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Nota di contenuto	Cover; CHAPTER I INTRODUCTORY REMARKS; The Texts; What were Weber's intentions?; The Critiques; Scientific Concepts and Points of View; Rationality and Rationalisation; The Method of Analysis; A Short Outline of the Material; CHAPTER II THE PROTESTANT ETHIC STUDIES; 1. The Protestant Ethic and the «Spirit» of Capitalism of 1904/05; 2. The Protestant Sects and the Spirit of Capitalism; 3. The Anti-Critiques; 4. The 1920 Version of the «Protestant Ethic»; CHAPTER III THE WORLD RELIGIONS AND THEIR ETHICS; 1. Max Weber's Introduction; 2. Confucianism and Taoism The Patrimonial Domination The Spirit of Confucianism; Heterodoxies; Conclusion; The Result: Puritanism versus Confucianism; 3. Intermediate Reflection: Religious Rejections of the World and their Levels and Directions; 4. Hinduism and Buddhism; The Hindu Social System; The Hindu Spirit; Orthodox and Heterodox Salvation Teachings; Ancient Buddhism; Buddhism elsewhere in Asia; Excursus: Japan; Later Indian Developments; A Retrospective View on the Asian Cultural World; 5. Ancient Judaism; The Transcendent God, the berith, and the Prophets Pariah People, Pariah Ethics, and Pariah Capitalism Supplement: The Pharisees; 6. Islam; Islamic Patrimonial Domination; The «Spirit» of Islam; Sufism and Conclusion; 7. Christianity; a. Ancient Christianity; The Roman Monarchic-Bureaucratic Empire; The Spirit of Ancient

Christianity; b. Eastern Orthodox Christianity; The Patrimonial State; The Orthodox Church; The «Spirit» of the Orthodox Church; Russian Old Believers; The Russian Sects; Result; c. Occidental Christianity; The Institutional and Legal Transformations; The «Spirit» of Traditionalism and the Puritan Sects  
 The Characteristics of Modern Western Capitalism CHAPTER IV THE WORLD RELIGIONS IN CONTROL TESTS; 1. Elective Affinity and Causal Adequacy; 2. Adequate Causation according to v. Kries; 3. Weber's Use of the Concept of Adequate Causation; 4. Adequate Causation and «The Economic Ethics of World Religions»; CHAPTER V THE WORLD RELIGIONS AND THE LAW; SECTION 1: MAX WEBER'S SOCIOLOGY OF LAW; Jurisprudence and the Sociology of Law; The Rationalisation of the Societal Spheres; Excursus on Eigengesetzlichkeit; The Rationalisation of the Law; The Carriers of the Rationalization of Law The «England Problem» Retrospective Considerations; SECTION 2: LAW IN THE WORLD RELIGIONS; 1. The Laws in Non-Occidental Cultures; China; India; Buddhist Countries and Japan; Islam; Jewish Law; The Law within Russian Orthodoxy; 2. Canon Law; 3. European Secular Law; Roman Law; Natural Law; Continental European Law; English Common Law; A Retrospective View of European Secular Law; 4. Coda on Modern Comparative Law; CONCLUSION; 1. The «Author's Introduction» as a Conclusion; 2. Commentary; Science; Architecture, Art, and Music  
 Formally Rational Law and the Puritan Conduct of Life

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## Sommario/riassunto

Based on analyses of the essays written by Max Weber on China, India, ancient Judaism and also on the dispersed material about Islam, Eastern Christianity and Occidental Christianity, this book examines the economic ethics of Asian and Christian traditions and their corresponding legal systems. Drawing also on Weber's methodology (particularly the concept of adequate causation), the author reveals that the nature of Asian religions as well as the nature of customary and other not formally rational laws in Asian cultures could not lead to modern capitalism out of their own sources, although capitalism could be adopted from the outside. The culture of the Occident, upon which capitalism is based, is revealed to consist of a double rationalisation: the formal rationality of the exterior circumstances of life (administrative and legal) and the innerworldly practical rationality of the inner motivations of the Protestants, supported by a goal-oriented rational technology.

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