

Chapter 1 : Books by Pitirim A. Sorokin (Author of The Crisis of Our Age)

"Pitirim Sorokin and the American sociological association: The politics of a professional society". Journal of the History of the Behavioral Sciences. 23 (2):

Fluctuation of Forms of Art. Fluctuation of Systems of Truth, Ethics, and Law. Fluctuation of Social Relationships, War, and Revolution. Basic Problems, Principles, and Methods. Sorokin wants to give some meaning to the historical process, and gain a point of orientation that would permit us to understand what happened and to predict future developments. Sorokin starts with an analysis of the various types of human activities – art, literature, philosophy, ethics, government, economic and social relationships, war and revolution – and ascertains the changing forms in each field, their duration and sequence. He then studies the determinants which operate in each field. And finally he analyses the relationship between the different fields of culture in particular periods. After independent and exhaustive studies of each field he makes his synthesis that lead to the discovery of unanticipated common features. Major civilizations evolve from an ideational to an idealistic, and eventually to a sensate mentality. Each of these phases of cultural development seeks to describe the nature of reality. They stipulate the nature of human needs and goals to be satisfied, but also the extent to which they should be satisfied, and the methods of satisfaction. The contemporary Western civilization is defined as a sensate civilization, dedicated to technological progress and prophesied its fall into decadence and the emergence of a new ideational or idealistic era. American Sociological Review, 2 6: Hans Speier , in: Theodore Abel , in: Political Science Quarterly, 52 4: American Journal of Sociology, 43 5: American Journal of Sociology, 47 6: American Catholic Sociological Review, 19 2: Sorokin analyses the nature, causes and consequences of the crisis of modern society. He asserts that the whole of modern culture is undergoing a period of transition brought on by the struggle between the forces of the largely outworn materialistic order and the emerging, creative forces of a new idealistic order. On the outcome of this struggle rests the progress and survival of mankind. We are in the midst of an enormous conflagration burning everything into ashes. In a few weeks millions of human lives are uprooted; in a few hours century-old cities are demolished; in a few days kingdoms are erased. Red human blood flows in broad streams from one end of the earth to the other. Ever expanding misery spreads its gloomy shadow over larger eras. The fortunes, happiness and comfort of untold millions have disappeared. Peace, security and safety have vanished – western culture is covered by a blackout. Review of Politics, 4 3: This is an age of great calamities. War and revolution, famine and pestilence, are again rampant on this planet, and they still exact their deadly toll from suffering humanity. Calamities influence every moment of our existence: Like a demon, they cast their shadow upon every thought we think and every action we perform. Sorokin attempts to account for the effects these calamities exert on the mental processes, behavior, social organization, and cultural life of the population involved. In what way do famine and pestilence, war and revolution modify our mind and conduct, our social organization and cultural life? To what extent do they succeed in this, and when and why do they prove less effective? What are the causes of these calamities, and what are the ways out? Sorokin gives a detailed description of the typical effects of famine and pestilence, war and revolution, such as have repeatedly occurred in all major catastrophes of this kind. And he attempts to formulate the principal uniformities regularly manifested during such calamities. House , American Journal of Sociology, 53 3: The American Catholic Sociological Review, 8 4:

Chapter 2 : Pitirim Sorokin - New World Encyclopedia

Pitirim Alexandrovich Sorokin. This site, developed and maintained by Roger W. Smith, is devoted to the Russian-American sociologist and social philosopher Pitirim A. Sorokin ().

His elder brother, Vasily, was born in , and his younger brother, Prokopy, was born in . In the early s , supporting himself as an artisan and clerk, Sorokin attended the Saint Petersburg Imperial University in Saint Petersburg where he earned his graduate degree in criminology and became a professor. After the October Revolution , Sorokin continued to fight communist leaders, and was arrested by the new regime several times before he was eventually condemned to death. After six weeks in prison, Sorokin was released and went back to teaching at the University of St. Petersburg, becoming the founder of the sociology department at the university. In , Sorokin was again arrested and this time exiled by the Soviet government, emigrating in to the United States, and became a naturalized citizen in . After months in hiding, he escaped from the Soviet Union in and emigrated to the United States , becoming a naturalized citizen in . Sorokin was professor of sociology at the University of Minnesota from to , when he accepted an offer of a position by the president of Harvard University , where he continued to work until . One of his students was writer Myra Page. It is a personal and brutally honest account of the revolution and of his exile. Sorokin was also interested in social stratification, the history of sociological theory, and altruistic behavior. The theory of social differentiation describes three types of societal relationships. The first is familistic, which is the type that we would generally strive for. It is the relationship that has the most solidarity, the values of everyone involved are considered, and there is a great deal of interaction. Social stratification refers to the fact that all societies are hierarchically divided, with upper and lower strata and unequal distribution of wealth, power, and influence across strata. There is always some mobility between these strata. People or groups may move up or down the hierarchy, acquiring or losing their power and influence. Whether internal to a nation or international, peace is based on similarity of values among the people of a nation or between different nations. War has a destructive phase, when values are destroyed, and a declining phase, when some of values are restored. Sorokin thought that the number of wars would decrease with increased solidarity and decreased antagonism. He suggested that major civilizations evolve from an ideational to an idealistic, and eventually to a sensate mentality. Each of these phases of cultural development not only seeks to describe the nature of reality, but also stipulates the nature of human needs and goals to be satisfied, the extent to which they should be satisfied, and the methods of satisfaction. Sorokin has interpreted the contemporary Western civilization as a sensate civilization, dedicated to technological progress and prophesied its fall into decadence and the emergence of a new ideational or idealistic era. Helen Baratynskaya , with whom he had two sons. Sorokin died on 10 February , in Winchester, Massachusetts. A Russian Orthodox service was held at home for the family, followed by an eclectic service at the Memorial Church of Harvard University. In March the Sorokin Research Center was established at the facilities of Syktyvkar State University in Syktyvkar , Republic of Komi, for the purpose of research and publication of archive materials, mainly from the collection at the University of Saskatchewan. The first research project "Selected Correspondence of Pitirim Sorokin: American Book Company, Types, Factors, and Techniques of Moral Transformation. Templeton Foundation Press Original work published Social and Cultural Dynamics: Who Shall Guard The Guardians? Porter Sargent Publishers,

Pitirim Aleksandrovich Sorokin. January 21, 1888 – February 10, 1968. Pitirim A. Sorokin served as the 55th President of the American Sociological Association. His Presidential Address entitled "Sociology of Yesterday, Today and Tomorrow" was delivered at the association's Annual Meeting in Chicago in 1957.

