

Pitirim A. Sorokin

[Existential phenomenology](#) and [sociology Pitirim Sorokina](#)

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Edward Tiriakyan said in 1965 "[Existential phenomenology](#) and sociological tradition "that the lack of conceptual unity in the common sociological theory can be seriously reduced, subject to review its major theoretical directions in the context of existential [phenomenology](#) [1] The grounds for such an assertion really existed, and its author (Tiriakyan) turned to the works of Max Weber, Georg Simmel, Emile Durkheim, VI Thomas [Pitirim Sorokin](#) and Talcott Parsons in order to illustrate the conceptual and methodological convergence of the total sociological theory, with the tradition of existential [phenomenology](#).

Proposed your attention the work develops a position Tiriakyana, turning to find her grounds in the phenomenological [sociology Pitirim Sorokin](#). As first step in the article supports the analysis [Sorokin](#) models of order and change. Furthermore These models are discussed in terms of gusserlianskikh to demonstrate their phenomenological nature and clarify the existential qualities. Second step, revealing the phenomenological orientation [Sorokina](#), serves as an appeal to his criticism of [sociology](#) in the "Shine and poverty of modern [sociology](#) and related sciences "(1956). finalized this article critical analysis of "subjective realism" as the most productive direction of sociological theory.

Proceeding Tiriakyana of the arguments, we find that "[sociology Sorokin](#) shows agreement with existential [phenomenology](#) more clearly than with any other approaches [1, pp. 683]. The question arises: what reason for this state of affairs? First, [Sorokin](#) concurs with the difference between Naturewissenschaften and Geisteswissenschaften and stresses that sociological phenomenon correlated with the set of values. These ideas actors are used to construct a definition situation and transform the natural qualities of other actors and objects. Secondly, [Sorokin](#) considers a set of values that constitute sociological reality as a whole, justifying its socio-cultural context space and time, which is sociologically more accurate than interpretation of any of these measurements in terms of natural sciences [2; 3]. "In the future, his explanation of the apparent diversification of sociocultural phenomenon can detect sociologically integrated makrosotsiokulturnye systems, which are characterized by the fact that providing grounds, providing the orientation of these systems in relation to reality "[1, s.683]. Tiriakyan It appeals to the basic categories of knowledge, which culture uses (uses) to describe what is reality and truth, while using its distinctive mentality and way of knowledge. This approach to meaning, reality and truth is similar to the approach Edmund Husserl, who emphasized the intentionality and the reduction of the phenomenon to its key values (noemata). Office of sociocultural realities of physical concepts of the universe is the most important characteristic theoretical convergence between sociological theories and serves, in terms Tiriakyana of view, an important element, revealing, subjective realism [Sorokin](#). It is an expression of social

realism, that is, the interpretation of outlined sociological reality as more fundamental to public relations than for the physical reality, is an axiom of social theory and is overall creativity [Sorokina](#) and Durkheim. While social realism characterizes a sociological sphere, subjective realism focuses on truth and reality in this regard as the expression existential relations between performers of social roles and situations in which they operate. Moreover, "only opsredovannogo (not included, detached) observer social truth (or reality) appears as a random or a relative thing "[1, s.683].

Tiriakyan consider two more points that characterize the relationship with [Sorokin](#) existential [phenomenology](#). First, [Sorokin](#) "Integralism", meaning lies in the fact that the world is not only as something existing in a state of becoming (change), but socio-cultural reality, revealed in the dialectic of moral phenomena (ideas, values, beliefs) and physical objects. This world is symbolically defined and perceived, rather than reactive, as claimed behaviorists. Secondly, the change as a moral structure, which determines contemporary society. Society has lost faith in the ideas and opinions structured life-world, and the disintegration of basic values has led to crisis, which penetrates into the structure and traumatize the future. This is a crisis epistemology, morality, social order and historical choice. Many

