

# Integralism as a necessary direction in socio-economic research of modern society

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## **ABSTRACT**

**Annotation.** *The article is devoted to the consideration of some early works of P. Sorokin.*

**Relevance of the topic.** *A brief study of the sociology of integralism is proposed. Integralism is the viewpoint that defines society as a whole. Pitirim Sorokin develops his study of integralism in the work "Social and Cultural Dynamics". Sorokin believed that it was necessary to study society in a comprehensive way, in other words, perceiving a person in its integral essence. Laws operating in nature are aimed at achieving stability, interaction and cooperation. Social phenomenon should bring balance to the society and the main task of sociology is to determine in what ratio they all are situated.*

*The main methods of research are methods of comparative analysis, theoretical and methodological approaches. The aim of the work is to study the role of integral sociology and its impact on modernity.*

*The novelty of research lies in the modern approach to the integral concepts developed by P. Sorokin.*

**Keywords.** *Sociology, integralism, truth, meaning, fluctuations.*

## **I. INTRODUCTION**

Pitirim Sorokin is a scholar of encyclopedic knowledge, a world-class thinker with a sharp logical mind, a bright publicist who perfectly understands poetry and prose, studying "genius creators-the founders of great religions, sages, seers and prophets, giants of philosophical and ethical thought, great scientists, artists, and moral leaders in all areas of culture" [17].

Sorokin is one of the founders of sociology in Russia. Although Russian sociology developed similar to Western sociology, it did not rely on quantitative methods developed by European scientists for conducting empirical studies of social processes. Russian researchers had always been characterized by the ethical orientation of scientific research, which was not in "pure positivism". This applies to various schools of sociology, regardless of whether they relied on the positivist or neo-Kantian tradition, there was simply no Western "pure" positivism in Russia.

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For a long time, sociology in Russia did not have decent conditions for development: there were no training courses, publications, and magazines. Sociology was not perceived neither by autocratic state apparatus nor by community of scientists-humanitarians. However, the number of scientific publications on sociology in Russia is constant: western literature, generalizing studies, comments on the works of Western scientists were published. After the February revolution, a degree in sociology was introduced in Russia, and departments and associations of sociologists were created in universities and institutes, textbooks and reference manuals were printed. Among the new names that appeared, Pitirim Sorokin took a prominent place.

**Problem statement.** Promotion of integralism in social sciences P. Sorokin considered as the most important task. Sorokin believed that society should be studied not only from the point of view of changes in super-organic systems, but also from the point of view of the integral essence of a person. Sorokin believed that full-fledged truth is achieved by the combined use of mind, feelings, and intuition. Sorokin considered it necessary to promote this approach, called integralism, to the social Sciences, i.e. knowledge about man and society. In integralism, scientific truth is justified from the point of view of integral essence of man, while other scientific schools sought to learn from the point of view of objective changes in socio-cultural super-systems.

In his work "Integralism – my philosophy" (1957), Sorokin considers reality as an infinite number of different qualities and quantities: spiritual and material, changing and constant, etc. Sorokin considers the active intelligent creative principle – the Infinite Creative X as the Highest form of reality [13].

Sorokin identifies three main aspects of knowledge:

- \* Empirically-sensuous, in which the main thing is knowledge;
- \* Rational-mental, in which logic and mathematics are the determining factors;
- \* Super sensitive-super-rational, it is attained through the creative insight and intuition [13, 17].

Therefore, full-fledged truth can be achieved through the complex (integral) use of reason, feelings, and intuition.

This approach clearly shows the tradition of Russian philosophical thinking, in which the ideas of the philosophical approach, called Sorokin's integralism, were somehow manifested.

So the great naturalist and economist-philosopher D. I. Mendeleev in his final work of his entire life "Cherished thoughts" emphasizes: "I want to express the most cherished idea of the indivisibility and combination of such separate aspects of knowledge as: - substance, power and spirit; - instinct, mind and will; - freedom, work and duty. The latter should be recognized in relation to the family, homeland and humanity, and the higher consciousness of all this-expressed in religion, art and science) "[Mendeleev D. I. Cherished thoughts. - Moscow: Thought, 1995. - P. 406].

