Disenchantment Rationality And The Modernity Of Max Weber

Exploring the viability of new perspectives on secularisation and the idea of postsecularism, this book reflects on their relevance when considered in the context of different societies within and outside the West. The topic of secularisation has been recently reconsidered by prominent theorists, such as Jürgen Habermas, Talal Asad, Charles Taylor, and José Casanova. Offering a comparative critique of postsecularism, the contributors extend the discourse on postsecularism to include non-Western experiences, providing comprehensive perspectives on the role of religion in the public sphere and considering the validity of the concept of postsecularism. Drawn from a variety of disciplines, the contributors articulate a coherent analysis of the role of religion in the public sphere from a perspective that engages in the envisaged dialogue. This insightful book will be important for those researching secularism and postsecularism, especially from a non-Western perspective, and it will also be of interest to scholars working on politics and religion in general, political philosophy, and African studies.

The most profound and enduring social theorist of sociology's classical period, Max Weber speaks as cogently to concerns of the new century as he did to those of the past. In Max Weber and the New Century, Alan Sica demonstrated Weber's preeminent position and lasting vitality within social theory by applying his ideas to a broad range of topics of contemporary concern. Max Weber: A Comprehensive Bibliography is a companion volume that offers some 4,600 bibliographic listings of work on Weber, making it the most complete guide to the literature in English and a testament to the continued vitality of Weber's thought. Sica's work supersedes all previous bibliographical efforts covering the Weber literature, both in the quantity and accuracy of its references, and the clarity and convenience of its format. In order to demonstrate the enormous variety of Weberiana in English, Sica has adopted a liberal criterion for inclusion, rather than a critical one, choosing to mix the best with what may be more routine work. Following a preface in which previous bibliographies and bibliographic problems are discussed, the volume opens with a series of five specialized bibliographies. The first lists Weber's works in English translation. The second lists reviews of Weber's major works including those translated into English, while the third covers reviews of recent books and other work on Weber. The fourth section contains a selection of dissertations and theses relating to Weber or his ideas. The fifth includes primary and secondary sources treating Weber on rationality and rationalization processes. The last and largest section offers a comprehensive Weber bibliography of works in English. This large-scale endeavor attempts to identify with accuracy and completeness the entire universe of Weber scholarship in English. It will be an essential scholarly tool for sociologists, historians, economists, and students of cultural and intellectual history. Alan Sica is professor of sociology and director of the Social Thought Program at Pennsylvania State University.

When, in October 1517, Martin Luther pinned his Ninety-Five Theses to the door of All Saints' Church in Wittenberg he shattered the foundations of western Christendom. The Reformation of doctrine and practice that followed Luther's seismic action, and protest against the sale of indulgences, fragmented the Church and overturned previously accepted certainties and priorities. But it did more, challenging the relationship between spiritual and secular authority, perceptions of the supernatural, the interpretation of the past, the role of women in society and church, and clerical attitudes towards marriage and sex. Drawing on the most recent historiography, Helen L Parish locates the Protestant Reformation in its many cultural, social and political contexts. She assesses the Reformers' impact on art and architecture; on notions of authority, scripture and tradition; and - reflecting on the extent to which the printing press helped spread Reformation ideas - on oral, print and written culture.

A great many theorists have argued that the defining feature of modernity is that people no longer believe in spirits, myths, or magic. Jason ?. Josephson-Storm argues that as broad cultural history goes, this narrative is wrong, as attempts to suppress magic have failed more often than they have succeeded. Even the human sciences have been more enchanted than is commonly supposed. But that raises the question: How did a magical, spiritualist, mesmerized Europe ever convince itself that it was disenchanted? Josephson-Storm traces the history of the myth of disenchantment in the births of philosophy, anthropology, sociology, folklore, psychoanalysis, and religious studies. Ironically, the myth of mythless modernity formed at the very time that Britain, France, and Germany were in the midst of occult and spiritualist revivals. Indeed, Josephson-Storm argues, these disciplines' founding figures were not only aware of, but profoundly enmeshed in, the occult milieu; and it was specifically in response to this burgeoning culture of spirits and magic that they produced notions of a disenchanted world. By providing a novel history of the human sciences and their connection to esotericism, The Myth of Disenchantment dispatches with most widely held accounts of modernity and its break from the premodern past.