Sociology not know that [Sorokin](#)'s system consists of three main elements: theory of social organization, social change and social reconstruction. All these elements have their

foundation in the phenomenological model of subjective realism. [Sorokin](#) begins his theory with order classification of organized groups and focuses on two types of groups - simply connected (UBG) (unibonded) and multiply (MBG) (multibonded). Each of the organized groups integrated in two ways. The first method called cause-functional interdependence (PPV). He focused on qualitative states, the closeness and intensity of relations among its members. The second method is a significant alliance group. The intensity of PPV and clearly links the group separates it from other population. For example, a group of 500 residents of Colorado may include 200 g.Kolorado Springs residents, 50 of whom work in local government, 10 members belong to a group of advisers to the mayor of the city, five are Republicans and five belong to the Democratic Party. In this case, the intensity of PPV increases with decreasing the number of group members or increasing the number of common characteristics and group ties. Relevant Union to determine the meaning values and norms around which and for which individuals interact and form a group. So

way, [Sorokin](#)'s classification is based on what keeps people together and some members of the combined force of this phenomenon. "Since the components values attached to group identity, they can be characterized by one set of values-values-norms as a core value or ... two or more sets of values, which coordinate with each other "[4, p.171]. This there are reasons that the group is the group to life. If members share one of these connections, they form a UBG. If group relations are two or more options for connections, then there MBG. Sociologist, like a chemist, are often

interested in reducing the complex structures in their components. That is why this approach makes it possible to reduce the broad [Sorokin](#) of people to a collection of UBG and MBG. There

question: what is the list of values, norms, values, and defining specific UBG MBG? For UBG [Sorokin](#) offers two options: first, values, meanings and standards related to biological characteristics, and secondly, the values of norms and values that are defined socio-cultural characteristics. Hence it displays two types of groups that are listed in Table 1. However, this classification raises a number of difficulties. Unfortunately, the "logical classes values (values) and classes of social groups are not identical. One and same class of property (scientific or legal) uses a large number different groups" [4, p.173]. Therefore, a more productive approach for the identification and classification of UBG / MBG. [Sorokin](#) offers an observation (observational) approach, asking: "What groups in human populations are constant and powerful groups? "[4, p.173]. And, in turn, what are the key values, values and norms defined them in historical context? Based on this approach [Sorokin](#) distinguishes types listed in Table. 1, and argues that they have determined the main lines social differentiation and a time determined the fate of mankind.

Table. 1. Classification of groups

1. Important simply connected group (kontsentriruemye around the core values)

A) Biosocial characteristics

1. Race

2. Paul

3. Age-value

B) Social and cultural characteristics

1. Kinship

2. Proximity

3. Language (Nationality)

4. State

5. Lesson

6. Economic

7. Religious

8. Political

9. Scientific, philosophical, aesthetic, educational, recreational, ethnic and other ideological values

10. Characteristics of elite: the leaders, geniuses, historical figures

2. Highlights multiply group (combination of two or more simply connected values) How

we shall see later, the number of features is huge, but among them the following deserve special attention: 1. family, 2.

clan, 3. tribe, 4. Nation, 5. caste, 6. social order, 7. social stratum (caste). Each

group in the classification, in turn, can be subdivided and described in terms of number of secondary features. For example, group vary in size: large and small. They may also differ in throughout their organizations, according to the types of social control and on the basis of their stratification systems. Life groups, the method by which individuals belong to the group and go out of it, can also serve as delimiters groups. Moreover, MBG may reflect a permanent and harmonious values, values and norms that contribute to solidarity basis of similarity or connection may be established to bring to life an antagonistic group, united by values and norms that stem from their differences (for example, conscious nonconformists (objectors), whose nationality is required conduct contrary to their religious heritage). Solidarity or antagonistic group characteristics affect the behavior of members of group cohesion and stability of the group. Of course, creates a sense of solidarity security, common purpose and welfare, whereas antagonism is to life question, the differences and regret. Solidarity leads to greater cohesion, stability and resilience. Antagonisms often generate differences that weaken the cohesion, stability and resilience group.

