INTEGRALISM AS A SOCIAL MOVEMENT

Vincent Jeffries
California State University, Northridge

Integralism is viewed as an incipient paradigm that encompasses the social sciences. Drawing from the works of Randall Collins and Edward A. Tiryakian, the criteria of a successful school of thought in the social sciences and the requirements for its development are considered. Seven projects necessary for establishing integralism as a successful school are identified.

Integralism is a theoretical perspective and research agenda which encompasses all of the social sciences. The foundation of this system of thought is an ontology and epistemology which combines the senses, reason and faith into a harmonious perspective. The essential characteristics of integralism have been described in previous articles (Jeffries 1999, 2001, 2003; Johnston 1996, 2001). This article further extends the analysis of integralism and serves as the introduction to a symposium on various aspects of the integral paradigm.

In this article, factors that should be considered in understanding how integralism can be developed into a successful school of thought in the social sciences are identified. Integralism is viewed as an approach to the nature and practice of social science. It is also viewed as the basis for transforming these sciences. From the perspective of its potential to change the social sciences, the nature and role of integralism as a social movement is considered. Writings in the sociology of science form a basis for this analysis.

THE SOCIOLOGY OF SCIENCE

Thomas S. Kuhn’s (1970) theory of paradigms and scientific revolutions was an important work that attracted considerable interest and controversy. His ideas focused attention on the social and cultural aspects of science, both within science itself and with reference to its external environment. This analysis of science from a sociological perspective gave rise to a series of works that in one way or another further extended this approach (Turner and Turner 1990:7). In this perspective, science is viewed internally as a system of thought, or culture, involving a particular content of ideas. Science is also an organized
social activity that is maintained and transmitted through interaction and social affiliations and networks. The general culture and the society external to science exert various influences upon it. These influences include the availability of resources provided for intellectual activity and scientific research.

This paper draws ideas from writings applying this sociological perspective to the nature of science and systems of ideas. Two works are of major importance. One is Randall Collins's (1998) comprehensive study of trends in philosophical thought throughout world history. The other is Edward Tiryakian's (1979) analysis of the importance of schools in the development of sociology. Works in this tradition by Alexander and Colomy (1992) and Turner and Turner (1999) provide additional perspectives. The focus in this article is to select from these writings to identify some of the factors likely to be entailed in developing integralism into a successful school of thought in the social sciences.

Systems of thought in the social sciences and philosophy typically begin as schools, consisting of a small number of individuals adhering to a distinctive set of ideas. If successful in attracting others and transcending generations these schools become established traditions of thought (Alexander and Colomy 1992; Collins 1998; Tiryakian 1979). A successful school is one that has sufficient impact that it cannot be overlooked in the history of the discipline (Tiryakian 1979:222). In this paper the success of integralism is regarded in this manner: that it transcends generations, attracts adherents in all the social science disciplines, and cannot be ignored in any valid history of these disciplines.

Following the terminology most commonly used, the term schools will be used to refer to a distinctive set of ideas and the scientific community composed of individuals who adhere to and espouse these ideas. Because of its originality and generality, integralism can be regarded as a school which manifests the characteristics of a paradigm which spans the social sciences (Jeffries 2003). Its status as a scientific paradigm is at this time potential rather than actualized.

THE PROJECTS OF INTEGRALISM

The ideas of integralism, like any other scientific school, are a cultural system. Any cultural system begins with its ideas in an undeveloped form and with only a small number of individuals as its adherents. From this stage of infancy it must go through a process of development if it is to survive and grow into a significant and durable cultural system (Sorokin 1947:584-592).

This process of development can be placed in a time context. Collins (1998:xix) maintains that a generational unit is the appropriate minimal time span for the analysis of schools in their social and cultural aspects. The creative work of individual intellectuals usually involves a period of about 33 years, thus
there would be about three generations every 100 years. In this perspective integralism as a modern social science school began with the writings of Pitirim A. Sorokin, where the term “integralism” explicitly appeared for the first time in 1941 (Sorokin 1941a:746-764). The analysis of the meaning and significance of integralism in Sorokin’s writings was first undertaken by one of his former students, Joseph B. Ford (1963). In an extensive treatment of Sorokin’s life and works, Barry V. Johnston (1995) identified the varied and comprehensive meaning and implications of integralism in his total system of thought.

Integralism is in its very early stages of development at this time. It is the purpose of this paper to identify some of the projects which must be undertaken by its adherents to facilitate its development. These projects pertain both to the development of integralism as a scientific system of thought and to its development as a social movement to transform and advance the social sciences. Seven major projects are considered.

**First Project: Identifying the Intellectual Founder Leaders**

Tiryakian (1979:217) maintains that schools form around the ideas of a founder-leader who advances “ideas, techniques, and normative dispositions” which are different from those that prevail in the intellectual culture of the discipline. The ideas of the founder-leader provide unity through imparting “a basic conception of reality or how one is to approach reality” and, in most instances, “an intellectual sense of mission” to change the profession in a beneficial manner (Tiryakian 1979:217).

