

Max Weber

1. History:

- born April 21, 1864 in Berlin. Parents descendants from Protestant refugees. Father a member of Prussian House of Deputies, a political Liberal, and an autocrat. Mother a religious person, Calvinist background. Weber met the intelligencia of his time in his parental home.
- did his studies in law and economics. Professor of Freiburg and later Heidelberg (1896). Father ordered him home in 1897 and he had a breakdown. Recovered after 1901 and resumed teaching.
- unhappy marriage.
- consultant to drafting the German constitution and at Versailles peace conference.

2. Key Ideas:

- 2.1 Saw social sciences as different from natural sciences. Rejected a single reductionist approach to explanation models, and that there are different avenues to approach problems. Stressed importance of subjective meanings and values. Yet rejected the subjectivism and relativism of current historicism.
- 2.2 Methodology: drew heavily on history. Had a metahistorical vision in which he sought to explain particular historical complexes and sequences on the basis of empirical analysis.
- 2.3 Power: like Nietzsche and Marx saw power as fundamental to social order, but rejected Marx's reduction of this to economic factors. Saw other sources of power in society. Defined the state as "the political structure or grouping which successfully upholds a claim to the monopoly of the legitimate use of physical force in the enforcement of its order" (1966,154).
- 2.4 Bureaucracy: 'bureau' originally referred to the cloth covering desks of French governmental officials. Later it came to refer as a suffix to the rule of government [as in 'aristocracy' or 'democracy']. Defined bureaucracy as:
 - a bureaucracy 'establishes a relation between legally instated authorities and their subordinate officials which is characterized by defined rights and duties, prescribed in written regulations; authority relations between positions which are ordered systematically; appointment and promotion based on contractual agreements and regulated accordingly; technical training or experience as a formal condition for employment; fixed monetary salaries; a strict separation of office and incumbent in the sense that the official does not own the 'means of administration' and cannot appropriate the position; and the administrative work as full-time occupation [Bendix 423].

Saw this as a result of the process of rationalization and a kind of legitimized power he defined as 'resting on a belief in the 'legality' of patterns of normative rules and the right of those elevated to authority under such rules to issue commands.' This bureaucratic authority stood in contrast to traditional [chief, head, kin based] and charismatic authority.

- 2.5 Ideal type: Weber sought to define complex realities in 'analogical' terms rather than digital. Ideal types can be used to ascertain similarities as well as deviations in concrete cases from the ideal type. The ideal type provides the basic method for comparative studies. In reality, no system is capable of reproducing all reality because reality is infinite nor can any concept wholly reproduce the utter diversity of particular phenomena. He rejected the old view that science is capable of penetrating the essence of things to unify them in a complete system that faithfully reflects reality.
- 2.6 Institutionalization: Weber's definition of bureaucracy includes the transformation of political issues into administrative techniques. In the old order the amateur was the man of privilege, while the expert was the man of technical reasoning. In modernity power has moved to the technician who hides his knowledge to keep power.
- 2.7 Protestant Ethic and Spirit of Capitalism: Basically Weber argues that religious beliefs were one major factor in the emergence of capitalism, and he focuses on this connection. He focused on: 1) the analysis of German society and the Protestant ethic, 2) comparing civilizations on the basis of three concepts--society, religion and secular ethics; 3) notions of domination, organization and legitimacy [political sociology].
- He suggested that Protestant ethic and capitalism were relatively autonomous developments which intersected at a given historical point to produce the modern rational temperament. Marx underestimated the power of ideas in shaping western civilization. He did not answer the question of where the motivation for change begins. Calvinism has an inherent tension: God predestines some and damns others. We are simply to live out our fate. But this leaves an unbearable psychological burden: how do we know what our fate is? Calvinists saw signs of salvation in people's behavior. Backsliding meant no recovery so this led to a rigorous control of their every day lives - and an persistent hard work that capitalism calls for.
- 2.8 Charismatic leaders vs. bureaucrats. Charisma defined as, "applied to a certain quality of an individual personality by virtue of which he is set apart from ordinary men and treated as endowed with supernatural, superhuman, or at least specially exceptional powers or qualities. He is a trance dancer, the shaman, the heroes, intellectual as well as the prophet or savior. He was sharply opposed to both rational and particularly bureaucratic authority, and to traditional authority, whether in its patriarchal, patrimonial or any other form (1947, 358, 361).