Such experiences deeply affected Sorokin, who later became famous for his fierceness in the academic world. Sorokin received formal education in criminal law and sociology. During his young adulthood, he became an activist against the Tsarist government and was subsequently jailed several times. After the Bolshevik revolution and the rise of communism, Sorokin started to teach and write, publishing his first book in criminology. He established the first Department of Sociology at Petrograd University in 1918. However, he soon came under attack by the Soviet police after fiercely criticizing the government as ineffective and corrupt. Sorokin and his wife, Elena, whom he married in 1917, left Russia in September and moved to Prague. Soon after, they settled in America, where Sorokin continued his research. Sorokin soon became a famous and well-respected scholar. In 1925, he was invited by the head of the sociology department to teach at the University of Minnesota, where he stayed for six years and wrote six books. Sorokin was then invited to be one of the founders of the Department of Sociology at Harvard, where he continued to teach from 1928 to 1968. In 1957, he became the 55th president of the American Sociological Association. In his later life, however, Sorokin became somewhat isolated and neglected by his contemporaries. He continued to work on his own projects, directing his Research Center in Creative Altruism, until his retirement at the end of 1968 at age 80. He died on February 11, 1968, in the presence of his wife and two sons, all of whom were successful scientists. Of the six books he wrote there, four of them were considered controversial for their time: *It Was the Fate of Those Books* that led to Sorokin being invited in to become the first chair of the newly formed Department of Sociology at Harvard. Influenced by the ideas of Ivan Pavlov and his work on operant conditioning, Sorokin approached sociology in a practical manner. With that, he set himself in direct opposition to the more philosophical schools—the Chicago School and Social Darwinists—that dominated American sociology in the first half of the twentieth century. The clash between the two views lasted for decades and is still a matter of debate among sociologists today. Sorokin stayed on at Harvard for 30 years. During that time he turned from scientific sociology to philosophy and history. In his *Social and Cultural Dynamics*, he tried to find out the basic principles of social change. He analyzed and compared the history of art, ethics, philosophy, science, religion, and psychology, to discover general principles of human history. Based on these principles, in his *Social and Cultural Dynamics*, Sorokin predicted that modern civilization was moving toward a bloody period of transition. That period would be characterized by wars, revolutions, and general conflict. Sorokin spent almost 20 years studying not only human conflict, but also the means to reduce conflict, namely integralism and altruism. Sorokin believed that through understanding the past and present human condition, we can understand how to prevent social violence. He believed that science alone cannot give the answer, but that knowledge must be integrated, based on empirical, rational, and supersensory input. Thus, truth is multidimensional, consisting of sensory, mental, and spiritual parts. With this combination of Eastern and Western philosophical traditions, Sorokin challenged the purely empirical scientific method, which ultimately drew severe criticism from the scholarly community and subsequently led to his isolation. Sorokin also maintained that sociologists needed to study how to improve the human condition, not only to observe it. He believed that could be achieved through teaching people to be more loving and compassionate. Sorokin spent more than ten years researching human altruism and eventually established the Harvard Center for Creative Altruism. He published numerous books on altruism. Legacy The legacy of Pitirim Sorokin is multifaceted. Williams, Charles Tilly, and Edward Tiryakian. His studies on social mobility, social conflict, and social change secured him worldwide recognition. In his work, Sorokin always tried to take an integrative approach, broadening the concept of the scientific method by including not only empirical and sensory knowledge but also arguing for the acceptance of the supersensory, or spiritual, dimension. Although criticized for those ideas, Sorokin remained faithful to them throughout his life. In 1957, when he became the president of the

American Sociological Association, based on a victorious write-in nomination organized by several of his past students, Sorokin finally became acknowledged as one of the greatest figures in twentieth-century American sociology. University Press of Kansas. Social and cultural mobility. The sociology of revolution. Social and Cultural Dynamics. Hunger as a factor in human affairs. University Press of Florida. The crisis of our age. On the practice of sociology, edited by Barry V. University of Chicago Press. The Ways and Power of Love: Types, Factors, and Techniques of Moral Transformation. Credits New World Encyclopedia writers and editors rewrote and completed the Wikipedia article in accordance with New World Encyclopedia standards. This article abides by terms of the Creative Commons CC-by-sa 3. Credit is due under the terms of this license that can reference both the New World Encyclopedia contributors and the selfless volunteer contributors of the Wikimedia Foundation. To cite this article click here for a list of acceptable citing formats. The history of earlier contributions by wikipedians is accessible to researchers here:

Chapter 4 : Pitirim A. Sorokin (Author of The Crisis of Our Age)

Pitirim A. Sorokin. The Russian-American sociologist, social critic, and educator Pitirim A. Sorokin () was a leading exponent of the importance of values and broad knowledge in an era dominated by science and power. Pitirim Sorokin was born in the village of Turya, Russia, on Jan. 21,