Historical and comparative research has demonstrated that integralism in the most general sense of a philosophy entailing a particular ontology and epistemology has been prominent in diverse cultures and historical periods (Sorokin 1937b:54-55, 1963:373-374. See also, Nichols 2002). What is important at this time is to identify those scholars and their writings that give a viable foundation to a contemporary integralism for the social sciences. Attention is focused on fundamental religious ideas derived from Catholic traditions, though many of these ideas are prominent in diverse traditions of religious thought (Jeffries 1999).

The founder-leaders of such an integralism are Pitirim A. Sorokin, St. Thomas Aquinas and Pope John Paul II. They share certain ideas in common which are essential to integralism. Each also contributes unique components to its core ideas.

Pitirim A. Sorokin is the founder of integralism as an approach to modern social science (Levine 1995:271,281). He has traced the broad outlines of integralism as a system of thought and of social science (Sorokin 1941a:741-746, 1957a:679-697, 1957b, 1961, 1963, 1964:226-237. See also Johnston 1995, 1996, 1998; Nichols 2002). He has also documented the importance of this perspective from the thought of early civilizations to the present era in
different cultures throughout the world (Sorokin 1937b:54-55, 61-69, 95-103, 1963: 373-374). Sorokin (1947) contributes a range of concepts distinctive to social science to the integral tradition, including the basic frame of reference of culture, society, and personality. His ideas relate integralism to the characteristics of culture and cultural change in the current era (Sorokin 1941b, 1948). His views of integralism, both as a culture type and as a scientific system of thought, relate integralism to personal, social, and cultural reconstruction (Sorokin 1941b, 1948, 1954a; Johnston 1995, 1996). He was a pioneer in the scientific study of altruistic love (Sorokin 1950a, 1950b, 1954a, 1954b) and his major work in this field (Sorokin 1954a) is an exemplar of the integral perspective. Sorokin's formulation of integralism is general and eclectic and permits considerable variation, therefore allowing for a variant based on Catholic traditions and thought (Nichols 2001).

The ideas of St. Thomas Aquinas (1975, 1981, 1994, 1995) are foundational in establishing a variant of integralism which is entirely consistent with the Magisterium. Aquinas is characterized by Sorokin (1937:95-103) as an exemplar of the integral system of truth and knowledge. Maritain (1960:119-158) has stated in detail the reasons why Aquinas' ideas are the most important foundation of Catholic philosophy. His ontology and epistemology exemplify an integral system based on Catholic tradition. Basic ideas of Aquinas regarding topics such as the nature of good and evil, human nature, virtue and vice, free will, and eternal and natural law provide an important source for the development of theoretical perspectives and analytical concepts which can be integrated with social science at different points on the scientific continuum (Jeffries 1999, 2001).

Pope John Paul II is one of the most important figures of our historical era (Weigel 1999:1-15). Following the European custom of the time, he completed the requirements for two doctorate degrees before becoming a university professor. His second thesis focused on the phenomenology of Max Scheler. He held a professorship in the philosophy department at the Catholic University of Lublin for twenty-four years. Here he taught courses on the ideas of prominent philosophers of the past, supervised the work of graduate students, and completed his first book on the topic of love and marriage (Wojtyla 1993). This was followed by a major work in philosophical anthropology dealing with the bearing of moral choice on the development of the person (Wojtyla 1979). His participation in university activities was reduced after he became bishop (Weigel 1999:122-144). John Paul II (1993, 1998) has written important encyclicals on ontology and epistemology that complement the ideas of Aquinas in establishing the basic foundation of integralism in these areas. In encyclicals, apostolic letters, and other communications John Paul II's ideas add to an integral framework in areas such as human nature and gender (1997), love and human relationships (1979, 1980), marriage and family (1981b, 1994), and feminism (1987b, 1988b, 1995b). John Paul II has also written on
other aspects of Catholic social teaching such as civil society and the nature of social development (1987), the relationship between moral law and democratic freedom (1995a), the importance of love in society (1980), work, private property and the common good (1981), and the relation of moral action to economic life (1999). The broad scope of his writings provide ideas on varied topics, which can be incorporated in concepts and areas of research in different disciplines in an integral social science. As will be considered later in this article, his ideas regarding the responsibilities of the laity (John Paul II 1988a, 1990) provide a basic source of motivation for social scientists to develop the integral perspective.

Second Project: Formulating Core Ideas and Symbols

The identity of a school is given in the innovations that are its central characteristic (Tiryakian 1979:216). These innovations also provide a sense of purpose to its adherents. This typically involves some conception of how the basic principles of the school can transform the discipline or profession toward greater excellence (Tiryakian 1979:217).