What does it really mean to be modern? The contributors to this collection offer critical attempts both to re-read Max Weber's historical idea of disenchantment and to develop further his understanding of what the contested relationship between modernity and religion represents. The approach is distinctive because it focuses on disenchantment as key to understanding those aspects of modern society and culture that Weber diagnosed. This is in opposition to approaches that focus on secularization, narrowly construed as the rise of secularism or the divide between religion and politics, and that then conflate this with modernization as a whole. Other novel contributions are discussions of temporality - meaning the sense of time or of historical change that posits a separation between an ostensibly secular modernity and its religious past - and of the manner in which such a sense of time is constructed and disseminated through narratives that themselves may resemble religious myths. It reflects the idea that disenchantment is a narrative with either Enlightenment, Romantic, or Christian roots, thereby developing a conversation between critical studies in the field of secularism (such as those of Talal Asad and Gil Anidjar) and conceptual history approaches to secularization and modernity (such as those of Karl Löwith and Reinhart Koselleck), and in the process creates something that is more than

merely the sum of its parts.

Weber's Rationalism and Modern Society rediscovers Max Weber for the twenty-first century. Tony and Dagmar Waters' translation of Weber's works highlights his contributions to the social sciences and politics, credited with highlighting concepts such as "iron cage," "bureaucracy," "bureaucratization," "rationalization," "charisma," and the role of the "work ethic" in ordering modern labor markets. Outlining the relationship between community (Gemeinschaft), and market society (Gesellschaft), the issues of social stratification, power, politics, and modernity resonate just as loudly today as they did for Weber during the early twentieth century.

This book presents a philosophical study of the idea of reenchantment and its merits in the interrelated fields of philosophical anthropology, ethics, and ontology. It features chapters from leading contributors to the debate about reenchantment, including Charles Taylor, John Cottingham, Akeel Bilgrami, and Jane Bennett. The chapters examine neglected and contested notions such as enchantment, transcendence, interpretation, attention, resonance, and the sacred or reverence-worthy—notions that are crucial to human self-understanding but have no place in a scientific worldview. They also explore the significance of adopting a reenchanting perspective for debates on major concepts such as nature, naturalism, God, ontology, and disenchantment. Taken together, they demonstrate that there is much to be gained from working with a more substantial and affirmative concept of reenchantment, understood as a fundamental existential orientation towards what is seen as meaningful and of value. The Philosophy of Reenchantment will be of interest to scholars and advanced students in philosophy—especially those working in moral philosophy, metaphysics, philosophy of religion, theology, religious studies, and sociology.

This book analyses how multiple and hybrid 'modernities' have been shaped in colonial and postcolonial India from the lens of sociology and anthropology, literature, media and cultural studies, law and political economy. It discusses the ideas that shaped these modernities as well as the lived experience and practice of these modernities. The two broad foci in this book are: (a) The dynamism of modern institutions in India, delineating the specific ways in which ideas of modernity have come to define these institutions and how institutional innovations have shaped modernities; and (b) perspectives on everyday practices of modernities and the cultural constituents of being modern. This book provides an enriching read by bringing together original papers from diverse disciplines and from renowned as well as upcoming scholars.

Marcel Gauchet has launched one of the most ambitious and controversial works of speculative history recently to appear, based on the contention that Christianity is "the religion of the end of religion." In The Disenchantment of the World, Gauchet reinterprets the development of the modern west, with all its political and psychological complexities, in terms of mankind's changing relation to religion. He views Western history as a movement away from religious society, beginning with prophetic Judaism, gaining tremendous momentum in Christianity, and eventually leading to the rise of the political state. Gauchet's view that monotheistic religion itself was a form of social revolution is rich with implications for readers in fields across the humanities and social sciences. Life in religious society, Gauchet reminds us, involves a very different way of being than we know in our secular age: we must imagine prehistoric times where ever-present gods controlled every aspect of daily reality, and where ancestor worship grounded life's meaning in a far-off past. As prophecy-oriented religions shaped the concept of a single omnipotent God, one removed from the world and yet potentially knowable through prayer and reflection, human beings became increasingly free. Gauchet's paradoxical argument is that the development of human political and psychological autonomy must be understood against the backdrop of this double movement in religious consciousness--the growth of divine power and its increasing distance from human activity. In a fitting tribute to this passionate and brilliantly argued book, Charles Taylor offers an equally provocative foreword. Offering interpretations of key concepts proposed by Gauchet, Taylor also explores an important question: Does religion have a place in the future of Western society? The book does not close the door on religion but rather invites us to explore its socially constructive powers, which continue to shape Western politics and conceptions of the state.