Sorokin served as the 55th President of the American Sociological Association. The address was later published in the December issue of the American Sociological Review Volume 30, Number 6, pages The following article by Barry V. Johnston entitled "Sorokin Lives! It is reproduced in its entirety below. Centennial Observations Pitirim Aleksandrovich Sorokin was one of the most colorful, erudite and controversial figures in American Sociology. A Komi peasant, Sorokin was born on January 21, , in the village of Turya located in the cold, remote regions of Northern Russia. Sorokin was three when his mother died and the family split up. His younger brother, Prokopiyyu, stayed with a maternal aunt. He and his older brother, Vassiliy, took to the road with their father, a craftsman and icon maker, who moved frequently in search of work. When Sorokin was eleven, the family again split and he and Vassiliy were on their own. They worked as itinerant artisans wandering the Komi homelands. The Komi are highly literate, hardworking, and deeply religious. With education came political awakening. At fourteen, he was part of the organized resistance to the Czar and politics became intertwined with education in a dynamic mix. He had also been jailed six times for political defiance. They were cleaner, books were provided and treatment was more humane. Sorokin advanced academically and politically. He founded the first sociology department at the University of St. Because he as a highly vocal and persuasive anti-communist, during his last incarceration, Lenin ordered him shot. Only pleas from former political allies persuaded Lenin to exile him instead. Sorokin and his wife, Elena, whom he married in , left Russia in September There, in six years, he wrote six books. Four of them defined their fields at the time: He came to Harvard as a positivistic, comparative and scientific sociologist. By he had moved towards a broadly based philosophy of history. His magnum opus, the monumental Social and Cultural Dynamics spanned 2, years and attempted to isolate the principles of social change as they were manifested in his studies of art, philosophy, science, law ethics, religion and psychology. Diagnosing the times as those of a decaying sensate civilization, Sorokin speculated that we were moving towards a difficult and bloody period of transition. With these concerns in mind his research turned to: For the next twenty years he wrote prolifically on war, integralism and altruism. As a humanistic scholar he wanted to understand the conditions which led to war and the methods by which they could be treated and reduced. Similar values informed his later works on revolution and institutional violence. Philosophically his middle Harvard years witnessed a shift from empiricism to integralism as the foundation for knowledge. Recognizing that science produced limited, highly circumscribed truths, Sorokin sought a more comprehensive basis for knowledge. Integralism combined empirical, rational, and supersensory aspects of knowing into an epistemology for grasping total reality. This artful blending of Eastern and Western philosophy fused the truths found in the trinity of human existence; i. Integralism would free us from the pitfalls of one dimensional thought and instrumental knowledge. It was a necessary corrective to past domination by a purely instrumental, shortsighted and often destructive form of knowledge. Sorokin further argued that sociologists spend too much time studying destructive social behaviors. If we wished to improve the human condition, we should learn how to make people more humane, compassionate and giving. This concern led Sorokin to a decade-long study of altruism and amitology. The Center sponsored many theoretical and practical research projects including seven books by Sorokin. Mainstream sociologists were often skeptical about these projects and Sorokin became somewhat of a margin figure in the discipline. Even so balanced a critic as Lewis Coser believed that the altruism studies did not merit discussion as a contribution to sociological theory Coser, However, in the s the pendulum of neglect and silence began to swing in the other direction. These books restored Sorokin to active consideration by American sociologists. Timasheff, Bernard Barber, Alex Inkeles and many others demonstrated that serious sociologists were taking Sorokin seriously. The greatest honor, however, was yet to come. In April rank-and-file sociologists spoke out in support of Sorokin for the

Presidency of the American Sociological Association. Hence they organized a campaign to get his name on the Presidential ballot. The effort was successful. Sorokin was nominated and won the election. Not only was this the first victorious write-in nomination, but the membership spoke unequivocally in honor of Sorokin by giving him sixty-five percent of the presidential vote. He won by perhaps the largest margin in any election up to that time. These events returned Sorokin from the neglected backwaters of scholarly obscurity to a position more consistent with the contributions he had made. When Sorokin died in , it was with the dignity of an accomplished scholar. Intellectually his works opened new fields of study and broadened the scope of existing specialties. This was particularly the case in rural sociology, social mobility, war and revolutions, altruism, social change, the sociology of knowledge, and sociological theory. The lasting value of his work was in part captured by the "Sorokin lives" buttons worn by young dissident sociologists at the ASA meetings in San Francisco. He had captured in these works the very essence of the society against which they were protesting. Sorokin lived for them because he understood human pain and its relationship to social structure. He was a prophet because he saw what could, and perhaps ought to be done in society and attempted to move his brethren towards that vision. At times he was, like they were, intemperate, challenging and difficult. However, both were necessary and as a master of his craft, Sorokin left behind a discipline that grew, broadened and was enlivened by his presence. The room in a peasant house is poorly lit by burning dry birch splinters that fill the room with smoke and elusive shadows. I am in charge of replacing each burnt splinter in the forked iron holder that hangs from the ceiling. A snowstorm howls outside. Inside, my mother lies on the floor of the room. She is motionless and strangely silent. Nearby, my older brother and a peasant woman are busily occupied. Father is away, looking for work in other villages. I do not understand exactly what has happened but I sense it is something catastrophic and irreparable. I am no longer as cold and hungry as I was a short time ago; yet I suddenly feel crushed, lonely, and lost. Howling storm, fugitive shadows, and the words "died" and "death," uttered by my brother, and "poor, poor orphans," mumbled by the peasant woman, deepen my sorrow. Next I recall the funeral service in the village church. My mother lies in a coffin as my father, brother, and the villagers silently stand with candles in their hands, and the priest, the deacon, and the reader intone funeral prayers and perform the last rites. I do not understand the words, but the "dust to dust" and the gesture of the priest throwing a handful of earth into the coffin are impressed on my memory. With the funeral service over, the coffin is placed upon a sleigh to be driven to the cemetery. My brother and I are seated upon the coffin. Father, priest, and villagers walk behind the sleigh. The snow glistens brilliantly under the cold, blue, and sunny sky. After some time - I do not remember why - my brother and I leap down from the coffin and walk home. Arriving there, we climb up and lie down under the "polati" a sleeping loft in peasant houses in northern Russia. We are silent and subdued. This is my earliest memory. I was then about three years old. Of my life before this death scene, I remember nothing. Masters of Sociological Thought 2nd ed. Reflections on Life and Sociology.

Chapter 5 : Pitirim Sorokin - Wikipedia

*Social and Cultural Dynamics [Pitirim A. Sorokin] on calendrierdelascience.com *FREE* shipping on qualifying offers. A study of change in major systems of art, truth, ethics, law and social relationships.*