First: The most fundamental assumption and idea of integralism is that the reality that is the subject matter of the social sciences contains physical-material, rational-meaningful and supersensory-superrational components. This ontology dictates that to adequately study and attempt to understand this reality entails the development of an epistemology that incorporates sense observation, reason and faith into a harmonious system. Other characteristics of integralism are derived from this ontology and epistemology.

Second: A defining characteristic of integralism is the incorporation of ideas that are fundamental to religious traditions within the frame of reference of the social sciences. The ideas of the social sciences are a system ranging from the metaphysical to the empirical (Alexander 1982; Turner 1991:1-30). For example, religious ideas can be incorporated as value premises at the metaphysical end of the scientific continuum, concepts to be embedded in theoretical perspectives and propositions at the middle level, and operational definitions at the empirical end of the continuum (Jeffries 1999). Within a Catholic tradition of integralism these religious ideas are those contained in Sacred Scripture and the Apostolic Tradition as interpreted and explicated by the Magisterium of the Church. Writings of the saints, especially Doctors of the Church, and papal encyclicals, supplement this authoritative source.

Third: At the most general level, integralism is oriented toward understanding the cultural, social and personal causes of the good. Secondly,
it is oriented toward the understanding of the absence of good, or evil. Individual spiritual development and movement toward personal goodness is a primary focus of integralism. Various versions of the concept of benevolent love, the virtues, the vices and natural law become important concepts for theoretical elaboration and empirical research in this more general context. Other fundamental ideas are the Ten Commandments, the Golden Rule and the ways of behaving described in the Sermon on the Mount.

Fourth: Based on Sorokin’s system of thought, integralism includes scientific, reform and practical aspects (Jeffries 2002). It thus entails a comprehensive program of theoretical development and empirical research combined with a call for cultural, social and personal reconstruction, and a consideration of the means through which these ends can be achieved.

For an integral school to develop, these basic ideas must become symbols. Shibutani’s (1961:118-127,150) analysis of symbols explains why this is so. In the most general sense a symbol is anything that stands for something. It can be an object, a particular behavior, or a word. Thus what a word stands for signifies its meaning. In social interaction the meaning of words is a social convention. When there is agreement on the meaning of words, individuals can communicate effectively with each other. Because of this, common perspectives can be created. Effective action rests on consensus based on such perspectives.

It follows that there must be consensus on the basic ideas of integralism for a scientific community to develop. Such a community must be able to agree on certain assumptions in the sense that the meaning of integralism becomes a shared symbol within the community. It must signify a common set of presuppositions regarding ontology, epistemology and the general focus and purposes of the school. This is necessary to provide a sense of identity for the school and to coordinate the activities of individual members. As noted by Tiryakian (1979: 218-220) there are various projects that must be carried out, hence roles that must be played, for a school to become established and recognized. There also must be a common focus to produce a program of theoretical development and empirical research that presents and validates the essential ideas of the school. Scientific schools inevitably develop in a conflictual relationship with other schools (Alexander and Colomy 1992; Collins, 1998; Tiryakian 1979). Common symbols are necessary to provide the degree of unity necessary to effectively engage in such intellectual conflict.

Third Project: Constructing a Strong Synthesis to Effectively Engage in Intellectual Conflict

Such multiple positions and skepticism are characteristic of contemporary social science. At the present time the social sciences are characterized by a proliferation of theories, fundamental disagreements over epistemology and the nature of social science, skepticism, and an absence of a sense of common mission or purpose (Levine 1995:284-297). For example, this condition in sociology is noted by Ritzer and Goodman (2004:A-20) in an assessment of recent developments in sociological theory: “So what we have is a new world of theory which is free, confusing, chaotic, and lacking in anything a thinker can hold on to as a base or an incontrovertible truth. Even the idea of truth itself is hotly contested.”

Intellectuals are oriented toward the search for the truth (Collins 1998:33). Developing creative systems of thought is a way of searching for truth. It involves relating to the existing field of ideas in a manner which provides for developing a synthesis that incorporates “the great solutions of the past” while at the same time anticipating the crucial points of necessary future activity (Collins 1988:33).

Synthesis is a characteristic of major philosophical systems. Synthesis incorporates aspects of rival systems, thereby reducing the number of competing positions and the resultant skepticism (Collins 1998:380). The most creative systems of synthesis are those which incorporate ideas that are compatible while at the same time confronting and reformulating as far as possible those which are incompatible. Through this process a new, more comprehensive, system of ideas is developed (Collins 1998:131-133).

Integralism is directed toward such creative synthesis. Within the social sciences it injects faith based elements at all levels of the scientific continuum. It thus represents a synthesis of the wisdom of the world religions with the theoretical and conceptual framework and methodology of social science (Jeffries 1999). These faith based elements provide a common purpose of scientific endeavor, a common focus of theoretical development, and a common set of concepts which can be operationalized as variables. Beginning with principles derived from faith as foundational, existing theories of personality and the sociocultural world can be incorporated within integralism insofar as they are compatible with these principles. Analyzing concepts and theoretical approaches in the various disciplines in the social sciences and assessing which ideas can be incorporated within an integral framework and which cannot is a major project in the development of a viable integral tradition. Vitz’s (2003) work on developing the concept of person within a Thomistic and Trinitarian framework is an example of this type of synthesis.