This is the first book to explore comparatively how magic—usually portrayed as the antithesis of the modern—is also at home in modernity.

Haunted by a secret knowledge and a repressed enchantment, Western rationality is not what it seems. Rembrandt's famous painting of an anatomy lesson, the shrunken head of an Australian indigenous leader, an aerial view of Paris from a balloon: all are windows to enchantment, curiosities that illuminate something shadowy and forgotten lurking behind the neat facade of a rational world. In Curious Visions of Modernity, David Martin unpacks a collection of artifacts from the visual and historical archives of modernity, finding in each a slippage of scientific rationality—a repressed heterogeneity within the homogenized structures of post-Enlightenment knowledge. In doing so, he exposes modernity and its visual culture as haunted by precisely those things that rationality sought to expunge from the "enlightened" world: enchantment, magic, and wonderment. Martin traces the genealogies of what he considers three of the most distinct and historically immediate fields of modern visual culture: the collection, the body, and the mapping of spaces. In a narrative resembling the many-drawered curiosity cabinets of the Renaissance rather than the locked glass cases of the modern museum, he shows us a world renewed through the act of collecting the wondrous and aberrant objects of Creation; tortured and broken flesh rising from the dissecting tables of anatomy theaters to stalk the discourses of medical knowledge; and the spilling forth of a pictorializing geometry from the gilt frames of Renaissance panel paintings to venerate a panoptic god. Accounting for the visual disenchantment of modernity, Martin offers a curious vision of its reenchantment.

The near-absence of religion from contemporary discourse on art is one of the most fundamental issues in postmodernism. Artists critical of religion can find voices in the art world, but religion itself, including spirituality, is taken to be excluded by the very project of modernism. The sublime, "re-enchantment" (as in Weber), and the aura (as in

Benjamin) have been used to smuggle religious concepts back into academic writing, but there is still no direct communication between "religionists" and scholars. Re-Enchantment, volume 7 in The Art Seminar Series, will be the first book to bridge that gap. The volume will include an introduction and two final, synoptic essays, as well as contributions from some of the most prominent thinkers on religion and art including Boris Groys, James Elkins, Thierry de Duve, David Morgan, Norman Girardot, Sally Promey, Brent Plate, and Christopher Pinney.

This book brings together leading figures in history, sociology, political science, feminism and critical theory to interpret, evaluate, criticize and update Weber's legacy. In a collection of specially commissioned pieces and translated articles the Weberian scholarship recognizes Max Weber as the figure central to contemporary debates on the need for societal rationality, the limits of reason and the place of culture and conduct in the supposedly post-religious age. In Part 1, Wolfgang Mommsen, Wilhelm Hennis, Guenther Roth and Wolfgang Schluchter provide a full and varied account of the theme of rationalization in the world civilizations. In Part 2 Pierre Bourdieu and Barry Hindess critically examine Weber's social action model, and Johannes Weiss and Martin Albrow address the putative 'crisis' of Western rationality. In Part 3 Jeffrey Alexander, Ralph Schroeder, Bryan Turner, Roslyn Bologh and Sam Whimster scrutinize Weber's understanding of modernity with its characteristic plurality of 'gods and demons'; they focus on its implications for individuality and personality, the body and sexuality, feminism and aesthetic modernism. Part 4 turns to politics, law and the state in the contemporary world: Colin Gordon on liberalism, Luciano Cavalli on charismatic politics, Stephen Turner and Regis Factor on decisionism and power and Scott Lash on modernism, substantice rationality and law. This book was first published in 1987.