Pitirim Alexandrovich Sorokin was born in January 1889, so at Yule he was christened Pitirim. His mother was of Komi nationality, and his father was Russian. The boy himself learned to read and write, then studied at a rural school and at a Church-teacher Seminary in the village of Khrenovo. At the Seminary, Pitirim met another great countryman – the future founder of the theory of economic cycles, N. D. Kondratiev (1892-1938). In winter,

Pitirim studied, and in summer, together with his father, he painted and decorated churches. In 1906, as a young man, he joined the social revolutionary party. And in 1909 after receiving an external certificate of secondary education, Sorokin entered the Psychoneurological Institute. The only Department of sociology in the country, created by M. M. Kovalevsky and E. V. De Roberti, operated here. In 1910, Sorokin became the first student-lecturer of sociology at the Psychoneurological Institute and the Lesgaft Institute. In 1914, he graduated from the law Department of St. Petersburg University and was accepted to the Department of criminal law to prepare for the title of "Professor". But the events of the February revolution of 1917 swirled Sorokin in the maelstrom of political events.

He was imprisoned in the Peter and Paul fortress and moved to Moscow after his release. Speaking against the Bolsheviks, Sorokin traveled to various cities in Russia. After wandering and living in the woods, he got rid of illusions and wrote "Renunciation" - an open letter about his exit from the social revolutionary party. After that, he went back to prison, where he stayed until mid-December 1918. By personal order of V. I. Lenin, Sorokin was released from the Moscow Emergency Commission (ChKa). This ended Sorokin's political activity. He returned to Petrograd, and began to read lectures.

In 1919, Sorokin established the first sociology Department in Russia at Petrograd University. Only in 1920, Sorokin received the title of Professor without a master's degree. As a doctoral dissertation, he presented the work "System of sociology". In 1922, he emigrated to America. [6]

Sorokin's creative activity can be divided into the Russian period (from the early 1910s to 1922) and the American period (from 1922 to 1968). But for both periods of P.A. Sorokin's works, the integral essence is inherent. Also, P. A. Sorokin is famous for his theory of social stratification and social mobility, the concept of fluctuation of socio-cultural systems.

**The theoretical and methodological** basis for writing the article was the principle of historicism, a systematic approach that involves considering the problem in a complex way. The research used General scientific methods of analysis, methods of deduction and induction, concretization, as well as historical and genetic method, which is used to determine the essential content of the studied issue.

**Review of research and recent publications.** In the process of working on the article, the authors drew on the research of the great social scientists M. Weber, E. Durkheim, G. Simmel, K. Marx, V. Pareto, G. Spencer, G. Tarad, as well as publications of such modern researchers of P. Sorokin's work as Yu. Yakovets, Yu. A. Sandulov, V. A. Bachinin, I. A. Golosenko, I. Gromov, A. Matskevich, S. Semenov, S. Novikova, and others.

## **II. Main results of the study.**

In 1922, Sorokin's work "The system of sociology" was published. In this work, P. A. Sorokin puts forward main principles on the basis of which he proposed to create sociology. He developed the structure of sociology, its main directions and the main tasks of each of them. "Sociology is a science that studies the lives and activities of people who live in a society of their own kind... Our need for sociological knowledge is huge. Among the many reasons that cause our moods and bad social life, our sociological ignorance plays a significant role... Hunger and cold, debauchery and crime, injustice and exploitation continue to be the companions of human society. Only when we thoroughly study the social life of people, laws that it follows, we will expect success in the fight against social