When [Sorokin](#) discusses the related characteristics of simply connected groups, he based on its analogy from the field of chemistry. In chemistry, affinity is determined attraction between the elements, allowing to form compounds. Today chemists can determine the basic combination of related

elements. Socially knowledge no such possibility. [Sorokin](#), drew attention to (explore) doubly-linked group, designed on the basis of kinship ties as race, membership to the same genus, sex, age and area. Based on these basic Compounds "sociological chemistry", he suggested structural model complication group, based on the determination of the majority of the most important Tertiary, quadratic and other more complex multiply groups. Structure model, on the one hand, determines their SFI, on the other hand, shared values, values and standards, and integrate, in various combinations, form unity of the group.

clear that the number and diversity of MBG is enormous, and little good will in search of their common number. Instead, [Sorokin](#) continues his analysis in the direction of search such features that characterize the broader community and are manifested in regularity in different places and periods of human history. He turns to modal structures that can penetrate into the essence of social organizations, the historical process and the individual (eg family, clan, tribe, nation, caste, class, social class).

"Sociological Chemistry" [Sorokin](#), based on the complication simply connected and multiply connected groups gives the researcher a clear and precise tool with which possible to distinguish between levels of the organization, based on the constitution elements and compounds. "Sociological chemistry" is nothing more than basis for the study of social structure and organization.

very significant integration: a phenomenological reconceptualization

In traditional conceptualization of values and values of sociology try focus on the possibility of prediction. If the values, the values, rules do not anticipate the action, their conceptualization is regarded as erroneous or advocates in this situation as the reason for the gap certain "unity" ("uniformity") or coherence between ideas and actions. Phenomenologist describes the emphasis on prediction as disorientation of the researcher. Why, instead, did not examine the processes by through which ideas are associated with objects and actions, and implement this procedure without assuming unity through social space and time? This requires consideration of the situation as such and keep in a state uncertainty of all the ideas necessary order and coherence. If so however, consistency is the case, then the question arises how this happening and why?

phenomenologist treats people not in the world of objects, and in the world the values of objects to which affected. Consequently, the phenomenologist problems are that way people create value, recognize them and act in terms of established and recognized by their values? Solving these problems contributes to the disclosure relationship between values and the values on the one hand, and action, with other. Phenomenology, in contrast to the rationalist and empiricist, sees reality not in terms of ideas or objects, but from the standpoint of the correlation of ideas and objects, generating value. The reality is the constitution of the conscious object. Thus, the phenomenologist argues that we do not consider I The object of the Other and the situation as separate units. This is an entity linked to through common values in a specific point in space and time. If whole

remains the same at other points in space and time, then we can consider the structure of this intentional existence of constitution our attempt to explain why and how this happens.

When we consider the values, values and norms as the prospects for the organization world, which arises as a result of direct and / or indirect experiences of social actors, in this case synthesized ideas produce intentionality actor. In turn, the intentionality clear goals, motivation, forming situation which gives rise to action. The action, therefore, is an expression of intentionality. Hence the interpretation of reality as the harmonization between actors, objects and other. Hence the focus on the dynamics of negotiation process. Consequently, we are exploring a reality when studying process by which the mind and world interact. In the above diagram Actors organizing experience in installations and other term and these perspectives do not exhaust the phenomenon of time. Instead, they are samples, which may or may not be generalized to other situations. The process of typing includes cognitive, affective and behavioral elements involved in creating value. The relative influence of each element on action depends on many factors, including the harmonization of past experience with present. The usefulness of past experience is different, so the actors constantly change behavior based on the interpretation and intention. [Sorokin](#) is attentive to this circumstance, when analyzing the characteristics of action and groups in space and time. In [Sorokin](#), people are not dealing with the world not directly, but with the values of this world. Consequently, the center of attention should

serve as a synthesis of consciousness and phenomena. Having experienced conscious constitution reality, we understand the action as something inherent to the organization. T?? Kim way for [phenomenology](#) and for [Sorokin](#) ideation and action are in inseparable unity, creating and expressing meaning. Between past, present and future actions of an individual is found in the intentionality actors as they adapt to new or different social context.