The history of ideas shows that movement up and down the continuum of abstraction is characteristic. This movement shifts attention of the scientific community to new questions (Collins 787-791). At the fundamental level of ontology and epistemology, integralism lifts the level of abstraction and unites the social sciences in a manner that transcends
disciplinary boundaries. Integralism lifts the level of abstraction from theories to paradigms (Jeffries 2003).

Two broad orientations in existing paradigms can be distinguished at a fundamental level of ontology and epistemology: postmodernism and the revised model of positivism most commonly called critical realism. Each of these paradigms has made contributions, but each also has limitations.

Certain basic ideas characteristic of postmodern epistemology are identified by Ritzer and Goodman (2001:153-160). A foundational concept, decentering, involves abandoning the search for essences of phenomena. Closely related to this is the idea of deconstruction. As an epistemological position, this involves the continuing disassembling of theories without trying to construct new ones. These ideas are related to the rejection of two practices viewed as characteristic of social science: grand narratives, attempts to explain most or all of social life, and totalizations, the effort to locate some underlying cause or force. The antirepresentational stance of postmodernism is the perspective that language cannot represent external reality, therefore it cannot reveal the true nature of social life. Ideas of the subject center around a lack of concern with the nature or importance of the individual. Rosenau (1992:14-17) notes that while there is considerable variation in postmodernism, the basic ideas that distinguish it as a system of thought are quite different from those commonly associated with the idea of science in the social sciences. In general, postmodern epistemology and methodology ranges from personal and intuitive to extreme skepticism, tending in varying degrees to reject ideas such as objective reality, causality, prediction and criteria for evaluation in science (Rosenau 1992:109-137). Rosenau (1992:167-184) has noted that in its more extreme versions postmodernism entails a degree of skepticism that denies the validity of any disciplined search for reliable and valid knowledge that can be generalized. These severe limitations of postmodernism have contributed to a lessening of its influence as a viable system of thought. However, postmodernism has contributed a greater awareness of the weaknesses and incompleteness of the older positivist model of social science (Bell 1997:205-206).

The development of critical realism has contributed an epistemological basis for disciplined empirical investigation which acknowledges the limitations of social science knowledge (Bell 1997:191-238). Critical realism incorporates the valid criticisms of positivism which grew out of postmodernism, while still maintaining a theory of knowledge which encourages scientific investigation. Bell (1997:207-209) describes such a model as assuming the following: there is an objective reality that exists apart from our perceptions of it; truth about this reality can be known, although it must be considered conditional and tentative; science is cumulative; there are personal, social and cultural biases to objectivity and scientific validity, but they usually can be effectively neutralized; ideas about reality can be tested to better assess whether they are true or
false; contradictions between theories can be tested; science incorporates new ideas both by small continuous additions and also by accepting discontinuous ideas.

The major weakness of critical realism is that it fails to provide a viable set of value premises that can serve to concentrate theoretical development and research activity. Both Cole (1994) and Davis (1994) have observed that because there is no agreed upon criteria of importance, both theoretical development and empirical research have become fragmented and range to innumerable topics. Under these conditions cumulation, generalization and the advancement of explanatory power are drastically slowed down and impeded.

The truth of faith radically separates integralism from other paradigms in the social sciences in terms of both ontology and epistemology (Jeffries 2003). Collins (1998:81-82) notes that intellectual creativity requires opposing positions. Creativity emerges from intellectual conflict between these positions. However, according to what he terms the law of small numbers, there cannot be too many positions (Collins 1998:81-82). By lifting the level of abstraction to fundamental differences in ontology and epistemology, uniting the social sciences under a common frame of reference, and focusing on the paradigmatic rather than the theoretical or disciplinary level, integralism can reduce the number of positions and set the stage for intellectual conflict leading to greater creativity.

Postmodernism severely limits or rejects the idea of objective truth. Critical realism searches for truth but has no agreed upon criteria for deciding what is important to know. In contrast, integralism begins with the certainty of faith in basic assumptions. Critical realism is incorporated within this framework as the method of cognition of the empirical world. Reason unites these two methods of cognition into a harmonious scientific system. A set of value premises derived from faith serves to concentrate scientific endeavor on fundamental topics and thus advance the cumulation of knowledge. In these opposing positions, integralism should be the strongest paradigm once it is sufficiently developed and promulgated.

