend. To Saint Thomas, knowing and believing are distinct processes, each having its own separate and legitimate function and therefore not to be invaded by the other. In this view, there were two main classes of truths, both of which, however, derived from Divine Revelation. There were truths obtainable by natural reason alone, and there were truths of revelation, genuine articles of faith which elude the grasp of reason and which were susceptible neither to proof nor disproof by reason.

With the development of modern science varying efforts to accommodate it to religion continued, often taking the form of some kind of separatist doctrine in which each is assigned a different function and each is chastened to acknowledge the authority of the other in its own sphere. Weber's doctrine of a value-free sociology, which creates a gulf between science and values, is in this tradition; it may be regarded as a Protestant version of the Thomistic effort at harmonizing their relations.

The core of Weber's outlook rested on a dualism between, on the one hand, reason or rationality, especially as embodied in bureaucracy and science, and, on the other hand, more elemental emotional forces, partly encompassed in his notion of Charisma. He regards each of these forces as inimical to the other. He himself is ambivalent to each of them, viewing each as both dangerous and necessary.

On the one side, Weber is deeply concerned to protect the citadel of modern reason, the University, and fiercely opposes the professorial "cult of personality" which was the academic expression of the charismatic claim. This in turn disposes him to project an image of the university which is essentially bureaucratic, as a faceless group of specialists, each sovereign in his own cell and all sworn to forego their individuality. Nonetheless he also hates bureaucracy precisely because it

submerges individuality and dehumanizes men and is thus led to deny that he intended to bureaucratize the university in pleading for the doctrine of a value-free social science. (Yet while this was doubtless not his *intention*, his two-pronged polemic against the cult of academic personality and in favor of the value-free doctrine does seem to drive him toward such a bureaucratic conception of the University.)

If Weber is concerned to protect even the bureaucratic dwelling-places of rationality, he also seeks to confine bureaucracy and to circumscribe the area of its influence. In particular, he wishes to protect the highest reaches of statecraft from degenerating into a lifeless routine; he seeks to preserve politics as a realm in which there can be an expression of personal will, of serious moral commitment, a realm where greatness was possible to those who dared, persevered and suffered, a realm so powerful that it could overturn the institutional order or preserve it. He wants to safeguard high politics as an arena of human autonomy, of pure value choices, at its finest.

Yet Weber also fears for the safety of rationality in the modern world. He knows that there are powerful forces abroad which continue to threaten rationality, that there are still untamed things in men which he, more than most, had had to face. Not unlike Freud, Weber was both afraid of and drawn to these unbridled forces, the passionate Dionysian part of men. While he believed that they were being slowly subdued by an onmarching rationalization, he continued to fear that they could yet erupt and cleave modern institutional life. Although fearing these irrational forces, he also felt their disappearance from the modern world to be a "disenchantment," for he believed that they contained springs of vitality and power indispensable to human existence.

Weber is a man caught between

two electrodes and torn by the current passing between them; he fears both but is unable to let go of either. He attempts to solve this dilemma by a strategy of segregation, seeking the exclusion of charismatic irrationality from certain modern *institutions*, such as the university, but admitting it into and, indeed, exalting its manifestations in the inward personal life of individuals. He wanted certain of the role structures of modern society to be rational; but he also wanted the role-players to be passionate and wilful. He wanted the play to be written by a classicist and to be acted by romantics. Unusual man, he wanted the best of both worlds. Yet whatever the judgment of his intellect, his sentiments are not poised midway between them, but tend toward one of the two sides.

This becomes clear when we ask, if science cannot be the basis of value judgments, what then, according to Weber, was to be their basis? To answer this, we must go beyond his formal doctrine of a value-free sociology, to Weber's own personal profession of belief. Weber certainly did not hold that personal values should derive from the existent culture, or from ancient tradition, nor again from formal ethical systems which he felt to be empty and lifeless. Unless men were to become inhuman robots, life, he insisted, must be guided by consciously made decisions. If men are to have dignity, they must choose their own fate.

To Weber as a man, only those values are authentic which stem from conscious decision, from a consultation of the inner conscience and a wilful commitment to its dictates. From his *personal* standpoint, it is not really true that all values are equally worthy. Those consciously held by men are more worthy than those which are merely traditional and unthinkingly repeated. Those values that men feel deeply about and passionately long to realize are better than those which are

merely intellectually appealing and do not engage their entire being.

In short, Weber, too, was seeking a solution to the competing claims of reason and faith. His solution takes the form of attempting to guard the autonomy of both spheres but, most especially I believe, the domain of conscience and faith. He wants a way in which reason and faith can cohabit platonically but not as full partners. The two orders are separate but unequal. For in Weber, reason only consults conscience and perhaps even cross-examines it. But conscience has the last word, and passion and will the last deed. Here Weber stands as half-Lutheran, half-Nietzschian.

If Weber thrusts powerfully at traditionalism, nonetheless his main campaign here is waged against science and reason and is aimed at confining their influence. To Weber, even reason must submit when conscience declares, Here I stand; I can do no other! Weber saw as authentic only those values that rest on the charismatic core of the self and on its claims to intuitive certainty. Weber, too, was a seeker after certainty, the certainty that is more apt to come from the arrogance of individual conscience. For while much may be truly said of the arrogance of reason, reason always seeks reasons and is ready to sit down and talk about them.