Sorokin Harper and Row: Sorokin revised and abridged in one volume by the author, Transaction Books: Their Structure and Dynamics by Pitirim A. Sorokin in Review edited by Philip J. Harper and Row, [STT] The organism of the Western society and culture seems to be undergoing one of the deepest and most significant crises of its life. We are seemingly between two epochs: We are living, thinking, acting at the end of a brilliant six-hundred-year-long Sensate day. The oblique rays of the sun still illumine the glory of the passing epoch. But the light is fading, and in the deepening shadows it becomes more and more difficult to see clearly and to orient ourselves safely in the confusions of the twilight. The night of the transitory period begins to loom before us and the coming generations—perhaps with their nightmares, frightening shadows, and heart-rending horrors. Beyond it, however, the dawn of a new great Ideational or Idealistic culture is probably waiting to greet the men of the future. A full half century after its appearance, hardly a page of The American Sex Revolution is dated, and readers today will look repeatedly at the publication date for reassurance that the book was actually written during the supposedly tranquil years of the Ozzie and Harriet era. The harmful trends that Sorokin described in his book, many of which were cause for only moderate concern in their own time, would become much more extreme in subsequent decades, and today are generally acknowledged as a major source of social and cultural decline in what is not inaccurately described as a "post-Christian" West. These include declining birth rates and diminished parental commitment to the welfare of children; vastly increased erotic content in movies, plays, novels, magazines, television shows, radio programs, song lyrics, and commercial advertising; increased divorce, promiscuity, premarital sex, extramarital sex, homosexuality, spousal abandonment, and out-of-wedlock births; and related to these developments, a growing increase in juvenile delinquency, psychological depression, and mental disorders of every description. So extreme have some of these trends become, particularly since the late s, that many today can look back nostalgically upon the s when Sorokin issued his warnings as a period of great social stability, "family values," and dedication to traditional Christian understandings of sex, marriage, and child rearing. The American Sex Revolution begins with stark acknowledgment that a radical change in sexual mores and sexual practices has come about in America in the 20th century whose effects permeate all aspects of American life. Our civilization has become so preoccupied with sex that it now oozes from all pores of American life! Whatever aspect of our culture is considered, each is packed with sex obsession. Its vast totality bombards us continuously, from cradle to grave, from all points of our living space, at almost every step of our activity, feeling, and thinking! We are completely surrounded by the rising tide of sex which is flooding every compartment of our culture [and] every section of our social life. While we may not think of a sexual revolution the way we do a political, economic, or social-class revolution, the effects of the American sex revolution may be just as momentous as those of the more familiar kinds of social upheavals. It is changing the lives of men and women more radically than any other revolution of our time. This is a dramatic change from the practice of the great novelists of the 19th century like Tolstoy and Flaubert, Sorokin explains, who "depicted illicit passion as a tragedy for which hero and heroine alike paid with their lives or by long suffering. Sex obsession in what Sorokin calls the "pulp" or "sham" literature"i. In addition to the trends in literature, The American Sex Revolution offers trenchant sketches of the trends towards greater sexualization in several other areas of American arts and media including painting, sculpture, music, films, plays, television shows, radio broadcasts, commercial advertising, and the popular press. Other developments in American culture richly documented in the book include a trends in law making divorce much easier to obtain; b trends in social science in which "sex-obsessed ethnologists produce fables about primitive peoples which extol promiscuity, recommend premarital and extramarital relations, and throw into the ashcan all arguments for our existing institutions of monogamous marriage and family as obsolete and scientifically indefensible" [Margaret Mead is the unnamed target here]; and, c trends in ethics and moral philosophy whereby "new beatitudes have been

successfully spread throughout our nation" such that divorce and spousal desertion are no longer punished by public obloquy, while "continence, chastity, and faithfulness are increasingly viewed as oddities"â€"ossified survivals of a prehistoric age. Much of the rest of The American Sex Revolution is devoted to spelling out in very concrete terms the harmful effects of these multiple developments upon the well-being of individuals, families, and society at large. Contrary to what is sometimes said about the greater creativity of bohemian intellectuals and other sexual profligates, history, Sorokin says, shows unmistakably that any society given over to sex obsession, such as ancient Greece and Rome in their later stages, loses the self-discipline, sensitivity, sense of purpose, and dedication to a demanding task that is necessary for any kind of great creative achievement. Mozart, Schubert, Chopin, and others are sometimes held up as examples of great creative artists who led sexually dissolute lives. This shows, some say, that sexual dissoluteness either has little effect upon creative output or may even enhance it. But such claims, Sorokin says, are refuted by the historical record. The illicit liaisons of Mozart and Chopin had a clearly depressive influence upon their artistic lives he points out, and poor Schubert was led to an early grave by the venereal disease he contacted through his sexual adventures. Most of the greatest achievements in Western philosophy and fine arts were the product of creative personalities who, in their personal lives, were anything but sexual adventurers. Sorokin offers a long list: These, and many of the other great creators of Western culture "were in their sex life either normal from the standpoint of the prevailing standards of their society and period, or were more continent than their contemporaries. He draws heavily in support of this contention from the extensive research of the British anthropologist J. Unwin whose *Sex and Culture*¹ presents a richly documented theory of cultural flourishing and decline in which the social control of sexuality plays a key role. Unwin illustrates his views with innumerable examples taken from both literate and preliterate cultures. In their early phases, Sorokin explains, each of these cultures observed great modesty in their visual arts in the way they depicted the human body, but in their later phases their art became increasingly preoccupied with eroticism and sexualized display. A tendency in this direction could also be seen in Italy during the late Renaissance and early modern period, Sorokin says, but the Catholic Counter-Reformation and the ascetical strains in early Protestantism temporarily turned back this trend. By the early 20th century, however, Western society rapidly abandoned its older religious restraints and moral values regarding sex and plunged headlong into a sexual revolution whose harmful consequences for the overall health and well-being of society can hardly be overstated. This revolution in sexual mores occurred in Europe shortly before it occurred in the United States, but by the middle of the 20th century Americans were rapidly catching up to their European counterparts and in some respects even surpassing them. This is because those brought up in the period before the sex revolution often retain much of their older ways of discipline and restraint, and even their children have solid parental role models to look back upon as a partial restraining influence. Such a society is marked by advanced dissipation, diminished creativity, antisocial behavior, and general economic and cultural decline. The judgment of history is unmistakable: Sorokin describes this policy as follows: During the first stage of the Revolution, its leaders deliberately attempted to destroy marriage and the family. Free love was glorified by the official "glass of water" theory: The legal distinction between marriage and casual sexual intercourse was abolished. The Communist law spoke only of "contracts" between males and females for the satisfaction of their desires either for an indefinite or a definite periodâ€"a year, a month, a week, or even for a single night. One could marry and divorce as many times as desiredâ€"Bigamy and even polygamy were permissible under the new provisions. Abortion was facilitated in state institutions. Premarital relations were praised and extramarital relations were considered normal. Within a few years juvenile delinquency rose in Russia; hordes of wild, undisciplined, parentless children became a menace to the stability of the new regime; lives were wrecked; divorces, abortions, mental illness, and domestic conflicts of all kinds skyrocketed; and work in the nationalized factories began to suffer. Recognizing their mistake, the totalitarian leaders of the Soviet Union made a complete about-face at the end of the s, Sorokin explains, and essentially reestablished the status quo ante. The "glass of water theory" was declared to be counterrevolutionary, abortion was prohibited, the freedom to divorce was radically curtailed, and both premarital chastity and the sanctity of marriage were officially glorified by the Soviet state. The result was that by the middle of the century Soviet society