The potential strength of integralism relative to other paradigms in the social sciences derives in part from its greater cultural capital. Cultural capital refers to the content of a system of ideas. It is “a symbolic repertoire of varying degrees of abstraction and reification, of different generalized and particularized contents” (Collins 1998:29). Intellectual creativity involves systematizing a comprehensive amount of cultural capital and “recombining it into new ideas and discoveries” (Collins 1998:33). In considering the criteria of creativity in systems of ideas, Collins (1998:32) maintains that the “most important” cultural capital “is that which facilitates one’s own discoveries. Above all, it locates the intellectual territory on which work can be done. It does not merely solve problems but creates them.” By drawing on centuries of religious tradition regarding the nature of truth, goodness and other

JEFFRIES 155
fundamental questions, integralism greatly enriches the cultural capital of the social sciences. This infusion of different ideas and priorities redirects the attention of scientific endeavor to important and fundamental problems which influence the lives of individuals and the nature of societies (Jeffries 2001). In so doing, integralism creates and brings to attention new intellectual challenges to be solved.

**Fourth Project: Developing a Scientific Research Program**

The conception of reality which is foundational to a school serves as a basis for research endeavors, which then provide validation of the core ideas advocated by the school (Tiryakian 1979:217). These investigations are also necessary to demonstrate the greater theoretical and research potential of the school in comparison to competing approaches (Alexander and Colomy 1992:40; Tiryakian 1979:217).

Empirical research within an integral perspective is essential in order to establish a successful school in the social sciences (Jeffries 1999, 2003). The model of a scientific research program described by Lakatos (1970) can provide a basis for this project. Such a program is characterized by two basic elements: the “negative heuristic” and the “positive heuristic.” The negative heuristic is the “hard core” of the program (Lakatos 1970:133-138). It includes the basic presuppositions of the program pertaining to ontology and epistemology. From this source the basic conceptual framework is derived which provides an enumeration of the aspects of reality that are to be studied. The positive heuristic is constituted by the “protective belt” of “auxiliary hypotheses” that are derived from the content and the direction given by the negative heuristic (Lakatos 1970:133). As these hypotheses are tested, they can be reformulated or replaced, and others can be added, as the research program extends empirical investigation to diverse topics.

In integralism, the core of presuppositions that structures the positive heuristic is derived primarily from the truth of faith (Jeffries 1999, 2001, 2003). The ontology that there are material, rational and supernatural aspects of reality, and the corresponding epistemology of senses, reason and faith combined in a harmonious system are the foundation of this core. Faith based ideas such as those regarding human nature and its perfection, the nature of good and evil, and the ultimate end of human life are fundamental to the negative heuristic. Particular concepts such as benevolent love, altruism, virtue, vice, sin and forgiveness on the individual level of analysis, and others such as solidarity in relations between individuals and groups and social justice on the sociocultural level, emerge from this religious base (Jeffries 1999). Concepts such as these provide the basis for identifying the aspects of reality that constitute the theoretical and research concerns of integralism in the positive heuristic.
These concepts provide the ingredients for developing theoretical propositions that can be reformulated as operational hypotheses as part of the positive heuristic. It is important to recognize that the nature of integralism gives significant impetus to a scientific research program.

The faith based value premises and concepts of integralism focus the positive heuristic upon a particular set of variables. These are derived from concepts like those mentioned above that pertain to the state of individual spirituality and goodness and social relations that support or manifest such individual states. This definitive focus concentrates research efforts and facilitates the comparability of findings necessary for valid generalizations.

Research problems focused on these variables are subject to investigation in different disciplines and in different specialty areas within disciplines. For example, in this symposium, the article by Barilleaux (2004) advances the idea that the concept of virtue can make important additions to theory and research in political science. In a similar vein of combining faith based ideas with social science DeMauro (2004) maintains that human psychological development cannot be adequately understood without considering religious conceptions such as those of grace, spiritual perfection and the ultimate good. While written on a theoretical level, both of these articles have clear research implications for formulating and testing hypotheses within the positive heuristic of integralism. They are also subject to investigation from different theoretical perspectives and with different research techniques. These two conditions of concentration of scientific endeavors and transdisciplinary concepts provide ideal circumstances for the cumulation of findings and valid generalizations (Jeffries 1999).

In formulating generalizations it is important to recognize that a considerable amount of past research findings are suitable to be incorporated within an integral framework (Jeffries 1999). For example, a recent work by Peterson and Seligman (2004) summarizes the considerable theoretical and empirical advances that have taken place in the study of the virtues. Likewise, the findings in established areas of research such as altruistic love, prosocial behavior, forgiveness and the effect of prayers in the healing process are generally directly applicable to the major focuses of integralism.