This is a phenomenological orientation, which combines the structural [Sorokin sociology](#) with its research culture. Orientation value / intentionality is also the starting point from which [Sorokin](#) derives its notion of cultural mentalities and their key role in organization of society in specific points in space and time. In variety of values [Sorokin](#) seeking principles by which the group seeks finds and determines as the main (primary) category values for culture. It is also a principle that reveals the ultimate reality life. Based on these fundamental categories [Sorokin](#) builds its classification of crops (ideational, ideological and sensual (Sensate) and mechanisms that encourage the cycles of social change.

Culture and social change

For [Sorokin](#) a human cultures are composed of millions of individuals, objects and events, combined in an infinite number of possible relationships. How these elements become cultural systems? We "The socio-cultural dynamics" [Sorokin](#) represents four values integration. The simplest form - the spatial integration and integration based on common external factors - lack of sociological significance. However causal-functional integration is important for the

structural knowledge. The most important appears logical and meaningful integration. [Sorokin](#) argues that cultural systems, such as social groups, often formed around central values that constitute the order and unity. Sociologist detects this value with the logical and meaningful method.

"Creature this method is ... in the detection of the central principle ("reason"), which permeates all components (culture), gives meaning and significance of each of them and thereby creates a space of chaos disintegrated fragments [5, 1937, p.32].

On Logic-based meaningful analysis of the history [Sorokin](#) identifies three main types culture. Pure forms are ideational and sensual. The third form, representing the union of ideational and sensual, was named Idealist. "Each of them has its own mentality, its own system of truth and knowledge, its own philosophy and Weltanschauung, its own type of religion and the standards "sanctity" of their own system of the righteous and the unrighteous, their own forms of art and literature, their own mores, laws, rules of conduct, its own dominant forms public relations, their own economic and political organizations and, eventually, its own type of human personality, with a special mentality and behavior "[5, p.67].

most important characteristics of cultural types are the principles of the ultimate truth and realities that shape their institutions and join the nature, value and personality. In ideational cultures ultimate reality stems from intangible, infinite Being. Basic needs and the needs of individuals are spiritual and implemented by their ability to Hypo. There

are two subclasses ideational mentality: Ascetic form seeking spiritual unity with the Divine through the negation of peace and non-corporal; Active Ideationalism trying to reform the world and to involve others in his understanding of God and ultimate reality.

Sensual culture sees the ultimate reality in the implementation of our senses. Extrasensory there and agnosticism fills a culture. Human needs are the natural needs and met them through impact on the environment. Sensate culture opposed ideational cultures. Sensate culture exist in three forms: active sensation satisfies the requirements by changing the natural and cultural worlds; Passive sensual mentality realizes the needs of a parasitic exploitation of natural and cultural worlds, and the cynical use of Sensuality any available means to satisfy desires. This mentality is devoid strict values and should be instrumental in meeting the needs.

[Sorokin](#) is low estimates of sensate culture and yet has most cultures in between the ideational and sensuality. Exception is truly idealistic culture, in which reality manifests itself in various parties, and while human needs are spiritual and material nature, with the dominance of spiritual needs. Vitality idealistic cultural form is determined by the multiplicity of its relationship to reality. World knowledge is the world which is the result of interaction between the spiritual and empirical truths.

[Sorokin](#) appeals to the history of the Greco-Roman and Western civilizations, and to a lesser extent to cultures of the Middle East, India, China and Japan in order to illustrate

these cultural types and describe the changes in their systems of knowledge, art, scientific discoveries and other social institutions. Based on these research, he concludes that cultures are in their development Ideational, idealistic and sensual stages, distinguishing between periods crises. Over the past 2500 years of Western culture is carried out twice this way and is now in the third Sensitive era.

