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THE WAYS AND POWER OF LOVE

Types, Factors, and Techniques of
Moral Transformation

by
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Chapter Three

Tentative Considerations on Production, Accumulation, and Distribution of Love Energy

A. *The Production of Love Energy*

If love can be viewed as one of the highest energies known, then theoretically, at least, we can talk about the production or generation, the accumulation (or loss), the channeling, transmission, and distribution of this particular energy.¹ If at the present stage of our knowledge this talk has to remain largely theoretical and speculative, even now it has some practical possibilities. In order to see this, let us take first the problem of generation or production of love energy.²

This expression is not a mere figure of speech, but a formula that describes actual social process going on perennially in all groups and societies that maintain the necessary minimum of solidarity, co-operation, good will, and peaceful relations among their members: in the family, community, state, nation, labor union, political party, or religious group. Love, solidarity, and peaceful relationships in any group do not fall by themselves from heaven; like food and other material necessities, they have to be produced. And this production must go on as incessantly as that of material commodities — heat and light, mechanical, electrical and other energies. If for a moment the production of love energy is totally stopped in any group, and there is not stored or accumulated love energy, that group at once begins to suffer from inner tensions, conflicts, antagonisms, and “civil wars,” fueled by hate, discord, and similar negative energies unchecked by the positive energy of love.

The main difference between the production of love and of other more tangible energies is that in technologically advanced societies an enormous amount of time, means, and collective effort are devoted to the organized production of physical energies. For this reason, such physical production is highly efficient. It goes on incessantly in technological manufacturing processes, based on the knowledge of physi-

cal, chemical, and biological phenomena. In contrast to this, the contemporary technology of love generation is in practically all societies given little thought, time, or effort; it still remains in the most rudimentary form, corresponding to the primitive manual technology of material production in preliterate tribes.

In practically all the societies of our time the generation of love energy still remains in its unorganized “natural” stage. It goes on only inasmuch as it goes “naturally,” without any special effort to produce it, without special “factories,” and adequate know-how of production — even without a clearly expressed desire to discover, to increase, and to learn this know-how. We “collect” and use love energy only insofar as it is “naturally” produced in our societies. So little effort is made to produce it deliberately (as we produce our material necessities) that most of us are hardly aware even that there is a process of love generation that goes on *urbi* and *orbi*, where an elementary social harmony and peace exist. To many, even these statements about love production may appear strange, either as a mere analogical figure of speech, or as something debasing the value of love itself; perhaps as fantastic as would have seemed, to the most primitive groups of collectors of nature's gifts, the idea of a systematic production of material necessities, with highly complex tools and gadgets, in special factories, with highly cultivated knowledge, and with experts trained for years in the know-how.

The time has come for humanity not only to begin to understand the nature, forms, and how and why of love, but also to endeavor to design more efficient techniques of its production. We already understand that *the “love commodity” is the most necessary commodity for any society; that without its minimum no other commodities can be obtained in abundance; and that at the present time it is a commodity on which depends the very life and death of humanity.*

Here, then, is the briefest summary of the essentials of where, how, and by what means the production of love energy goes on at present.

1. Love, in all its forms, is produced by the interaction of human beings. Any action of love, rendered by A to B, or mutually, or any love reaction of A to B's aggressive, offensive, hateful action would be a generation of love energy in human interaction.

The more intense, extensive, durable, pure, and adequate the love that pulsates in such actions is, and the more numerous the actions are, the greater the love production in these interactive processes.

2. Love is produced in these interactions for the most part haphazardly, side by side with hate and its varieties. There are hardly any safeguards or precautionary measures to prevent in these interactions the production of hate instead of love.

3. The purest and most intense forms of love have been spontaneously produced mainly in the interactions of members of the *same family*, of *the closest friends*, of *small, face-to-face in-groups* — scholastic, religious, political, occupational, ethnic, cultural, or other. With the expansion of such groups into larger and still larger units, the production of the intensest and purest forms of love progressively declines (per capita), and the production of hate and antagonisms tends to increase.