Fifth Project: Organizing Integralism as a Social Movement

Ideas that are transmitted across generational time periods are developed and maintained through the activities of groups (Alexander and Colomy 1992, Collins 1998, Tiryakian 1979). In transforming ideas into philosophical movements, groups often take on the characteristics of a social movement. Groups of this nature have been the basis of major intellectual movements throughout history (Collins 1998:3-4).
Social movements are groups of a particular type. Their defining characteristic is that they are organized around activities intended to change, or resist change, in a society or particular group. Social movements are often described as social collectives since membership is typically at least partially informal, changing, and indefinite. Movement activity is organized around ideas that define the nature, goals, and rationale of the movement (Heberle 1951; Turner and Killian 1957). Particularly important are the “constitutive” ideas, those which serve to integrate the movement and provide the basis for group solidarity (Heberle 1951:11-13). When there is agreement on these ideas they become symbols that elicit similar responses from individuals.

The development of a social movement requires the joint activity of a number of individuals. This ability of individuals to coordinate their activities toward a similar goal depends upon some degree of consensus among them. This entails a sharing of perspectives, a mutual understanding, and commonly held assumptions that form a basis of cooperative activity. This consensus facilitates a variety of group activities because each individual defines the activity and purpose of the group in a generally similar manner, and understands his or her activities as part of a larger collective endeavor (Shibutani 1961:40-42). Consensus on the constitutive ideas of a social movement is thus essential to its success. As a social movement advocating a particular philosophical position the group provides creative energy and identifies projects which carry out ideas consistent with the central ideas of the movement (Collins 1998:4).

It is important to develop a vigorous social movement to establish integralism as a system of thought in the social sciences. Understanding this importance can be approached through a consideration of Sorokin’s interpretation of the historical era of the present time. He maintains: “We are living and acting at one of the epoch-making turning points of human history, when one fundamental form of culture and society—sensate—is declining and a different form is emerging” (Sorokin 1941b:22). The prevailing sensate culture has lost its creativity, has become increasingly false, and does not provide adequate guidelines for living. For example, it does not provide for peaceful relations between individuals or groups or the meeting of basic human needs (Sorokin 1941b).

Alexander and Colomy (1992:38. See also, Collins 1998) maintain that major changes in scientific perspective are usually influenced by significant social and cultural changes which raise different questions and call for a new creativity. The decline of sensate culture is certainly a change of this nature.

Sorokin believed the new culture that would gradually replace the sensate would most likely be an integral one. In this type of culture universal norms of the nature of the Golden Rule, the Ten Commandments, and the Sermon on the Mount will be paramount; altruistic love will be emphasized, and human beings will be considered “as an end value, as an incarnation of the divine manifold...” (Sorokin 1998b:285. See also, 1941b:316-321)
The nature of cultural integration provides a further basis for understanding the potential significance of a successful school of integralism in the social sciences. To the degree a culture is integrated, the major premise regarding the nature of reality is the focal point of integration (Sorokin 1937a:3-152, 1957a:2-52). The system of truth and knowledge, which includes science, religion and philosophy, is the key sector of culture in defining the nature of reality (Sorokin 1937b:3-123, 1941b:80-132).

From this perspective on cultural integration the social sciences are in a foundational position relative to the change from the prevailing sensate culture to the new integral culture. The understanding provided by Sorokin’s analysis presents social scientists with the opportunity to consciously and knowingly choose to be an instrumental force in effecting positive social change. The following quote from Sorokin explains:

The major premise of sensate culture must be replaced by the broader, deeper, richer, and more valid premise that the true reality and value is an infinite manifold possessing not only sensory but also supersensory, rational, and superrational aspects, all harmoniously reflecting its infinity . . . such a premise is incomparably more adequate than the purely sensate premise of our present culture.

A culture built upon such a premise effectively mitigates the ferocity of the struggle for a greater share of material values, because material values occupy in it only a limited place and not the highest one. A large proportion of human aspirations tend to be channeled in the direction of the rational or the superrational perennial values of the kingdom of God, of fuller truth, nobler goodness, and sublimer beauty. The very nature of these values is impersonal and universal, altruistic and ennobling. As these values are infinite and inexhaustible, the quest for them does not lead to egoistic conflicts. Hence, the replacement of the major premise of sensate culture by the fundamentally different one which I designate as the idealistic premise, is the most fundamental step toward the establishment of a creative, harmonious order (Sorokin 1948:107-108)

**Sixth Project: Building and Sustaining Commitment and Energy**

**Energy**

The conception of reality that is foundational to the school serves as a basis for the commitment of its followers (Tiryakian 1979:217). A basic problem for the development of integralism into a successful school is that this commitment must be sustained at high levels over an extended period of time.
Collins' concept of emotional energy provides insight regarding one aspect of this problem. He defines emotional energy in the most basic sense as "the individuals' motivating force" (Collins 1988:361). In terms of the productivity and creativity of intellectuals, Collins (1998:34) describes emotional energy and its effects as follows: "the surge of creative impulse that comes upon intellectuals or artists when they are doing their best work. It enables them to achieve intense periods of concentration, and charges them with the physical strength to work long periods of time."