This social theory text combines the structure of a print reader with the ability to tailor the course via an extensive interactive website. Readings from important classical and contemporary theorists are placed in conversation with one another through core themes—the puzzle of social order, the dark side of modernity, identity, etc. The website includes videos, interactive commentaries, summaries of key concepts, exams and quizzes, annotated selections from key readings, classroom activities, and more. See the website at www.routledgesoc.com/theory New to the second edition: Expanded web content. Teacher/student feedback employed to clarify difficult concepts. Reframed contemporary section now offers readings by Robert Merton, Bruno Latour, David Harvey, Zygmut Bauman, and Anthony Giddens.

Randall Styers seeks to account for the vitality of scholarly discourse purporting to define and explain magic despite its failure to do just that. He argues that it can best be explained in light of the European and Euro-American drive to establish and secure their own identity as normative.

The question of modernity has provoked a vigorous debate in the work of thinkers from Hegel to Habermas. Anthony J. Cascardi offers an historical account of the origins and transformations of the rational subject of self as it is represented in Descartes, Cervantes, Pascal, Hobbes and the Don Juan myth.

This book is an examination of nineteenth-century interpretations of Socrates by Hegel, Kierkegaard, and Nietzsche in the light of the contemporary debates over rationality in the modern world. These interpretations of Socrates have fundamentally influenced modern and postmodern thought, and their complexity reflects both an attraction to, and a fear of, the peculiarly modern concept of reason that Socrates is read as embodying. Socrates is seen in this book as an emblematic figure through which the constitutive tensions between enlightenment and romanticism in modern thought can be understood. In the concluding chapter, Harrison analyzes the claims of discursive reason versus those of deconstruction in the postmodern conflict over the figure of Socrates.

This collection of essays offers a series of rigorously focused art-historical, historical, and philosophical studies that examine ways in which materiality has posed and still poses a religious and cultural problem. The volume examines the material agency of objects, artifacts, and environments: art, ritual, pilgrimage, food, and philosophy. It studies the variable "senses" of materiality, the place of materiality in the formation of modern Western religion, and its role in Christianity's dialogue with non-Western religions. The essays present new interpretations of religious rites and outlooks through the focus on their material components. They also suggest how material engagement theory - a new movement in cultural anthropology and archeology - may shed light on the cultural history of Christianity in medieval and early modern Europe and the Americas. It thus fills an important lacuna in the study of western religion by highlighting the longue durée, from the Middles Ages to the Modern Period, of a current dilemma, namely the divide between materialistic and what might broadly be called hermeneutical or cultural-critical approaches to religion and human subjectivity.

This book undertakes a detailed reading of Robert Kroetsch's The Studhorse Man, examining this Canadian novel in its transnational historical and socio-cultural context. Key subject headings are biology and culture, sex and gender, eugenics and contraception, writing and reading. The overarching theme is «disenchanted modernity» in the twentieth-century, the systematic displacement of the divine and natural order by a humanly ordained social regime, and by forms of social engineering that brought to bear the full force of modern science, invasively to alter the most fundamental conditions of human life. The more immediate literary frames of reference are Greek mythology, early Christian debates on the body and marriage, and the lore of the North American Aboriginal trickster, as these are deployed and alluded to in Kroetsch's novel. In establishing the sources and contexts of The Studhorse Man, this study examines Robert Kroetsch's early drafts of the novel, and his many notes taken and clippings assembled during its composition. An effort has been made to appeal to a wide range of general and academic readers alike by avoiding specialized jargon and adopting a cross-disciplinary approach. This book will be of interest to scholars of literature and literary theory, and of use in courses on literature and the novel, on masculinity and gender studies, and on cultural history in the twentieth century.

This comprehensive volume ranges across the entire spectrum of contemporary sociological inquiry, as seen by Durkheim. It also includes secondary readings by social thinkers of today, connecting the classic writings of Durkheim to contemporary issues. Organizes Durkheim's writings thematically, in a comprehensive collection Includes selections from Durkheim's best-known writings as well as less widely-known texts that explore the themes of modern sociology Contains secondary readings by key contemporary social thinkers today Connects the classic writings of Durkheim to contemporary issues Includes a substantial editorial introduction by a leading Durkheim scholar

