

# 'Lack of Thought At Root of Social Unrest'

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(Following is the eighth of a series of weekly articles on post-war planning. Comments from readers are invited. The opinions expressed are not necessarily those of the Tweed Daily).

(BY J. J. ORLOV).

A certain lack of thought, moral principles and standards of conduct is at the root of our social unrest, to cure which by improved education will take a long time. Meanwhile, we can only try to alleviate this social unrest, to make life easier for many of us.

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The main social friction exists in relations between labor and capital.

It is unfortunate that most of the great social thinkers lived too close, in time, to slavery and serfdom. Being perhaps subconsciously influenced by deplorable conditions of "labor" then existing, their teachings reflect such influence. Those thinkers were unable to visualise labor with dignity and power in a society; and the majority of us today, being still under the influence of those men, are unable to see this matter in its right perspective. It is significant of such "serfdom" mentality that many social philosophers, even at present, can only see one way of making the lot of labor more bearable, namely, to divide the belongings of wealthy people amongst them, or, in other words, to make everyone equally poor. Greed, envy, hatred of superiority, all are helping to foster such ideas, to foster this ridiculous strife between partners in production—labor and capital.

Their perpetual clamor and wrangling blinds us to actualities in the case: We fail to realise that the so-called working class already owns as much, if not more, wealth than the so-called capitalists do.

This subtle change taking place

THE SOCIAL CHANGE TAKING PLACE in our society, the one of workers in their multitudes becoming small capitalists, is passing unnoticed because it is not extraordinary because, to the contrary, it is so very common.

Men not being equal in abilities, it is doubtful if we will ever achieve equality in riches. But a reasonable standard of living, a competence for one's old age, a freedom from nagging worry of want should not be above our abilities to provide. We should not have to wait for Social Reconstruction to enforce sensible relations between labor and capital.