[Sorokin](#) describes the process of development of cultures as a result of two characteristics: Principle of limitation and the doctrine of immanence of determinism. Cultural system like biological, vary according to their inherited potentials. Inherent Determinism assumes that the internal dynamics of organizational system determines its ability to change. Nevertheless, the system are constraints. For example, to the extent that they are becoming more and more sensual, moving to the top of the cynical sensuality system reach the limits of its spatial extent. Ideational counter-trend, in agreement with the dialectic, developed and strengthened as how the system polarized. These counter-trends are set in motion culture to the idealistic form. Discordant changes are reflected in the culture and cruelty is amplified when the system accepts the new configuration. [Sorokin](#) concludes, therefore, that we must examine social change, focusing on the internal organization (immanent Determinism) and Principle of limitation.

Next [Sorokin](#) wondered why these changes are taking place in such way? The answer to this question develops his Integral philosophy. Nature Culture deterministic principle determinant of its system of truth and reality. Historical

analysis reveals that the ideational system based on intuitive truth, sense of the credibility of the senses, and idealistic based on the truths of reason. It is clear that none of these principles in separately from the other can not achieve the absolute truth. If a system of truth and culture, which absorbs them, would be finite and absolute, there would be no historical rhythms. On the other hand, if the system was totally false, it would not have existed. Consequently, In order to over-rhythms have occurred, each system of truth, and correspond with her culture, should be only partly true and only to conform partly human needs. And each of these systems already contain necessary elements in order to attach humanity to the natural, social and cosmic environment. Systems change the truth because every type of knowledge has its strength and its weakness. The dominance of one of the ways knowledge precludes the possibility of a holistic understanding of the world. The longer the dominant a mentality, the more a growing number of anomalies. In the end, people beginning to understand that their system is too narrow to explain the most important aspects of life, and the legitimacy and efficiency of the dominant mentality beginning to be questioned. Soon, where the dominant mentality defeated, begin to apply other means. Unfortunately super-rhythms mentalities ideational, idealistic and sensate culture may exist irrespective of whether humanity will come to an absolute truth.

This endless cycle of [Sorokin](#) was the result of his search Integral truth. This form combines the empirical knowledge of the truth of feelings, rational truths of reason and truths

of faith superrational [6, s.763]. Thus, Integral truth provides more complete and accurate interpretation reality. In the integral philosophy of culture change as a result need for more adequate to meet the basic questions of life. Sense knowledge to develop science, technology, and provides physical comfort, but leaves aside the spirit. Truths of faith are addressed to problems of the spirit, but leave us relatively powerless in the face of nature. At a time when each of the types of culture tries to provide the missing in it link, this type of culture change. Integralism serves as unification began truths of science, reason and intuition. Integralism favor tool that provides opportunity to reflect on life, space and the role they human [6, 746-61]

Sorokin concludes the book "Social and cultural dynamics of" appeal to integral understanding and paints a rather grim prospect of future development Western society. "All the important aspects of life, culture and the culture Western societies are experiencing a serious crisis ... We like to stand between two epochs: the dying sensate culture of our magnificent yesterday and coming ideational or idealistic culture of creative tomorrow. We live, think, act at the end of a shining sense of the day, which lasted six centuries. Rays of the setting sun still illuminate the greatness of the passing epoch. But light slowly fading, and in the gathering darkness, we find it increasingly difficult to distinguish between the greatness and seek strong guidance in the approaching twilight. Night of the transition period begins to descend on us, with her nightmares, frightening shadows, heart-rending horrors. Outside, however, may be

the dawn of a new great Ideational culture welcomes the future generation of people "[5, pp. 535].