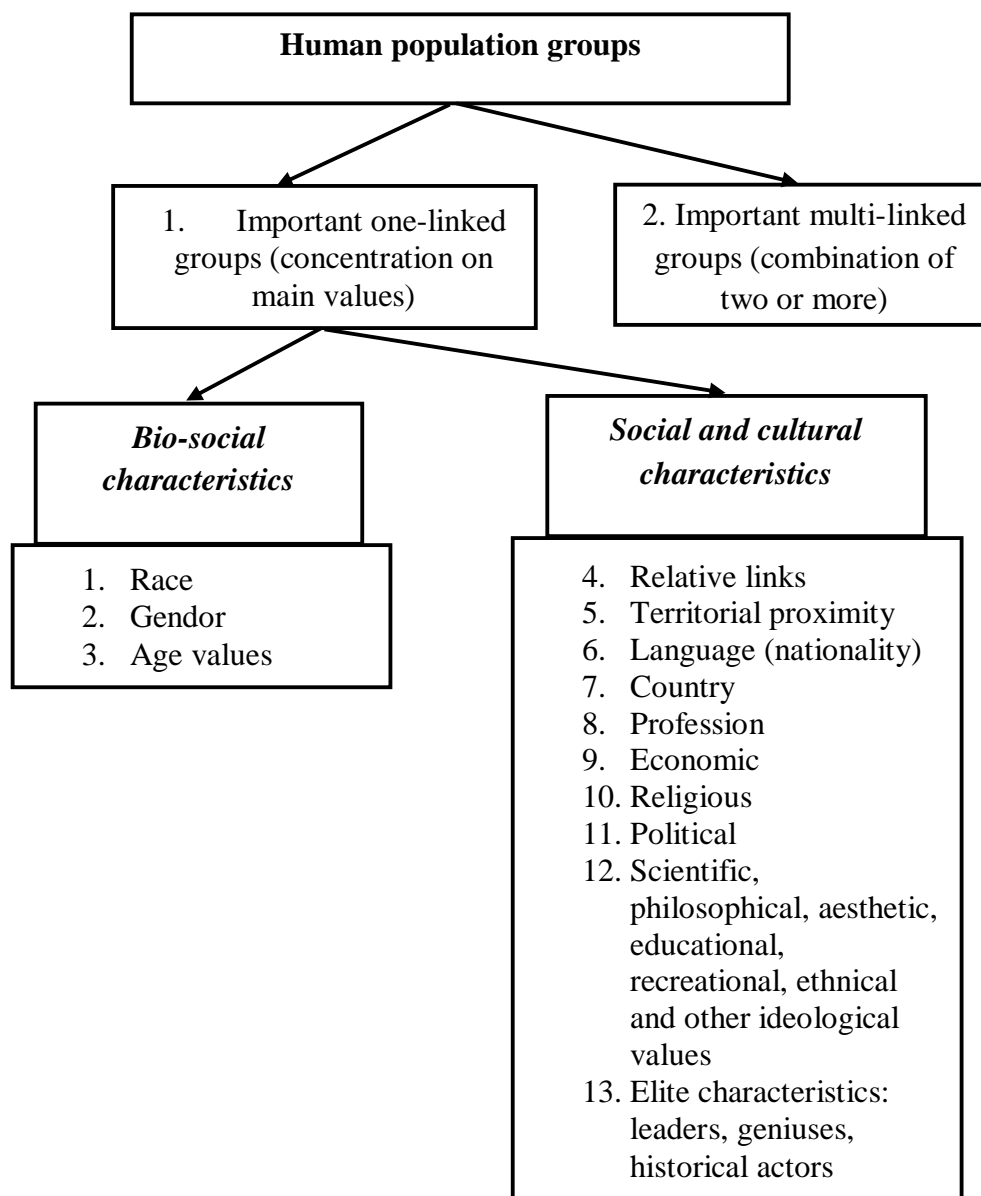
disasters... Only knowledge here can indicate... how to arrange a life together so that everyone is fed and happy. From this practical point of view, sociology becomes of great importance" [12].

Sociology studies society from three main points of view: its composition and structure; its processes; development of society and social life, affecting their origins [5].

"System of sociology" is the main work of P. Sorokin in the early period of his life. The first two volumes are devoted to social statics. The second volume is devoted to the structure of society as a whole. The summary of the third volume contains "a Public textbook on sociology, called "Social mechanics".

In his early works, P. Sorokin set the task of integrating the humanitarian knowledge of his time into a unified system, which from a philosophical point of view became a kind of empirical neopositivism, and sociologically-a synthesis of sociology and Spencer's views on evolutionary development, supported by the views of Russian thinkers and Western scientists. Politically, it was a form of socialist ideology based on the ethics of solidarity, mutual aid and freedom [7].

P. Sorokin proposed the classification of groups developed by him in human populations.



The work "My philosophy-integralism" is devoted to disclosure of the integral essence of man. It is manifested in the abilities of a person to reflect and analyze the world through the integral use of knowledge channels. Sorokin writes: "Man is integral, first of all by his nature, which is formed under complex influence of a number of factors of cosmic, biological, psychological, and socio-cultural nature. To get the truth, which is the main goal of human activity, it uses three main channels-feelings, mind, and intuition. As an integral human being man is a cognizing subject, a rational thinker, and a supersensible and superrational being" [13].

The most important component in the super-organic world is meaning. And the integral semantic value of the highest order is the unity of Truth, Kindness (non-egoistic love) and Beauty (aesthetic values, works of art). Sorokin believed that humanity was very advanced in achieving the Truth and in artistic and aesthetic activities. People were very good in the extraction of truth and the creation of masterpieces of beauty. However, over the past four centuries, creativity in the field of Kindness fell sharply behind creative activity in the field of Beauty and Truth. Here we see a vivid manifestation of the same Russian philosophical tradition that we discussed when considering the concepts of D. I. Mendeleev. P. A. Sorokin's integralism acts as a moral and ethical doctrine, not limited only to cognitive activity.