displayed "a more monogamic, stable, and Victorian family and marriage life" than that found in most non-communist countries of the West. ASR One of the most interesting discussions in *The American Sex Revolution* is about the effect of loose sexual mores on the ability of a population to reproduce and sustain itself. One might think that a culture that encourages early sexual experimentation, premarital and extramarital sexual relationships, casual sex, multiple lifetime partners, women who say "yes" rather than "no," and many other features of a sex-liberated society would produce more babies and have a higher birth rate than a sexually more restrained or sexually "repressed" society. But the very opposite is the case, Sorokin shows, and historically societies that are in the grip of a sexual revolution, he says, will, within a generation or two, begin to start declining in population. In explaining this fact, Sorokin says that communities whose members become preoccupied with the hunt for sexual excitement and sexual pleasure usually do not want to be burdened by the obligations of raising children whose care presents great obstacles to the realization of these goals. Whether through abortion, infanticide, contraception, or the involuntary sterility that sometimes results from venereal disease, the birth rate in such societies will dramatically decline. European aristocrats were notorious for their sexual libertinism, and the attitudes and behavior patterns engendered by such class-based sex obsessions, Sorokin says, were so unfriendly to the demands of raising substantial numbers of children that it is not surprising that these aristocratic families often failed to produce enough children to continue their family lines. This trend can be seen, he says, among aristocratic families in England, France, Germany, Sweden, Russia and many other places as well. He offers many examples. In medieval Nuremberg, for instance, there were patrician families in existence at the end of the 14th century, but a century later there was barely half this amount. What is true of aristocratic families can become true of whole cultures, Sorokin says, with the result being severe depopulation. Men and women in sex-obsessed societies may or may not marry, but if they do marry their marriages are frequently childless, or produce only one or two offspring—which is not enough to sustain the existing size of the group. As a consequence, Sorokin explains, the population first becomes stationary and then begins to decline. If low birth rates are combined with increased longevity—that is, if fewer people die before maturity—the age distribution of the population begins to shift radically upward. There are then fewer and fewer young people in the society and a preponderance of middle-aged and older people. This kind of situation, Sorokin says, has a disastrous effect upon the economic, technological, artistic, and military vitality of the society involved, and the society rapidly declines. A nation largely composed of middle-aged or elderly people enfeebles itself physically, mentally, and socially, and moves toward the end of its creative mission and leadership. Contrary to the image created by much of modern literature, psychology, and film, the inner world of the sexually liberated is one of inner turmoil and tension. The sexual adventurer, he explains, is dominated by his lusts and sexual desires, and is perpetually bombarded by external stimuli that challenge his weak internal control mechanism. He is a house divided against itself. The hunt for new sexual thrills is inseparable from the sex-obsession itself, and this inevitably leads to conflicts between the sexual libertine and the many persons and groups whose norms and interests he has transgressed. In such a situation, says Sorokin, the libertine cannot achieve real peace of mind. He is subject to alienation, depression and a variety of mental disturbances—not to speak of the danger of venereal disease, unwanted pregnancies, and the possibility of being maimed or murdered by an aggrieved party. And he usually must lie or dissimulate about what he is doing. The contemporary reader inevitably conjures up thoughts about some of our past presidents. Sexual liberation, Sorokin contends, is really not what it is cracked up to be in so much of our modern art, literature, movies, and songs. By contrast, Sorokin says, the more integrated personalities that reject the allurements of sexual liberation and seek to bring their animal or "lower self" into harmony with the "higher self" of their moral and spiritual values are more likely to lead an orderly life that is free from the kinds of conflicts experienced by the more profligate. Such a person can follow a clear-cut path of action determined by his highest values—which most frequently involve a loving marriage and dedication to spouse and children. And he will attain a moral integrity and inner peace of mind beyond the comprehension of the sexually dissolute and disorderly. Such an integration of personality is always difficult to achieve, but it is much more difficult, Sorokin says, in a sex-saturated culture such as our own. It is nevertheless a goal well worth struggling for. In the penultimate chapter of *The American Sex*

Revolution Sorokin comments on "America at the Crossroads" in words with such contemporary resonance that it is hard to believe they were written almost two generations ago: As a consequence, in spite of our still developing economic prosperity, and our outstanding progress in science and technology, in education, in medical care; notwithstanding our democratic regime and way of life, and our modern methods of social service; in brief, in spite of the innumerable and highly effective techniques and agencies for social improvement, there has been no decrease in adult criminality, juvenile delinquency, and mental disease, no lessening of the sense of insecurity and of frustration. If anything, these have been on the increase, and already have become the major problems of our nation. What this means is that the poisonous fruits of our sexmarriage- family relationships are contaminating our social life and our cultural and personal well-being. Our trend toward sex anarchy has not yet produced catastrophic consequences. Nevertheless, the first syndromes of grave disease have already appeared. The new sex freedom, of course is only one factor. However, the sex factors and the accompanying disorganization of the family are among the most important contribution to these pathological phenomena. Periods of great social disorder and calamity, he says, open opportunities for both degradation and ennoblement. In what he calls "the law of polarization" which he has written about extensively in other works "troubled times are seen as ones in which the majority of the people in a society usually respond to disorder by becoming more disorganized, self-centered, and immoral. At the same time, however, a minority of the population responds to social stress" be it from war, famine, plague, revolution, genocides, or whatever "by reintegrating their personality upon a higher moral center and becoming more decent, loving, and holy. Sorokin puts sexual revolutions in the same category as other social disturbances and believes they present an opportunity for the more morally determined to detach themselves from the surrounding corruption of their society and devote themselves to a higher and nobler calling than the pursuit of bodily pleasure. For young people, in particular, Sorokin says, this is one of the great challenges of our time and a critical step in the movement away from a dying narcissistic culture to the beginning of a new, spiritually revitalized creative culture.

Who Was Pitirim Sorokin? Pitirim Sorokin was one of the giants of 20th century social thought. In terms of the scope and focus of his interests he is most readily compared to Comte, Tocqueville, and Weber, though in terms of the sheer breadth and weightiness of his literary output he even overshadows these.

Chapter 6 : SocioSite: Famous Sociologists - Pitirim A. Sorokin

Banished from the Soviet Union in 1937, Sorokin managed to smuggle out some proofs which lay untouched until when Sorokin's wife Elena began this translation. Hunger is a powerful source for dramatic changes.