Sorokin considered subjective realism as a bridge uniting social organization and cultural life. He knew Husserl, I read his works, found them productive and fruitful. With the greatest force phenomenological **Sorokin** orientation is expressed in the "Shine and poverty of the Modern Sociology and related disciplines. "In this work, published in 1956, **Sorokin** was trying to free **sociology** from the half-truths and outright errors that in the interpretation of many sociologists treated as the last word in Science. One of the significant shortcomings advocated the continued practice use in the **sociology** of the dead forms of science. In fact, sociologists concentrating on the Philosophy of Science XVII century. which could not take into account the lessons quantum mechanics on the duality and complementarity, as well as leave for brackets the true nature of the predictions and ideal boundaries of knowledge. Without doubt, **Sorokin** refers to the trend, resulting from collision views Newtonian determinists, who were led by Einstein, and followers of the complementarity principle, formulated in 1927 Niels Bohr's Copenhagen school. Despite the fact that the dispute was about the nature of light, subconsciously he has been linked to the nature of reality and possibilities of its study. Einstein was a Newtonian dualist accepting unconditionally the existence objective physical world, which exists under the same laws, the latter does not depend on the observer [7, pp. 413]. Newton's laws represented the image of the universe (great machine) as a constant and independent of will of man. The machine operates in such a way that the provisions

of bodies possessing mass can be known whether they are in the past or in future. Many argue about the role of God in the natural law. Yet scientists most of them stood on the position of observers of the objectified order in which the act of observation has remained neutral in terms of will and epistemology. Subjectivity (how we think about things) leads to a duality be strictly controlled.

Integral Sociology Pitirim Sorokin

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ABSTRACT

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CONTENTS:

1. Biography p.3
2. Research and teaching page 4

3. Major works p. 5
4. [Sociology](#) for [Pitirim Sorokin](#) P.5-8
5. Job [Sorokin](#) "My philosophy - [Integralism](#)" P.8-9
6. Conclusion p. 9
7. Literature P.10
1. Biography.

[Pitirim Sorokin](#) (1889-1968) - the largest academic sociologist 20 th century. Creativity [Sorokin](#) divided into two periods - n (with commencement of the 10's through 1922.) and the U.S.. The 60-ies [Sorokin](#) has nearly forty years was "an American sociologist, firmly holds one of seats in the first "ten" world's leading sociologists.

Born PA [Sorokin](#) in January 1889 in the village Ture, Yarsenskogo District, Vologda province. His father was a n, a mechanic, mother - Komi, farmer. [Pitirim](#) it dubbed in honor of St. [Pitirim](#), whose feast in January. Childhood he spent working with his father and elder brother on the restoration of churches, and served peasant work. Sam learned literacy. He graduated from rural school in the village Palevitsy. Then he studied at Gamskoy second-class schools. At the end of it entered the Khrenovoe Church teacher school. In winters studied, and in the summer engaged in peasant work helping his aunt, a farmer in the village Rime, Yareskogo County. In game Socialist-Revolutionary Party joined in 1905. Later he recalled: "I met a bunch of people: peasants, workers, officials, servants, cult, officials, doctors, writers, representatives of different ... political movements - Revolutionaries, Social Democrats (Bolsheviks and Mensheviks), monarchists, anarchists, liberals and conservatives of all stripes. Thanks to contact with these people, I learned many new ideas, learned new values and began to understand the social conditions. ... My intensive reading hitherto unknown to me of books, magazines and newspapers have expanded and deepened my horizons "

in 1906. [Sorokin](#) was arrested, spent six months in jail in subsection Kineshma and was expelled from there after the liberation. Four months after release he worked as a propagandist in the Volga region. In 1907. "Hare" traveled to Petrograd. In 1909. passed the external examinations at matriculation and admitted to a mental institution, where she was the only one in the country [Sociology](#). Since 1910. He began to publish in scientific journals, such as Journal of Knowledge, "Journal of psychology, criminal anthropology and hypnotism. In 1910. [Sorokin](#) was made an offer to be on part-time lecturer in sociology in the mental institute and Institute Lesgafta. This was unprecedented in the history of higher education, when the student was a lecturer.