To Weber as a Protestant, the individual's conscience is akin to the voice of revelation. He would have been dismayed at the implications of considering it as the echo of parental remonstrations. To him, individual conscience was transcendental while reason and science were only instrumental. Science is the servant of values and of personal conscience, which, like the heart, has reasons of its own. From Weber's standpoint, science and reason could only supply the means; the ends were to be dictated by values which, even if inscrutable, were to have the final voice.

I have therefore come to believe that the value-free doctrine is, from Weber's standpoint, basically an effort to compromise two of the deepest traditions of Western thought, reason and faith, but that his arbitration seeks above all to safeguard the romantic residue in modern man. I have personal reservations not because I doubt the worth of safeguarding this romantic component, but, rather, because I disagree with the strategy of segregation which Weber advances. *I believe that, in the end, this segregation warps reason by tinging it with sadism and leaves feeling smugly sure only of itself and bereft of a sense of common humanity.*

The problem of a value-free sociology has its most poignant implications for the social scientist in his role as educator. If sociologists ought not express their personal values in the academic setting, how then are students to be safeguarded against the unwitting influence of these values which shape the sociologist's selection of problems, his preferences for certain hypotheses or conceptual schemes, and his neglect of others. For these are unavoidable and, in this sense, there is and can be no value-free sociology. The only choice is between an expression of one's values, as open and honest as it can be, this side of the psycho-analytical couch, and a vain ritual of moral neutrality which, because it invites men to ignore the vulnerability of reason to bias, leaves it at the mercy of irrationality.

If truth is the vital thing, as Weber is reputed to have said on his deathbed, then it must be all the truth we have to give, as best we know it, being painfully aware and making our students aware, that even as we offer it we may be engaged in unwitting concealment rather than revelation. If we would teach students how science is made, really made rather than as publicly reported, we cannot fail to expose them to the whole scientist by

whom it is made, with all his gifts and blindnesses, with all his methods and his values as well. To do otherwise is to usher in an era of spiritless technicians who will be no less lacking in understanding than they are in passion, and who will be useful only because they can be used.

In the end, even these dull tools will through patient persistence and cumulation build a technology of social science strong enough to cripple us. Far as we are from a sociological atomic bomb, we already live in a world of the systematic brainwashing of prisoners of war and of housewives with their advertising exacerbated compulsions; and the social science technology of tomorrow can hardly fail to be more powerful than today's.

It would seem that social science's affinity for modeling itself after physical science might lead to instruction in matters other than research alone. Before Hiroshima, physicists also talked of a value-free science; they, too, vowed to make no value judgments. Today many of them are not so sure. If we today concern ourselves exclusively with the technical proficiency of our students and reject all responsibility for their moral sense, or lack of it, then we may someday be compelled to accept responsibility for having trained a generation willing to serve in a future Auschwitz. Granted that science always has inherent in it both constructive and destructive potentialities. It does not follow from this that we should encourage our students to be oblivious to the difference. Nor does this in any degree detract from the indispensable norms of scientific objectivity; it merely insists that these differ radically from moral indifference.

I have suggested that, at its deepest roots, the myth of a value-free sociology was Weber's way of trying to adjudicate the tensions between two vital Western traditions: between reason and faith, between knowledge and

feeling, between classicism and romanticism, between the head and the heart. Like Freud, Weber never really believed in an enduring peace or in a final resolution of this conflict. What he did was to seek a truce through the segregation of the contenders, by allowing each to dominate in different spheres of life. Although Weber's efforts at a personal synthesis brings him nearer to St. Thomas, many of his would-be followers today tend to be

nearer to the Latin Averroists with their doctrine of the twofold truth, with their conception of themselves as narrow technicians who reject responsibility for the cultural and moral consequences of their work. It is precisely because of the deeply dualistic implications of the current doctrine of a value-free sociology that I felt its most appropriate symbol to be the man-beast, the cleft creature, the Minotaur.

DEMOTION¹

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There are many studies in the fields of business and of industrial psychology that assess individual abilities related to requirements for promotion within the business hierarchy. While some conditions contributing to downward movement in the occupational system have been specified, rarely do we find mention of demotion as an instrument of industrial control, or even as a distinct phenomenon occurring within industry. Nowhere do we find specific attention given to the various forms of demotion that occur, or the conditions under which businesses may and do use demotion in

handling the management group.² Some attention has been given to the psychological consequences of loss of occupational status. Even this is, in our opinion, quite incomplete, tending to emphasize the negative consequences of such loss, rather than giving systematic attention to any of its possible consequences. In one instance it has been pointed out that downward-

¹ The writer is deeply indebted to Nathan Kohn, Jr., and Harry Morley for critical evaluation of an early draft of this paper in January, 1960. The present draft was presented at the meetings of the Midwest Sociological Society, Omaha, Nebraska, April, 1961.

² Strictly, demotion is a part of the general study of administrative succession. Fundamental contributions to this area have been made by Alvin Gouldner, *Patterns of Industrial Bureaucracy*, Glencoe, Ill.: The Free Press, 1954; Norman Martin and Anselm Strauss, "Patterns of mobility within industrial organizations," in W. L. Warner and N. H. Martin (eds.), *Industrial Man*, New York: Harper and Brothers, 1959, pp. 96-100; and, Oscar Grusky, "Administrative succession in formal organizations," *Social Forces*, Vol. 39, No. 2, Dec. 1960, pp. 105-115.