The High Middle Ages and Renaissance brought a new Integral culture, again associated with many artistic and cultural innovations. After this Western society entered its present Sensate era, now in its twilight. We are due, according to Sorokin, to soon make a transition to a new Ideational, or, preferably, an Integral cultural era. Cultural Dynamics Sorokin was especially interested in the process by which societies change cultural orientations. He opposed the view, held by communists, that social change must be imposed externally, such as by a revolution. His principle of immanent change states that external forces are not necessary: Although sensate or ideational tendencies may dominate at any given time, every culture contains both mentalities in a tension of opposites. When one mentality becomes stretched too far, it sets in motion compensatory transformative forces. Helping drive transformation is the fact that human beings are themselves partly sensate, partly rational, and partly intuitive. Whenever a culture becomes too exaggerated in one of these directions, forces within the human psyche will, individually and collectively “work correctively. Crises of Transition As a Sensate or Ideational culture reaches a certain point of decline, social and economic crises mark the beginning of transition to a new mentality. These crises occur partly because, as the dominant paradigm reaches its late decadent stages, its institutions try unsuccessfully to adapt, taking ever more drastic measures. However, responses to crises tend to make things worse, leading to new crises. Expansion of government control is an inevitable by-product: The expansion of governmental control and regulation assumes a variety of forms, embracing socialistic or communistic totalitarianism, fascist totalitarianism, monarchial autocracy, and theocracy. Now it is effected by a revolutionary regime, now by a counterrevolutionary regime; now by a military dictatorship, now by a dictatorship, now by a dictatorial bureaucracy. From both the quantitative and the qualitative point of view, such an expansion of governmental control means a decrease of freedom, a curtailment of the autonomy of individuals and private groups in the regulation and management of their individual behavior and their social relationships, the decline of constitutional and democratic institutions. Trends of our Times Sorokin identified what he considered three pivotal trends of modern times. The first trend is the disintegration of the current Sensate order: In the twentieth century the magnificent sensate house of Western man began to deteriorate rapidly and then to crumble. There was, among other things, a disintegration of its moral, legal, and other values which, from within, control and guide the behavior of individuals and groups. When human beings cease to be controlled by deeply interiorized religious, ethical, aesthetic and other values, individuals and groups become the victims of crude power and fraud as the supreme controlling forces of their behavior, relationship, and destiny. In such circumstances, man turns into a human animal driven mainly by his biological urges, passions, and lust. Individual and collective unrestricted egotism flares up; a struggle for existence intensifies; might becomes right; and wars, bloody revolutions, crime, and other forms of interhuman strife and bestiality explode on an unprecedented scale. So it was in all great transitory periods. Fortunately for all the societies which do not perish in this sort of transition from one basic order to another, the disintegration process often generates the emergence of mobilization of forces opposed to it. Weak and insignificant at the beginning, these forces slowly grow and then start not only to fight the disintegration but also to plan and then to build a new sociocultural order which can meet more adequately the gigantic challenge of the critical transition and of the post-transitory future. This process of emergence and growth of the forces planning and building the new order has also appeared and is slowly developing now. This epochal shift has already started. Its effects upon the future history of mankind are going to be incomparably greater than those of the alliances and disalliances of the Western governments and ruling groups. He founded the Harvard Research Center for Creative Altruism, which sought to understand the role of love and altruism in producing a better society. This book offered a comprehensive view on the role of love in positively transforming society. It surveyed the ideals and tactics of the great spiritual reformers of the past “Jesus Christ, the Buddha, St. Francis of Assisi,

Gandhi, etc. Personal change must precede collective change, and nothing transforms a culture more effectively than positive examples. What is essential today, according to Sorokin, is that individuals reorient their thinking and values to a universal perspective – to seek to benefit all human beings, not just oneself or one's own country. A significant portion of the book is devoted to the subject of yoga remarkable for a book written in , which Sorokin saw as an effective means of integrating the intellectual and sensate dimensions of the human being. At the same time he affirmed the value of traditional Western religions and religious practices. They bolster hope that there is a light at the end of the tunnel, and that it may not be too far distant. The knowledge that change is coming, along with an understanding of his theories generally, enables us to try to steer change in a positive direction. Sorokin left no doubt but that we are at the end of a Sensate epoch. Whether we are headed for an Ideational or an Integral culture remains to be seen. One reason that change may happen quickly is because people already know that the present culture is oppressive. Expressed public opinion, which tends to conformity, lags behind private opinion. Once it is sufficiently clear that the tide is changing, people will quickly join the revolution. The process is non-linear. As Nieli put it: Were he alive today, Sorokin would no doubt hold out hope for a political and cultural rapprochement between Islam and the West. The West can share its technological advances, and Islam may again – as it did around the 12th century – help reinvigorate the spirit of theological and metaphysical investigation in the West. Individual and Institutional Changes Institutions must adapt to the coming changes or be left behind. A new model of higher education, perhaps based on the model of small liberal arts colleges, is required. Politics, national and international, must move from having conflict as an organizing principle, replacing it with principles of unity and the recognition of a joint destiny of humankind. A renewal in religious institutions is called for. Sorokin emphasized, however, that the primary agent of social transformation is the individual. Many simple steps are available to the ordinary person. Examples include the following: Commit yourself to ethical and intellectual improvement. In the ethical sphere, focus first on self-mastery. Be eager to discover and correct your faults, and to acquire virtue. Think first of others. See yourself as a citizen of the world. Urgently needed are individuals who can see and seek the objective, transcendent basis of ethical values. Read Plato and study Platonism, the wellsprings of integral idealism in the West. Be in harmony with Nature: Reduce the importance of money and materialism generally in your life. Turn off the television and spend more time in personal interaction with others. A little reflection will doubtless suggest many other similar steps. Recognize that in changing, you are not only helping yourself, but also setting a powerfully transformative positive example for others. Religions and philosophical systems universally recognize such a higher human consciousness, naming it variously: Conscience, Atman, Self, Nous, etc. Yet this concept is completely ignored or even denied by modern science. Clearly this is something that must change. As Sorokin put it: By becoming conscious of the paramount importance of the supraconscious and by earnest striving for its grace, we can activate its creative potential and its control over our conscious and unconscious forces. By all these means we can break the thick prison walls erected by prevalent pseudo-science around the supraconscious. References and Reading Coser, Lewis A. *Masters of Sociological Thought*. Harcourt Brace Jovanovich, Classification of philosophical systems. Cousin, *Course of the History of Modern Philosophy*. French philosopher, Victor Cousin – , somewhat like Sorokin, saw a recurring historical pattern of alternation among philosophical schools of Sensualism, Idealism, Skepticism and Mysticism – all rooted in human nature and hence perennial. *Social and Cultural Dynamics. The Crisis of Our Age*. Dutton, reprinted *Man and Society in Calamity*.