Reimagining Nature is a new introduction to the fast developing area of natural theology, written by one of the world's leading theologians. The text engages in serious theological dialogue whilst looking at how past developments might illuminate and inform theory and practice in the present. This text sets out to explore what a properly Christian approach to natural theology might look like and how this relates to alternative interpretations of our experience of the natural world Alister McGrath is ideally placed to write the book as one of the world's best known theologians and a chief proponent of natural theology

This new work offers an account of the development of natural theology throughout history and informs of its likely contribution in the present This feeds in current debates about the relationship between science and religion, and religion and the humanities Engages in serious theological dialogue, primarily with Augustine, Aquinas, Barth and Brunner, and includes the work of natural scientists, philosophers of science, and poets

Based on two years of ethnographic research in the southern suburbs of Beirut, An Enchanted Modern demonstrates that Islam and modernity are not merely compatible, but actually go hand-in-hand. This eloquent ethnographic portrayal of an Islamic community articulates how an alternative modernity, and specifically an enchanted modernity, may be constructed by Shi'I Muslims who consider themselves simultaneously deeply modern, cosmopolitan, and pious. In this depiction of a Shi'I Muslim community in Beirut, Deeb examines the ways that individual and collective expressions and understandings of piety have been debated, contested, and reformulated. Women take center stage in this process, a result of their visibility both within the community, and in relation to Western ideas that link the status of women to modernity. By emphasizing the ways notions of modernity and piety are lived, debated, and shaped by "everyday Islamists," this book underscores the inseparability of piety and politics in the lives of pious Muslims.

With the rise of science, we moderns believe, the world changed irrevocably, separating us forever from our primitive, premodern ancestors. But if we were to let go of this fond conviction, Bruno Latour asks, what would the world look like? His book, an anthropology of science, shows us how much of modernity is actually a matter of faith. What does it mean to be modern? What difference does the scientific method make? The difference, Latour explains, is in our careful distinctions between nature and society, between human and thing, distinctions that our benighted ancestors, in their world of alchemy, astrology, and phrenology, never made. But alongside this purifying practice that defines modernity, there exists another seemingly contrary one: the construction of systems that mix politics, science, technology, and nature. The ozone debate is such a hybrid, in Latour's analysis, as are global warming, deforestation, even the idea of black holes. As these hybrids proliferate, the prospect of keeping nature and culture in their separate mental chambers becomes overwhelming—and rather than try, Latour suggests, we should rethink our distinctions, rethink the definition and constitution of modernity itself. His book offers a new explanation of science that finally recognizes the connections between nature and culture—and so, between our culture and others, past and present. Nothing short of a reworking of our mental landscape. We Have Never Been Modern blurs the boundaries among science, the humanities, and the social sciences to enhance understanding on all sides. A summation of the work of one of the most influential and provocative interpreters of science, it aims at saving what is good and valuable in modernity and replacing the rest with a broader, fairer, and finer sense of possibility.

Opening with the provocative query "what might an anthropology of the secular look like?" this book explores the concepts, practices, and political formations of secularism, with emphasis on the major historical shifts that have shaped secular sensibilities and attitudes in the modern West and the Middle East. Talal Asad proceeds to dismantle commonly held assumptions about the secular and the terrain it allegedly covers. He argues that while anthropologists have oriented themselves to the study of the "strangeness of the non-European world" and to what are seen as non-rational dimensions of social life (things like myth, taboo, and religion),the modern and the secular have not been adequately examined. The conclusion is that the secular cannot be viewed as a successor to religion, or be seen as on the side of the rational. It is a category with a multi-layered history, related to major premises of modernity, democracy, and the concept of human rights. This book will appeal to anthropologists, historians, religious studies scholars, as well as scholars working on modernity.

This book explores the contemporary nature of Max Weber's work by looking in detail at his key concepts of rationalization and disenchantment. Thematic parallels are drawn between Weber's rationalization thesis and the critiques of contemporary culture developed by Jean-Francois Lyotard, Michel Foucault and Jean Baudrillard. It is suggested that these three 'postmoden' thinkers develop and respond to Weber's analysis of modernity by pursuing radical strategies of affirmation and re-enchantment. Examining the work of these three key thinkers in this way casts new light both on postmodern theory and on Weber's sociology of rationalization.