Interaction rituals are an important source of emotional energy (Collins 1998:20-46). Interaction rituals are a situation in which individuals come in contact, have a similar mood or emotion, and with conscious intent focus their attention on a particular action or object. Common symbols become invested with emotion and meaning through such interaction, and a sense of solidarity and agreement on basic ideas is generated. Collins believes that this interaction creates a shared reality, sense of membership, and a common moral obligation. In the case of intellectuals the result of this is that emotional energy is generated which facilitates the solitary activity that is necessary for intellectual production and creativity (Collins 1998:20-46). Meetings of advocates of integralism and communication between them is thus important in building and sustaining an effective social movement to establish an integral school. Collins (1998:71-74) notes that such contacts among intellectuals serve to transmit both cultural capital and emotional energy, while at the same time increasing awareness of possible avenues of further intellectual development.

Another potentially powerful source of emotional energy in the practice of integralism is provided by religion. Historically, religions have generated emotional energy in individuals through collective rituals and worship, and through individual meditation and prayer (Collins 1981:1010). The religious duty of evangelization can draw from all of these activities in providing and focusing emotional energy. This is because integralism provides religious meaning to the idea of social science as a vocation (Lickona 2003).

By its nature integralism entails the direction of the social sciences toward a closer association with fundamental ideas derived from religious tradition and revealed truth. By combining empiricism, reason and faith into a harmonious scientific system, it removes the compartmentalization of religious and scientific thought and activity. Integralism therefore creates a particularly powerful source of emotional energy to the practitioner of social science: it unites into one activity the practice of science and the fundamental faith based obligation of evangelization.

Pope John Paul II (1990:90-92 Nos 71-72) has maintained "missionary activity, which is carried out in a wide variety of ways, is the task of all the Christian faithful." He noted the particular importance of this activity in this historical era in his consideration of the deliberations of the 1987 Synod of Bishops:
The basic meaning of this Synod and the most precious fruit desired as a result of it, is the *lay faithful's hearkening to the call of Christ the Lord to work in his vineyard*, to take an active, conscientious and responsible part in the mission of the Church *in this great moment in history*, made especially dramatic by occurring on the threshold of the Third Millennium.

A new state of affairs today both in the Church and in social, economic, political and cultural life, calls with a particular urgency for the action of the lay faithful. If lack of commitment is always unacceptable, the present time renders it even more so. *It is not permissible for anyone to remain idle.* (John Paul II 1988a:14-15)

The practice of science is a particular vocation which involves the disciplined search for knowledge. John Paul II (2002:95) notes the value and the potentially integral nature of scientific knowledge: "This knowledge represents an extraordinary and profound value for the entire human family, and it is also of immeasurable significance for the disciplines of philosophy and theology...as they seek an ever more complete understanding of the wealth of human knowledge and of biblical revelation." In view of "the enormous benefits that science can bring to the peoples of the world" (John Paul II 2002:96) there is a special moral obligation attached to the role of the scientist:

Both the cultural and human value of science is also seen in its moving from the level of research and reflection to actual practice. In fact, the Lord Jesus warned His followers: "Everyone to whom much is given, of him much will be required" (Lk 12:48). Scientists, therefore, precisely because they "know more," are called to "serve more." Since the freedom they enjoy in research gives them access to specialized knowledge, they have the responsibility of using it for the benefit of the entire human family. (John Paul II 2002:96)

John Paul II has focused on the importance of culture as an object of evangelization (1988a:69-75 Nos 52-57, 1990:112-116 No 44). His ideas are directly applicable to the social sciences and the project of developing a successful school of integralism:

Service to the individual and to human society is expressed and finds its fulfillment through *the creation and the transmission of culture*, ... only from within and through culture does the Christian faith become a part of history and the creator of history.
The Church is fully aware of a pastoral urgency that calls for an absolutely special concern for culture in those circumstances where the development of a culture becomes disassociated not only from Christian faith but even from human values, as well as in those situations where science and technology are powerless in giving an adequate response to the pressing questions of truth and well-being that burn in people’s hearts. For this reason the Church calls upon the lay faithful to be present as signs of courage and intellectual creativity in the privileged places of culture, that is the world of education-school and university-in places of scientific and technological research, the areas of artistic creativity, and work in the humanities. Such a presence is destined not only for the recognition and possible purification of the elements that critically burden existing culture, but also for the elevation of these cultures through the riches which have their source in the Gospel and the Christian faith. (John Paul II 1988a:112-113 No 44)

This focus on the evangelization of culture acquires particular meaning in the context of Sorokin's previously considered analysis of the nature of the cultural crisis of our era, the new culture which is emerging, and the particular significance of systems of truth and knowledge to the direction of cultural change.

Integralism as a scientific system has the potential to be an important part of culture, a focal point within the system of truth and knowledge, and a paradigm within the social sciences. As a paradigm it includes scientific, reform and practical perspectives (Jeffries 1999, 2002, 2003), thus maximizing its potential impact on both social science and the general culture.