Chapter 7 : Pitirim Aleksandrovich Sorokin | American Sociological Association

Introduction. Pitirim Sorokin, a leading 20th century sociologist, is someone you should know about. Consider this quote of his: The organism of the Western society and culture seems to be undergoing one of the deepest and most significant crises of its life.

A prodigious zeal for work, combined with enormous erudition, has led him to write more than thirty volumes, many of which—for example, *Social and Cultural Dynamics*, *Social Mobility*, and *Contemporary Sociological Theories*—have become classics. His writings cover practically all fields of sociology, including the sociology of knowledge, the sociology of art, political sociology, social stratification, methodology, and theory. He was elected president of the International Institute of Sociology in 1937 and president of the American Sociological Association in 1940, and has received many other honors. His career may be broadly divided into two periods: With a broad foundation in philosophy, psychology, ethics, history, and law, he came to sociology by way of criminology and soon rose in the Russian academic ranks. In his student days Sorokin was politically active in the revolutionary circles of the noncommunist left; he participated in the Russian Revolution, was a member of the Constituent Assembly, secretary to Prime Minister Kerensky, and editor of the news-paper *Volia naroda*. The experiences of the revolution led Sorokin to make a radical break with the optimistic view of one-directional, material progress. Since he has been in the United States, his major sociological concerns have revolved around the processes of social organization, disorganization, and reorganization, within a panoramic view of history that stresses periodic fluctuations as the heart of social change. Analysis of sociocultural systems. Total reality is a manifold infinite which transcends any single perspective; it encompasses the truth of the senses, of the rational intellect, and of suprarational, hyperconscious faith, intuition, or insight. All three modes of cognition must be utilized in the sociological endeavor to systematically study sociocultural phenomena. These sociocultural phenomena are not randomly distributed but form coherent aggregates. Although there is no meaningful integration of all the socio-cultural items that coexist in a particular setting, sociological analysis can reveal a hierarchy of levels of integration. The highest level of integration of sociocultural meanings and values is reflected in major social institutions. All such high-level sociocultural systems those whose scope transcends particular societies are existentially organized around fundamental premises concerning the nature of reality and the principal methods of apprehending it. The range of major alternatives is limited: Correspondingly, there are three irreducible forms of truth: At various periods of history the possible basic premises are in various phases of development, and in any well-defined period of history the five principal cultural systems law, art, philosophy, science, and religion of a complex society exhibit a demonstrable strain toward consistency in their expression of reality. Cultural integration, for Sorokin, is by no means a static condition. He considers social reality to be an ever-changing process but one with recurring uniformities. Moreover, the process within socio-cultural systems is a dialectical one, for the very accentuation and predominance of one fundamental *Weltanschauung*, or basic perception of reality, leads to its exhaustion and eventual replacement by one of the two alternative *Weltanschauungen*. Another source of change is the necessarily incomplete state of integration; the mal-integration of complex parts is one of the sources of the ever-unfolding change of a system of organization. Sorokin has asserted that the maximal development of a sociocultural system emerges only after centuries. Sorokin located three major types of such patterns along a solidarity-antagonism continuum: The collapse of one integrative base and the emergence of an alternative dominant ethos are attended by prolonged periods of social crisis, wars, and other man-made disasters. Sorokin diagnosed the Russian Revolution and World War I as symptoms of vast upheavals in the sociocultural system of Western society, and as early as the 1920s he forecast further social calamities; his prophecies were borne out by the depression of the 1930s and World War II. At a time when the problem of social change and social disruption at the societal level was receiving minimal attention, Sorokin, in such systematic and comprehensive works as *The Sociology of Revolution* and *Man and Society in Calamity*, was formulating theories of sociocultural change and conducting investigations of the impact of disaster and revolution on inter-personal behavior. At the end of World War II, Sorokin did

not believe that the West had emerged from its phase of immanent crisis into a period of harmonious international development. Since then he has remained an alert critic of what he considers to be the major trends of modern society, including the concentration of power in irresponsible hands and the anarchization of sexual norms, both typical of the waning phase of sensate systems. A knowledge of these is vital if sociology is to prepare for the likely aftermath of the sensate epoch. Thus, Sorokin appears as a successor to Comte because of his interest in consensus, to Durkheim because of his interest in solidarity, and to Kropotkin because of his interest in mutual aid. Use of quantitative data. Although Sorokin has occasionally been seen as a theorist who is opposed to quantitative analysis, he has always used quantitative documentation for his theoretical interpretations. His own early work, *Social Mobility*, codifies and interprets a vast array of data showing that social mobility is a basic feature of present Western societies, although rates of mobility and systems of stratification have varied in different periods of history. His work conceptualizes social mobility broadly; it suggests types and channels of social mobility, analyzes both the structural and functional aspects of mobility including dysfunctional features, and relates the general phenomenon of mobility to its complement, social stratification. Sorokin has been active not only as a writer but also as a teacher and a promoter of sociology as a discipline. At the University of St. Petersburg he was the first professor of sociology. After leaving Russia, he taught at the University of Minnesota from 1919 to 1924, and then at the University of Chicago from 1924 to 1938, where he established at Harvard a new department of sociology, which soon attracted such able students as R. M. MacIver, Robert Lynd, and Conrad Taeuber. In 1938 he established at Harvard a new department of sociology, which soon attracted such able students as R. M. MacIver, Robert Lynd, and Conrad Taeuber. Yet his seminal studies are gradually being rediscovered; sociologists are coming to appreciate his systematic approach to the study of social change and especially his recognition of the role of wars and revolutions in such change. *Principles of Rural-Urban Sociology*. *Fluctuation of Forms of Art*. *Fluctuation of Systems of Truth, Ethics, and Law*. *Fluctuation of Social Relationships, War, and Revolution*. *Basic Problems, Principles, and Methods*. *Time-budgets of Human Behavior*. *Harvard Sociological Studies, Vol. 1*. *A System of General Sociology*. *Who Shall Guard the Guardians? The Autobiography of Pitirim A. Sorokin*. New Haven, Conn.: Yale University Press. London and New York: Oxford University Press. Sorokin as Historical and Systemic Analyst. Pages in Charles P. Loomis and Zona K. Loomis, *Modern Social Theories: Translated by John F. Sturges*. Essays in Honor of Pitirim A. Sorokin. Cite this article Pick a style below, and copy the text for your bibliography.