India is frequently represented as the quintessential land of religion. Johannes Quack challenges this representation through an examination of the contemporary Indian rationalist organizations: groups who affirm the values and attitudes of atheism, humanism, or free-thinking. Quack shows the rationalists' emphasis on maintaining links to atheism and materialism in ancient India and outlines their strong ties to the intellectual currents of modern European history. At the heart of Disenchanting India is an ethnographic study of the organization ''Andhashraddha Nirmulan Samiti'' (Organization for the Eradication of Superstition), based in the Indian State of Maharashtra. Quack gives a nuanced account of the Organization's specific "mode of unbelief." He describes the group's efforts to encourage a scientific temper and to combat beliefs and practices that it regards as superstitious. Quack also shows the role played by rationalism in the day-to-day lives of the Organization's members, as well as the Organization's controversial position within Indian society. Disenchanting India contributes crucial insight into the nature of rationalism in the intellectual life and cultural politics of India.

Everywhere we hear of decline, of a world that was better before the influence of modernity. While some lament Western culture's slide into relativism and nihilism and others celebrate the trend as a liberating sort of progress, Taylor calls on us to face the moral and political crises of our time, and to make the most of modernity's challenges.

Eugene McCarraher challenges the conventional view of capitalism as a force for disenchantment. From Puritan and evangelical valorizations of profit to the heavenly Fordist city, the mystically animated corporation, and the deification of the market, capitalism has hijacked our intrinsic longing for divinity, laying hold to our souls.

Challenges the conventional view of a "disenchanted" and secular modernity, and recovers the complex relation that exists between science, religion, and esotericism in the modern world.

Max Weber famously characterized the ongoing process of intellectualization and rationalization that separates the natural world from the divine (by excluding magic and value from the realm of science, and reason and fact from the realm of religion) as the "disenchantment of the world." Egil Asprem argues for a conceptual shift in how we view this key narrative of modernity. Instead of a sociohistorical process of disenchantment that produces increasingly rational minds, Asprem maintains that the continued presence of "magic" and "enchantment" in people's everyday experience of the world created an intellectual problem for those few who were socialized to believe that nature should contain no such incalculable mysteries. Drawing on a wide range of early twentieth-century primary sources from theoretical physics, occultism, embryology, radioactivity, psychical research, and other fields, Asprem casts the intellectual life of high modernity as a synchronic struggle across conspicuously different fields that shared surprisingly similar intellectual problems about value, meaning, and the limits of knowledge. "The Problem of Disenchantment is, in its entirety, extraordinarily well researched, argued, and written—representing at once the most complete and nuanced treatment of the notion of disenchantment within this network of scientific, religious, philosophical, and esoteric discourses and currents." — Nova Religio

This important new volume brings together Habermas' key writing on religion and religious belief. Habermas explores the relations between Christian and Jewish thought, on the one hand, and the Western philosophical tradition on the other. In so doing, he examines a range of important figures, including Benjamin, Heidegger, Johann Baptist Metz and Gershom Scholem. In a new introduction written especially for this volume, Eduardo Mendieta places Habermas' engagement with religion in the context of his work as a whole. Mendieta also discusses Habermas' writings in relation to Jewish Messianism and the Frankfurt School, showing how the essays in Religion and Rationality, one of which is translated into English for the first time, foreground an important, yet often neglected, dimension of critical theory. The volume concludes with an original extended interview, also in English for the first time, in which Habermas develops his current views on religion in modern society. This book will be of great interest to students and scholars in theology, religious studies and philosophy, as well as to all those already familiar with Habermas' work.

Active at the time when the social sciences were founded, Max Weber's social theory contributed significantly to a wide range of fields and disciplines. Considering his prominence, it makes sense to take stock of the Weberian heritage and to explore the ways in which Weber's work and ideas have contributed to our understanding of the modern world. Using his work as a point of departure, The Oxford Handbook of Max Weber investigates the Weberian legacy today, identifying the enduring problems and themes associated with his thought that have contemporary significance: the nature of modern capitalism, neo-liberal global economic policy, nationalism, religion and secularization, threats to legality, the culture of modernity, bureaucratic rule and leadership, politics and ethics, the value of science, power and inequality. These problems are global in scope, and the Weberian approach has been used to address them in very different societies. Thus, the Handbook also features chapters on Europe, Turkey, Islam, Judaism, China, India, and international politics. The Handbook emphasizes the use and application of Weber's ideas. It offers a journey through the intellectual terrain that scholars continue to explore using the tools and perspectives of Weberian analysis. The essays explore how Weber's concepts, hypotheses, and perspectives have been applied in practice, and how they can be applied in the future in social inquiry, not only in Europe and North America, but globally. The volume is divided into six parts exploring, in turn: Capitalism in a Globalized World, Society and Social Structure, Politics and the State, Religion, Culture, and Science and Knowledge.