The task of developing integralism into a successful school can be viewed in the context of the purposes of a small group of philosophy faculty at the Catholic University of Lubin in Poland in the 1950s. This group, which included Karol Wojtyla, later to become Pope John Paul II, were attempting to develop a more adequate system of philosophy to effectively meet the challenges of their time. Weigel (1999:134) describes the viewpoint and intent of this group as follows:

These were men who believed that ideas were not intellectuals’ toys. Ideas had consequences for good or ill. The history of the twentieth century’s various torments proved that defective understanding of the human person, human community, and human destiny were responsible for mountains of corpses and oceans of blood. If they could help the world get a firmer purchase on the truth of the human condition, in a way that was distinctively modern and grounded in the great philosophical tradition of the West, the future might be different.
Within this context, Sorokin's idea of the ultimate values which are central to an integral culture and the importance of their realization provides further insight into how religious and philosophical traditions of ultimate values, social science practice and evangelization are linked:

Among all the meaningful values of the superorganic world there is the supreme integral value—the veritable *summum bonum*. It is the indivisible unity of Truth, Goodness, and Beauty. Though each member of this supreme Trinity has a distinct individuality, all three are inseparable from one another...These greatest values are not only inseparable from one another, but they are transformable into one another...Each newly discovered truth contributes also to the values of beauty and goodness. Each act of unselfish creative love (goodness) enriches the realms of truth and beauty; and each masterpiece of beauty morally enobles and mentally enlightens the members of the human universe....

For these reasons, the main historical mission of mankind consists in an unbounded creation, accumulation, refinement, and actualization of Truth, Beauty, and Goodness in the nature of man himself, in man's mind and behavior, in man's superorganic universe and beyond it, and in man's relationships to all human beings, to all living creatures, and to the total cosmos. By discharging this task man is fulfilling in the best and most faithful way his duty toward the Supreme Cosmic Creator. Any step in a successful realization of this goal brings man nearer, and makes him more similar to this Creator: Man becomes a veritable son of God created in God's own image. Any important achievement in this supreme mission represents a real progress of man and of the human universe. (Sorokin 1957b:184)

**Seventh Project: Establishing and Extending the Institutional Base**

At the time of this writing integralism is in an early stage of development. Its adherents are few in number. The potential importance of social science in the general culture and the obligation of evangelization indicate the appropriate goal for the adherents of integralism: the establishment of this perspective as a successful school in all of the social sciences throughout the world.

In order to accomplish this goal an institutional base must be established and developed. Without an adequate institutional base which provides the necessary resources, no school of thought can develop and be maintained over time (Tiryakian 1979; Turner and Turner 1990). An article in this symposium by Johnston (2004) details some of the specific projects necessary to establish integralism in this context.
From its original base integralism can be extended to receptive components of the more general society and culture. Educational organizations affiliated with other religions and major theological and divinity schools are likely to be relatively open to the integral perspective. Some foundations are open to supporting research on topics that are central to integralism, such as research on unselfish love (Post 2003:159-202). As its theoretical perspective and research programs are developed and become more generally known, integralism can increasingly engage in effective intellectual conflict with secular social science.

CONCLUSION

Cultural systems that are most likely to develop into larger systems and survive over time have certain characteristics. These are systems that are meaningfully and practically important, fulfill a real need of some group or society, and are related to some "perennial reality and value" (Sorokin 1947:585). The previous pages have demonstrated that integralism possesses these characteristics.

For social scientists working to develop the integral paradigm, integralism provides two fundamental symbols: integralism and evangelization. The first term conveys the shared meaning of a scientific system based on a tripartite ontology and epistemology of sense, reason and faith, and all that this entails in the practice of science. The second term conveys the shared meaning of a sacred obligation based on faith. These two interrelated symbols provide a powerful source of emotional energy for the sustained and dedicated activity necessary to establish a successful school of social science that can have far reaching effects on culture and the lives of individuals.

For the benefit of the general society the development of integralism provides impetus in transforming the system of truth and knowledge to an integral one. Given the importance of this system in the total culture, its transformation will be a major force for changing the entire culture in a positive direction toward an integral culture.

Those individuals who choose to devote their scientific endeavors to developing integralism are thus placed in the position of recognizing their potential importance as a creative minority. The historian Toynbee (1947) describes a creative minority as a group which recognizes the challenges faced by a society, devises solutions for these challenges, and influences others to work toward implementing these solutions. Creative minorities provide the necessary leadership and direction for positive changes that can benefit large numbers of people.
Acknowledgements. Thanks are due to James, Coleman, Joseph B. Ford, Cecelia Jeffries and Edward A. Tiryakian for helpful comments on an earlier draft. Direct all correspondence to Vincent Jeffries, Department of Sociology, California State University, Northridge. 18111 Nordhoff St. Northridge, CA 91330.

REFERENCES