Chapter 8 : About Roger W. Smith – Pitirim Alexandrovich Sorokin

Pitirim Sorokin was a Russian-American sociologist, professor, political activist, and a noted anti-communist advocate. Born into the Komi peasantry in Russia, Sorokin displayed an early affinity for political activism.

We have elected a showman as president who exudes the mad confidence of a late Roman emperor. Lady Gaga wows an audience of million eager for Super Bowl thrills. Such personalities are creatures of our time and would have been unimaginable just a few decades ago—except perhaps to a few dystopian academics and novelists. Long before Andy Warhol and Jeff Koons arrived on the cultural scene, Sorokin forecasted that the showy would triumph in arts and entertainment, and what was once revered would be commodified: Sorokin could be scolding and alarmist when he wrote for the general public. His later criticism and treatises were unduly antagonistic and often hard to follow. But a pioneer of social dynamics, and highly intuitive, Sorokin understood what makes societies and cultures tick. His nascent department at Harvard bred many eminent sociologists of the 20th century, including Talcott Parsons, Charles Tilly, and Robert Merton. A traditionalist with little egalitarian sensibility, Sorokin made no friends among Marxist sympathizers in the academic social sciences during his life in U. He spent almost four decades at Harvard as a solitary, often embittered luminary in a field moving in directions out of alignment with his own. Appealing both to cultural conservatives and New Age spiritualists Sorokin saw yoga as a means of integrating spirit and intellect, he attracted the attention of Albert Einstein, Herbert Hoover, and John F. His predictive powers were formidable, and contemporary figures took heed. When he died in, he remained an illustrious, well-known figure, and his opinions were widely written about and explored. Since then, however, he has receded from memory. He concluded, reinforced by his own experiences during the Russian Revolution, that the ideals of revolution are seldom realized. An upsurge of inequality, poverty, starvation, and war are more likely. Soon Sorokin began an exhaustive comparative study of art forms, laws, and ethics to develop a theory of cultural cycles based on two social super-systems, the ideational and sensate, a scheme that he would seek to elucidate throughout his long career. Catharsis, Sorokin said, would follow chaos. Ideational societies prize faith, revelation, and mystery. They seek the invisible and absolute. They value religious experience, not science or invention. The Tao, stressing the Way of Heaven, embodies the ideational character of ancient China. This mindset is difficult for the contemporary, secularized West to grasp, unlike in Islamic societies, where spiritual power and worldly government are knotted. In sensate societies, reality is terrestrial. Rules and laws are man-made, not God-given; they are socially constructed and changeable. Such societies view man as the measure of all things. What matters are wealth, comfort, power, fame, and fun. Two consenting adults can do what they want; marriage is a contract to be dissolved at will. Society can be an Ayn Rand-style dream come true, at least on the drawing board. Sensate societies value the worldly, empirical, and novel. The achievements are impressive, visible in skyscrapers, aviation, nuclear power, and micro-technology. But government, education, industry, technology, and finance depend on elaborate systems, logistics, expertise, and rules to remain operational, if only to preserve accumulated wealth and hard-won fortunes. This scale and complexity make institutions both fragile and inflexible. Externalities such as the possibility of climate change loom as terrifying black swans. As examples, Sorokin pointed to 5th-century Greece and 13th-century Europe, to Brahmanism in India, and to the creative genius of Mozart and Beethoven. Sorokin spent the last 20 years of his life promoting such aesthetics and such a society through an independent center at Harvard funded by Eli Lilly, the pharmaceutical heir and a Sorokin friend. As sensate societies disintegrate, Sorokin argued, aggressive individualism and free will undermine self-restraint and enterprise. Daniel Bell explored this proposition brilliantly in his book, *The Cultural Contradictions of Capitalism*. The needs for novelty, stimulation, and pleasure prove insatiable. Rules and traditions appear arbitrary, something to resist or ridicule, not to venerate or abide, as they interfere with self-expression. Boredom feeds discontent and extremism. Activities once considered shameful, criminal, or insane are permitted. In such eras—Sorokin pointed to 3rd century Rome and the 20th century West—societies experience increasing wars, crime, and depravity. Luxury and ease add fuel to the fire. When chaos is ascendant and apparent, governments seize the

opportunity to expand control over society, claiming emergencies. Public officials resort to deception and coercion. Declarations of equal rights and social injustice become smokescreens for unadulterated force. The result often is curtailed individual autonomy, decreased freedom, increased regimentation, and weakened constitutional and democratic institutions. And what accompanies these developments? The public mood shifts from enterprising and community-minded to egotistical: Some individuals fight back, but others, paralyzed with fear or fatigued by circumstances, give up. Suicide, mental disease, and crime escalate. Judeo-Christian religion, seen as a historical relic, converts itself into a political agency, depriving the perplexed of divine solace. Children born out of wedlock and separated from parents would become unexceptional. In the s he foresaw the coming sexual anarchy of the West and its downside. What Sorokin saw dawning is now at full noon. The edgy and sordid are box office. Hot porn is just a click away. Casual sex is the norm. Ten or twenty sexualities clamor for a spotlight. Hopes and dreams crowd out what is possible and what can be done. The pursuit of pleasureâ€”Neil Postman called it amusing ourselves to deathâ€”looks as if it might be a terminal social disease. In the Western world marriage loses its appeal. The idea of family formation changes shape, resulting in social conditions in which 40 percent of U. These sexualities bear legal rights and popular favor perhaps unique in human history. Late Sensate licenseâ€”if it feels good, do itâ€”has become its own faith. Facts, reason, and logic are losing their universal public authority, even in academic life. Despite astonishing affluence and material ease, some one-sixth of Americans over the age of fifteen are taking prescribed anti-depressants. Others are reaching for whiskey, marijuana, opioids, and other palliatives. The Late Sensate does not appear to be working too well psychologically, and governability is at issue. Respect the natural environment. Turn off the television set and talk to others. More than fifty years later, this is not unwise advice. Sewall is co-author of *After Hiroshima*:

Chapter 9 : Pitirim Sorokin â€” Wikipedia Republished // WIKI 2

Pitirim Alexandrovich Sorokin (January 21, - February 11,) was an important figure in twentieth-century American sociology and a founding professor of the department of sociology at Harvard University. He was a fearless pioneer in his field, researching human conflict from an integrated perspective.