4. In the interactions of members of the same solidary in-group, the production of love goes on more successfully than in the interactions of members of different, unrelated out-groups.

5. In all these interactions the production of love goes on mainly "spontaneously" and "naturally," without special aims, devices, tools, or techniques to organize production on a more efficient level, in order to produce a greater quantity and a better quality of love energy for the group and for humanity.

6. Only a few persons and agencies have purposefully endeavored to improve in their own interactions this process of love production, or have devoted themselves to this task to a considerable degree.

7. Such "inventors and engineers of love production" have been *exceptional individuals* who themselves have been filled with love, who generously granted it to anyone, and who deliberately endeavored to improve the production of love in groups and in humanity at large, or who contributed to it indirectly. The following are examples of these:

(a) *All great apostles of love and moral educators of humanity*: Christ, Buddha, St. Francis of Assisi, Gandhi, and the many smaller "producers of love" — kind and good neighbors, and all who habitually perform unselfish acts of love.

(b) *Many great religious educators*: one of the central values of their religion has been the ethical or moral code of love, whether in the form of "love your enemy" and other moral precepts of Taoism; or the "reverence, benevolence, and reciprocity" of Confucianism; or the "compassion and love" of Hinduism, Buddhism, and Jainism; or the Ten Commandments of Judaism; or the commandments of "Mercy, Compassion, and Love" of Mohammedanism; or the sublimest norms of the Sermon on the Mount in Christianity. All great religions, through their founders and leaders, have tried — and now and then have succeeded to a notable degree — in increasing the production of love among their members in their interrelationship with God or the Highest Value, with one another, and with all human beings and all living creatures.

(c) *All great and small creators in the field of constructive truth* (science, philosophy, scientific technology) and of *real beauty* (all the fine arts). As I have indicated, these values are transformable to a degree into

the values of goodness and love; in so far, all those who enriched humanity with ~~truth and beauty~~ have also contributed to a more efficient production of love. 15

8. Besides these kinds of individuals, a *few social groups or institutions* have contributed a great deal to the production of love and to its improvement. Such groups or institutions are similar to *small workshops and farms* in the production of the material necessities in agricultural and manufacturing (not machinofacturing) societies. Among such agencies the *family* has been the most important. Spontaneously — rather than deliberately — the family, compared with other groups, has been the most efficient agency in human altruization and socialization. In this sense it has been the most important "workshop in love production." Like a workshop producing mainly for a local market, the family production of love has also been limited mainly to the members of the family. Only indirectly and occasionally has the family produced love that extended beyond it for the human "world market." Of course this is only an outline of the general or typical role of the family in this business. It does not exclude the great variation in individual families, some producing an enormous quantity of the "best love," while other families — luckily a minority — produce either little love of low grade or even manufacture hate and its varieties.

Other love-producing groups are *groups of close friends, religious groups* that earnestly inculcate altruistic relationships among their members and partly toward outsiders, *small local communities, schools and educational institutions, occupational unions, castes and orders*, and other manibonded groups. To a degree each group that has some solidarity among its members generates a certain amount of love. Most groups, however, tend to generate a relatively weak, impure, short-lived, unextensive, and inadequate current of love. And besides, such love tends to circulate mainly or exclusively among the members of the group, often followed by the generation of hate and animosity toward some common enemy or by their common exploitation of outsiders for the benefit of the group. As a result some groups produce more hate than love and solidarity in the human universe. All this shows the astounding lack of organized effort for an abundant production of love energy in the human world. At present this neglect threatens the very future of humanity. Hence the imperative need for a decisive improvement in the production of love.