I. Repin's most famous painting "Ivan the terrible kills his son" was called "son-Killer". Repin wrote Grozny using the painter G. Myasoedov and the son-the crown Prince – using Vladimir Garshin. No one could look at the picture for a long time, it left a heavy impression. After the acquisition, Tretyakov did not exhibit the painting for a long time until the highest permission of the Tsar. The "son-killer" had a terrible effect on the lives of the models. Myasoedov in a fit of anger almost killed his young son, Garshin threw himself into the stairwell from the 4th floor and died in terrible agony. And in 2013, the mentally ill A. Balashov cut the painting with a knife. After learning about this, the curator of the Museum landscape artist-Peredvizhnik E. Khruslov threw himself under the train.

The meaning of the picture is to show the tragedy of a man, a father who killed his son with his own hands. His eyes reflect pain, horror, love, madness, and despair.

What is the picture? This is a canvas, paint, wooden frame. But what is depicted on it is filled with colors, imagination and the hand of the master and acquires a meaning that turns this object into a super-organic system. Thanks to the meaning, the picture becomes a world cultural masterpiece. "Without the component of meaning, there will not be much difference between murder as a crime, murder in war, and the execution of a criminal, since the very physical act of shooting and killing can be accidental in all these cases" [13].

There are factors, there is a degree of influence on factors, and Sorokin describes this influence on human behavior and social life: "Man, like all phenomena in the world, is not excluded from the action of the laws of necessity, that there is no" absolute freedom of will"... Dependence on external (cosmic and biological) conditions is perceived and experienced by us as a lack of freedom" [13]. If a person is not dependent on social and psychological stimuli, he will perceive it as a lack of dependence or "free will". "Increase in influence of socio-psychological factors "on our behavior will be perceived by us as an increase in our freedom, as a decrease in our dependence on conditions that are extraneous and alien to our "I" " [13]. As a result, Sorokin concludes that the socio-psychological stimuli of behavior seem liberating to us.

This subjectively unavoidable fact is the reason for the emergence of theories of "free will" [13]. "Each of us, when born into the world, carries with it only a biological organization, biological impulses and a number of hereditary traits. Baggage is small, figure is uncertain. What will come out of it, genius or ignoramus... – this is determined by the total impact of the social environment. It forms a person as a socio-psychological individual" [13].

### III. CONCLUSION

Using an integral approach, Sorokin was able not only to describe individual behavior, but also the cultural values that make up the essence of each socio-cultural system.

Sorokin believes that decrease in creativity and culture will become inevitable in historical terms, so it is necessary to look for alternatives to the old cognitive paths. By implementing a new integral culture, humanity will fundamentally change personality, society and culture in the direction of greater altruism (altruism - from lat. Alter- other, others. This is a moral principle, according to which the good of other people and their interests are more important than my own "I" and personal interests) [19]. Sorokin considered the ultimate goal of integral social science to provide the knowledge and understanding necessary to build altruistic love. The contribution of social science should be vital for the effective implementation of such changes. Social Sciences will become an active tool for creating a new culture that fully implements love and the system of morality. Perceiving and developing their vision of social processes, social Sciences will become an active tool for creating a new culture that fully implements love and the system of morality. Sorokin, using an integral approach, described in detail and convincingly the individual behavior and cultural significance that make up the essence of the socio-cultural system.

Reflecting on the prospects of human society, Pitirim Sorokin concludes that it will not be either capitalist or socialist, but a new specific that unites all possible values, freeing itself from the negativity and defects that existed in other early types of society [7]. The Foundation of this convergence\* should be both political changes and convergence of value systems, law, art, sports, leisure, family and marriage relations. A new future must be formed through the purification and resurrection of culture, future based on unselfish creative love and ethic of solidarity. If humanity continues its historical mission. using wise love as a primary goal, "then a new heaven and a new earth-harmony, happiness, and creativity-will welcome future generations" [13].

Recommendations. There is a certain type of scientist whose name is identical with the chosen profession. Such is P. A. Sorokin, who is recognized as a classic of sociology of the XIX century, as Auguste Comte, Herbert Spencer, Max Weber.

The most famous Russian-American sociologist made a huge contribution to the development of sociology as a science of society, and to the development of public thought in General, his reasoning is far – sighted, and his thoughts are progressive.

The presented materials are undoubtedly of interest to students, or those interested in the science of society, peculiarities of its formation, and the development of social thought. And since different processes are taking place in society all the time, changes are also taking place in sociology as a science. It is recommended for students, postgraduates and teachers of sociology in Universities and colleges.

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