

1. Record Nr.	UNINA9910456440303321
Titolo	The barbarism of reason : Max Weber and the twilight of enlightenment // Asher Horowitz and Terry Maley, editors
Pubbl/distr/stampa	Toronto, [Ontario] ; ; Buffalo, [New York] ; ; London, [England] : , : University of Toronto Press, , 1994 ©1994
ISBN	1-282-05663-8 9786612056635 1-4426-7118-1
Descrizione fisica	1 online resource (321 p.)
Collana	Heritage
Disciplina	301/.092
Soggetti	Sociology - Philosophy Electronic books.
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references.
Nota di contenuto	Frontmatter -- Contents -- Acknowledgments -- 1. Introduction -- 2. Max Weber and the Legacy of Critical Idealism -- 3. Max Weber and the Modern State -- 4. Nietzsche and Weber: When Does Reason Become Power? -- 5. Max Weber and the Liberal Political Tradition -- 6. Max Weber and the Bourgeoisie -- 7. The Politics of Time: Subjectivity and Modernity in Max Weber -- 8. Mannheim and the Early Frankfurt School: The Weber Reception of Rival Traditions of Critical Sociology -- 9. The Comedy of Enlightenment: Weber, Habermas, and the Critique of Reification -- 10. The World Disenchanted, and the Return of Gods and Demons -- 11. The Revenge of the Sacred: Technology and Re-enchantment -- 12. Max Weber and Post-Positivist Social Theory -- 13. Max Weber: Legitimation, Method, and the Politics of Theory -- Notes on Contributors
Sommario/riassunto	The recent renewal of interest in Max Weber evidences an attempt to enlist his thought in the service of a renewed dream of Enlightenment individualism. Yet he was the first twentieth-century thinker to fully appreciate the pervasiveness and ambiguity of rationalization which threatened to undermine the hopes of the Enlightenment.Asher

Horowitz and Terry Maley present a collection of essays tracing the contemporary significance of Weber's work for the tradition of Enlightenment political thought and its critiques. In its critical inquiry into Weber's thought, *The Barbarism of Reason* continues the exploration of the limits and prospects of politics in a rationalizing society. The first section comprises a set of both historical and philosophical reflections on the political implications of Weber's central concepts such as disenchantment, rationality, and affectivity, the historical understanding, meaning, and domination. The second section examines the institutional and historical context that framed Weber's inquiries into structures of the modern mode of domination, as well as his understanding of the nature of the modern state. Among the topics broached are Weber's strategic intervention into the development of the liberal theory of the state as well as a critical examination of the theoretical and pre-theoretical roots of his construction of the subject. Another of the essays reveals the schizophrenic structure of modern subjectivity. The third and last section attempts to trace the vicissitudes of Weber's seminal problems concerning rationalization, power, and disenchantment through some of the most important responses to his work in the twentieth century.

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