2. Research and teaching activities

in 1914. [Sorokin](#) graduated from university and was left to prepare for professorship. After passing the exams at the end of 1915. From the beginning

1917. he becomes "privat-docent. Protection Master's thesis was appointed in March 1917. but it had to be postponed due to February Revolution of 1917. [Sorokin](#) was in the maelstrom of political events in the country. 1918. - The most violent year in the life of P. [Sorokin](#). After arrest in January 1918. He spent nearly three months in the Peter and Paul fortress, together with former ministers of the Provisional Government. After release, he arrived in Moscow, and then, as a member of the Constituent Assembly and the Union of Revival of , in late May, went to the anti-Bolshevik mission in the Great Ustyug, Vologda and Arkhangelsk. His mission was not crowned success, and he was forced to 2 months in hiding in the forests of Northern Dvina. Here, far from civilization, he thought a lot about politics, revolution and itself, and got rid of many of the "seductive illusions. It then probably they were written by his "abdication" - an open letter in which he concedes the SR program and declares its withdrawal from the party SR.

then [Sorokin](#) surrendered to authorities. In prison, sentenced to shot, he stayed until mid-December 1918 12 December he was summoned to interrogation and read the articles of Lenin "Securities recognition [Pitirim Sorokin](#)".

On the personal order of Lenin's [Sorokin](#) was taken to jail Moscow Cheka and are released. This political activity [Sorokin](#) ended. A few days after his release he returned to

Petrograd, and began lecturing at the university. Only at the end 1920. At a special meeting of the Faculty of Social Sciences, [Sorokin](#) elevated to the rank of professor without a master's protection. In 1922. Published [Sorokin](#)'s work "The system of sociology," which was presented at public debate as a doctoral dissertation.

in "The System of [Sociology](#)" PA [Sorokin](#) put forward the basic principles on the basis of which he proposed the creation of sociology. He developed the structure sociology, its main directions and main tasks of each of them.

"[Sociology](#) is the science which studies the life and work people living in society with others, and the results of such joint activities. [Sociology](#) studies society with three main points of view:

- 1) its structure and composition
- 2) the data it processes, or his life
- 3) origin and development of society and public life - these are the main tasks of sociology "

PA [Sorokin](#) said: "Our need for sociological knowledge enormous. Among the many causes of our moods and the bad social life, plays a significant role our sociological ignorance ... Hunger and cold, filth and crime, injustice and exploitation continue to be the companions of human society. Only when we well study the social life of people when we understand the laws, which it should be, only then can expect to succeed in the fight against social disaster ... Only the knowledge here can indicate how to arrange ... life together, that all were well fed and happy ... That this practical point of view of sociology acquires enormous importance "

In 1919, [Sorokin](#) creating 's first Department of [Sociology](#) at Petrograd University.

3. Major works:

(n:)

- "Crime and punishment, sacrifice and reward";

- "System of [Sociology](#)";

- "Public sociology textbook ";

(USA:)

- "[Sociology](#) of Revolution ";

- " Social Mobility ";

-- "Contemporary Sociological Theory";

- "Social and cultural dynamics";

- "Sociological theory today".

4. [Sociology](#) for [Pitirim Sorokin](#).

Certainly, as a sociologist [Sorokin](#) studied society, processes and relationships in it. But for this he used his methods.

[Sorokin](#) divided sociology at the theoretical and practical.

Theoretical sociology examines the phenomenon of human interaction with view exists.

Theoretical sociology is divided into:

1. social analyst studies the structure, as the simplest of social phenomena, and complex social cohesion, formed of a combination of common social phenomena.

2. social mechanics that studies the processes of interaction between people and those forces, which it is called and determined.

3. social genetics, "The genetic sociology - to give the main historical trends in social life"

[Sociology](#) examines the practical effects of human interaction with point of view due.

[Sociology](#) and Practical, by [Sorokin](#), includes social policy. "Problems of practical sociology are clear from the title" - wrote

[Sorokin](#). "This discipline must be applied discipline, which based on the laws formulated by

theoretical sociology, would give mankind to manage social forces that disposed them consistent with stated objectives ".

in teaching about the structure of society, PA [Sorokin](#) writes: "Before description of the structure of the population or society in the complex form in which they exist, we must study them in the simplest form. "It shows that simplest model of social phenomenon is the interaction of two individuals. In any phenomenon of interaction there are three elements: individuals, their acts, actions, conductors (lighting, sound, heat, substantive, chemical, etc.).

