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Nota di contenuto	Preliminary Material -- Introduction to the First Edition (1998) -- 1 Weber's 1904 Journey to America -- 2 The Ambivalent Fascination of Capitalism -- 3 Taylorism and Fordism in the Stockyards -- 4 The Alliance of Religion and Business -- 5 The 'Displacement' of Religion from the State into Civil Society (Marx) -- 6 The Sect as Germ Cell of a Superior Model of Societalisation -- 7 The Programme of the 1895 Freiburg Inaugural Address -- 8 The Katheder Socialist Milieu -- 9 The Imperialist Critique of the Agrarian Class -- 10 A Homogenous Stock Market Elite with a Coherent Concept of Honour -- 11 The Critique of the 'Passive Revolution' in Germany -- 12 Proposals for the Development of a 'Caesarism without a Caesar' -- 13 The Integration of the Modern Industrial Proletariat into Bourgeois Society -- 14 The Return of the Charismatic 'Caesar' to Modern Politics -- 15 Formulating the Question in Terms of a Critical Theory of Ideology -- 16 Theory of Reflection and Transcendental Idealism—An Epistemological Rendezvous manqué -- 17 The Dualism of Law-Determined 'Nature' and Value-Determined 'Culture' -- 18 The 'Value Relation' as Bearer of 'Freedom from Value Judgements' -- 19 Farewell to the Abstract Heaven of Ideas—Outlines of a Philosophical Paradigm Shift -- 20 From the System of Values to the 'Clash of Values'—Weber's Reorganisation of the Neo-Kantian Philosophy of Values -- 21 Weber's Concept of Spheres of Value as a Modernisation of Ideological Societalisation -- 22

Ideal-Typical Conceptualisation's Blind Spot -- 23 The Ethico-Political Stakes of a 'Purely Historical Account' -- 24 The Basic Operation: Isolation of the 'Mental and Spiritual Particularities' -- 25 From German 'Cultural Protestantism' to Anglo-American 'Civil Religion' -- 26 Weber and Simmel: The Psychological 'Deepening' of Marxian Value Form Analysis -- 27 Werner Sombart's 'Overcoming' of Marxism -- 28 Weber's Dislodgement of the 'Spirit of Capitalism' from Capitalism -- 29 Weber's Perspective: Capitalist Spirit as a Popular Mass Movement -- 30 Outlook: The Social Components of Weber's Orientalist Sociology of Religion -- Bibliography -- Name Index -- Subject Index.

Sommario/riassunto

Basing his research on Gramsci's theory of hegemony, Rehmann provides a comprehensive socio-analysis of Max Weber's political and intellectual position in the ideological network of his time. Max Weber: Modernisation as Passive Revolution shows that, even though Weber presents his science as 'value-free', he is best understood as an organic intellectual of the bourgeoisie, who has the mission of providing his class with an intense ethico-political education. Viewed as a whole, his writings present a new model for bourgeois hegemony in the transition to 'Fordism'. Weber is both a sharp critic of a 'passive revolution' in Germany tying the bourgeois class to the interests of the agrarian class, and a proponent of a more modern version of passive revolution, which would foreclose a socialist revolution by the construction of an industrial bloc consisting of the bourgeoisie and labour aristocracy. © 1998 Argument Verlag GmbH, Hamburg. Translated from German "Max Weber: Modernisierung als passive Revolution. Kontextstudien zu Politik Philosophie und Religion im Übergang zum Fordismus".