This book draws together philosophy, jurisprudence, political science, and international relations to study the main categories of political modernity and its development trends. Grounded in critical theory—from Marx to later currents such as the Frankfurt School—Critical Theory and Political Modernity circulates around state power and oligarchy as well as emancipatory possibilities from their foundations to the present, such as radical democracy. Domingues analyzes the main categories of political modernity, including the juridical dimension, to conceptually articulate its long-term processes of development. In so doing, he examines rights, law and citizenship, state and domination abstract and concrete, the political system, state power, freedom and autonomy, scalar configurations, political regimes, oligarchy and democracy.

Drawing on the thought of Max Weber, in particular his theory of stratification, this book engages with the question of whether the digital divide simply extends traditional forms of inequality, or whether it also includes new forms of social exclusion, or perhaps manifests counter-trends that alleviate traditional inequalities whilst constituting new modalities of inequality. With attention to the manner in which social stratification in the digital age is reproduced and transformed online, the author develops an account of stratification as it exists in the digital sphere, advancing the position that, just as in the social sphere, inequalities in the online world go beyond the economic elements of inequality. As such, study of the digital divide should focus not simply on class dynamics or economic matters, but cultural aspects - such as status or prestige - and political aspects - such as group affiliations. Demonstrating the enduring relevance of Weber's distinctions with regard to social inequality, The Third Digital Divide: A Weberian approach to rethinking digital inequalities explores the ways in which online activities and digital skills vary according to crucial sociological dimensions, explaining these in concrete terms in relation to the dynamics of social class, social status and power. As such, it will be of interest to social scientists with interests in sociological theory, the sociology of science and technology, and inequality and the digital divide.

The Re-Enchantment of the World is an interdisciplinary volume that challenges the long-prevailing view of modernity as "disenchanted." There is of course something to the widespread idea, so memorably put into words by Max Weber, that modernity is characterized by the "progressive disenchantment of the world." Yet what is less often recognized is the fact that a powerful counter-tendency runs alongside this one, an overwhelming urge to fill the vacuum left by departed convictions, and to do so without invoking superseded belief systems. In fact, modernity produces an array of strategies for re-enchantment, each fully compatible with secular rationality. It has to, because God has many "aspects"--or to put it in more secular terms, because traditional religion offers so much in so many domains. From one thinker to the next, the question of just what, in religious enchantment, needs to be replaced in a secular world receives an entirely different answer. Now, for the first time, many of these strategies are laid out in a single volume, with contributions by specialists in literature, history, and philosophy.

A substantially rewritten edition of a work that has already established itself as the leading authority in its field.

The Subject of ModernityCambridge University Press

A new Catholic Church is emerging in the West, one that is very different from the Church before 1960. This book describes the new Church-in-the-making - its new position in society, its new structuring and workings, and its new frame of mind. The book also looks in a prospective way at some basic issues the Church has to deal with, such as imagining the Church in advanced modernity, attracting both youth and adults, rebuilding local communities, refashioning liturgy, and rethinking pastoral guidance. The book is the result of an interdisciplinary endeavor by philosophers, sociologists, and theologians. (Series: Tilburg Theological Studies / Tilburger Theologische Studien - Vol. 5)

This book is the first full-length study of the ongoing debate over the status of our "disenchanted" world--a world stripped of mysterious and supernatural forces by the demythologizing power of reason and modern science. It draws together for the first time the writings of various theorists on this theme, such as Georg Lukacs, Theodor Adorno, and Jürgen Habermas, providing a coherent overview of an evolving dialogue, as well as Germain's own evaluation of the disenchantment problematic.

How widespread belief in fortune-telling, prophecies, spirits, magic, and protective talismans gripped the battlefields and home fronts of Europe during the First World War.