[Sorokin](#) in his early works tried to integrate humanitarian knowledge of his time in a single unified system, which with philosophical point of view has become a kind of neo-empirical, sociologically - the synthesis of sociology and Spencer's views on evolution development (supported by the views of n thinkers and Western - Tarde, Durkheim, Weber, Pareto, Simmel, Marx), politically - it was a form of socialist ideology based on the ethics of solidarity, mutual and freedom. Two periods in the work of [Sorokin](#) ("n" and "American") preserve the integral nature of all his works. The main difference between young and [Sorokin](#)'s mature understanding of globalism in the sociological aspects of widely understood their culture.

[Sorokin](#) offers supervisory approach, asking: "Which groups in human populations are constant and powerful groups? "And, in turn, what are the key values, values and norms define them in historical context? Based on this approach [Sorokin](#) distinguishes types listed in Table. 1, and argues that they have determined the main lines of social differentiation and a time determined the fate of mankind.

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5. Lesson
6. Economic
7. Religious
8. Political
9. Scientific, philosophical, aesthetic, educational, recreational, ethnic, and other ideological values

10. Characteristics of elite: the leaders, geniuses, historical figures

2. Highlights multiply group (combination of two or more). Each group in the above classification, in turn, can be subdivided and described in terms of number of secondary features. For example, groups vary in size: large and small. They can also differ in the extent of their organization, according to the types of social control and on the basis of their stratification systems. Life groups method by which individuals belong to the group and go out of it can also serve as delimiters of group values).

When [Sorokin](#) discusses the related characteristics of simply connected groups, relies on its analogy from the field of chemistry. In chemistry, affinity determined by the attraction between the elements, allowing to form connection. Today, chemists can determine the basic combination of related elements. In social science is no such possibility. [Sorokin](#) drew attention (explores) doubly-linked group, issued on the basis of kinship as race, belonging to the same genus, sex, age and territory. Starting from these basic compounds "sociological chemistry", he suggested structural model of complexity.

5. [Sorokin's](#) work "My philosophy - [Integralism](#) ?

in the history of sociological thought [Pitirim Sorokin](#) joined as creator of the integral parts of modern sociology, the theory of social stratification, mobility, the concept of fluctuations in sociocultural systems.

[Integral](#) and unifying paradigm in the postmodern forms sociological science. One of the first who attempted to eliminate confrontation between the structural and interpretive paradigms was Russo-American sociologist [Sorokin](#), who created the integral sociology.

He proposed to study society and its phenomena from the standpoint of objectivity in sociocultural systems in difficult movement - horizontal-vertically in the form of fluctuations, and taking into account the subjectivity - a complex, integral nature of man, his world of values.

In "My philosophy - [Integralism](#)" sociologist talks about his vision of integral nature of man, which is manifested and revealed in his ability to reflect and analyze the world with the help of the integral use of channels of knowledge.

However, the integral nature of man is manifested in the fact that he is an active participant in a creative principle in the universe.

In addition to inorganic and organic phenomena that existed before appearance of man, man created a new reality - or superorganic cultural world, which has a component meaning.

Among the semantic values of the superorganic world is a higher integral value - unity Truth, Beauty and Goodness. The man is very successful in extracting the truth and creating masterpieces of beauty. However, over the past four centuries of creativity in Good sharply lagged behind the creative activity in the field of Beauty and Truth.

6. Vyvod

The integrated approach enabled [Sorokin](#) describe and individual behavior and cultural value, representing the essence of each sociocultural system. Looking to the future of the world, [Sorokin](#) believed that the dominant type of the emerging society and culture will be type specific (not capitalist and socialist), which combine positive values and free from defects of every type. Foundation convergence will constitute not only a political change, but the proximity of value systems, law, arts, sports, leisure, family and marital relations ... [Sorokin](#) dreamed of a new future through purification and resurrection of culture, future, based on altruistic love and the ethics of solidarity.

7. References:

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5. INTEGRATED SOCIOLOGY [Sorokin](#) Structural functionalism