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– Dr Jason Jackson, Learner on Introduction to Python for Social Scientists
Most of us have taught social theory through the great figures of French, German, and American sociology. We don't often wonder why there are so few British writers to discuss. Some of us have come across Herbert Spencer, but rarely regard him as anything more than an eccentric and old-fashioned evolutionist.

I have always been interested in the history of sociology. While I was writing a previous book on Social Theory (SAGE, 2006) I came across many writers from countries across the world who produced "classical" sociologies but who are rarely given any attention in sociology courses. A few of these writers were British, and this decided me to research further into the history of social theory in Britain.

The first British theorists I wrote about were Patrick Geddes and Victor Branford. As I looked into their work I discovered that there was a great story to be told. One of the first things I discovered was that a professorship in sociology had been established in Britain earlier than in either France or Germany. Contrary to popular opinion, neither Durkheim nor Weber ever held a chair in sociology but Leonard Hobhouse—an unfamiliar name to many—was appointed as Professor at the LSE in 1907.

My new book identifies four broad lines of thought in social theory running from the seventeenth century through to the 1950s. Diverse writers explored many of the themes taken up by their counterparts overseas, but they often introduced ideas that were forgotten until rediscovered by later writers: the social formation of the self, the role of language in the social construction of reality, the importance of the environment and environmental change, the complex relationship between action and structure, and the formation of world systems.

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A WORD FROM THE AUTHOR...

Zygmunt Bauman argued that the ‘powerful have [the] right to “seal others in words” of their choice because they can do it; because only they, the powerful, can’. Words are pivotal in terms of the experiences of those providing and receiving social work and social welfare services. Underpinning my book is the understanding that words and phrases, such as welfare dependency, underclass, social exclusion, early intervention, resilience, and care and adoption, need to be examined in a critical way. That is to say, there is a need to locate them within a sociological and political context.

It is important, especially in the field of social work and social work education, to pause and punctuate dominant narratives, to question the ways in which marginalised populations are ordered and managed during this period of faltering neoliberalism and gross inequalities.

Having worked for many years as a social worker, as well as social work educator, my sense is that the profession risks becoming too politically insular and may be failing to question bigger themes and questions. Social work education may, in this respect, be producing ‘social technicians’ servicing the state ‘apparatus’ who lack the critical imagination to constructively criticise the economic order in which they are located. However, as Raymond Williams recognised in his groundbreaking Keywords, a focus on particular words can disrupt this conservative tendency by defamiliarizing and eroding taken-for-granted and rarely questioned meanings.

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