B. A Preliminary Plan for the Improvement of the Production of Love Energy

1. *The Increase of Creative Heroes of Love*. The first step toward a greater output of a better quality of love is an increase in the exceptional

Satan of hate and destruction. Contemporary philosophy and pseudo-religion exert upon human beings not only morally ennobling and loving effects, but to a hardly less degree the opposite effects of hate and strife. This is still more true of most of the contemporary fine arts: literature, music, painting, sculpture, and drama. It also applies to contemporary law and pseudo-ethics, social theories, and humanistic ideologies, not to mention the contemporary "technology" of physical, biological, and social sciences. They all play a double role in their influence on individuals and groups. In one role they generate love, make human beings ethically nobler and more creative, and integrate them into one human family of mutually respecting and loving members. In the other role they radiate hate and discord, demoralize and debase ethically, disintegrate intellectually; and they destroy and kill.⁸

If we need to increase the love output of humanity, then all the main cultural systems and even the congeries must evidently be so reconstructed as to radiate only the positive love rays and cease generating the negative hate rays. This double radiation has been one of the main reasons why the positive effects have been largely canceled by the negative ones, and why, as a net result, all the enormous progress of scientific discovery, technological invention, philosophy, the fine arts and other cultural systems has not resulted in a decrease of hate and interhuman warfare.⁹ Humanity of the twentieth century cannot boast of being better morally than the humanity of the Stone Age. If we can reconstruct these cultural systems so as to eliminate their hate generation, we shall incalculably increase the love production of all humanity. If, in addition, we can increase the love production of most of the cultural systems, we shall doubly increase the output of love. This is the operation to be performed in the field of culture.

Can it be done? Is it within human possibility? Are the necessary means and ways accessible to ordinary mortals? The answer is that the operation is quite within the reach of human possibility; its means and techniques are also accessible for the purpose. When co-ordinated with the changes outlined above, the reconstruction of the main cultural systems can be brought about without any superhuman hardships or capacities. (See on this further Part Five.)

6. *Summary.* Through these five steps the production of love in humanity can be increased and the generation of hate can be decreased enormously. The total net result will be an amount of love energy quite sufficient to prevent bloody strife or enmity on a large scale, and to build a harmonious human order, far nobler and happier than any hitherto known. If and when humanity or its leaders earnestly decide to carry it out, they will discover that the plan is quite realizable, and free of utopianism.

C. *The Accumulation and Distribution of Love Energy*

Accumulation. Like other forms of energy, love energy can also be accumulated or stored (a) *in individuals*, (b) *in social institutions*, and (c) *in culture*. The storing of love energy in *individuals* means making their love actions and reactions *spontaneously habitual*, interiorized and rooted to such an extent that they become second nature. Love energy, as man's second nature, flows spontaneously, neither hindered by any internal friction, nor demanding any special effort for its manifestation; it is ready to pour itself out abundantly when and where it is needed. If the habituation is begun during earliest childhood and continuously practiced thereafter, it would indeed amount to a great accumulation of love energy in individuals, and through them in humanity as a whole. The total reservoir of love energy thus stored would be sufficient for the needs of humanity.

The storing of love energy in social institutions (or organized groups) and in culture will be achieved through the permeation of cultural systems and institutions — their structures and functions, their agencies and vehicles — with the grace of love energy. Constructed and reorganized in conformity with the principles of love, animated mainly by an effective love at its best, these cultural systems and social institutions would become a multitude of gigantic power systems, incessantly generating love, storing it, and radiating it upon all human beings. In the gentlest but most effective way love, radiated by culture and by social institutions, would form a permanent atmosphere that would pervade all human beings from the cradle to the grave. Under these conditions they would breathe it incessantly, be inspired, motivated, and molded by love into its own image. The productive capacity of social and cultural "power systems of love" is practically unlimited; potentially unlimited also is the magnitude of its accumulated energy. Its total amount, stored in individuals, institutions, and culture, can be sufficient for all the practical purposes of humanity: (a) for the prevention and elimination of crime, revolutions, wars, and other forms of conflict where there is underlying hate, envy, and unhappiness; (b) for the maintenance and growth of man's creative activity; (c) for decreasing and eventually eliminating the worst forms of suffering, unhappiness, loneliness, illness and unnecessary death; (d) for making the whole world a friendly, warm, and inspiring cosmos for everyone and for all.

If humanity and its wise leaders earnestly set out to accomplish this task, much love energy can be produced and accumulated even now, with the human world in its present stage.

Distribution. Like other forms of energy, accumulated love can also be distributed according to the particular needs of various persons and groups. When an urgent need arises, demanding a release of an unusually