3. Bibliography:

- Weber, Max. 1964 The Sociology of Religion. Boston: Beacon Press.
1958. Protestant Ethic and the Spirit of Capitalism. NY: Charles Scribner's Sons.
- Poggi, Gianfranco. 1983. Calvinism and the Capitalist Spirit. Mass.: Univ. of Mass. Press.
- Bendix, Reinhard. 1960. An Intellectual Portrait. NY: Doubleday.

Paulo Freire

1. History:

- born 1921 in Recife, Brazil. Poor family, Catholic.
- jailed and then exiled to Chili.
- returned to head up Sao Pauls's education system
- consultant and establisher of nonformal education systems.
- wrote over fifty books and articles.

2. Theory:

- rejected banking education: teacher teaches, students taught; teacher knows, students know nothing; teacher thinks, students are thought about; teacher talks, students listen; teacher disciplines, students are disciplined; teachers chooses and enforces his choice, students comply; teacher acts, students have illusion of acting through the action of the teacher; teacher confuses authority of knowledge with his/her own profesisonal authority; teacher is subject of learning, students are objects.
- new method of education:
 - = problem solving. Get students to think.
 - = conscientization. Make people aware of their larger social system and need to change it.
 - = humanization. Make people fully humans, not objects.
 - = liberation. Education should liberate people, not oppress them.

3. Philosophical foundations:

- personalism.
- existentialism
- phenomenology
- praxis=reflection. Make students self-reflective and fuly intentional beings. Aware their role in complex social webs of relationships.
- Marxism
- Christianity

4. Applications:

- stress on action
- model for adults
- stress on liberation and thinking individuals
- danger of earthly liberation.

Bibliograph

Freire, Paulo. 1978. Education for Critical Consciousness.

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Moore, T. M. 1988. Conscientization and Christian education: the process pedagogy of Paulo Freire. Journal of Ev. The. Soc. 31:435-464.

Vasquez, Manuel A. 1997. Paulo Freire and the crisis of modernity. Studies in Religion. 26:185-198.

Bronislaw Malinowski

1. Born in Cracow, Poland in 1884. Died of a heart attack on May 16, 1942.

Plagued throughout life with poor health

- strongly influenced by his mother, Jozefa, and father, Lucjan (a celebrated scholar in the field of slavonic philology. Learned several modern languages.

2. Theory:

- At the end of his life stressed the unity of humankind. "I am a world citizen by now. . . we stress so much cultural differences, . . . that we forget the unity of mankind (Gross 1986, 564)."
- Early influenced by Westermarck's evolutionary convictions. Mentored by C. G. Seligman. Went to Australia to do field work. Caught by World War I and spent his time in the Trobriand Islands. Met Elise Rosaline Masson, Dr. of Sir Masson and married her. Had a daughter. His second widow, Valletta, published his diaries posthumously which tarnished his reputation somewhat.
- Noone more than Malinowski brought together in single comprehension the warm reality of human living and the cool abstractions of science. Pioneered participant-observer methods and seeking emic understandings. Kluckhohn called the method: "The well-documented anecdote set firmly in a ramified context."
- stressed that every belief gave rise to social expressions which are complex and intersecting
- rooted functionalism in individual human impulses and needs:

IMPULSE	ACT	SATISFACTION (Voget 1975,517)
Metapolism		Commissariat
Reproduction		Kinship
Bodily comforts		Shelter
Safety		Protection
Movement		Activities
Growth		Training
Health		Hygiene

Notes on Levi-Strauss

1. L-S used modern descriptive analysis as the analogy for analysing culture. He saw in it rules for sounds (phonemes), rules for words (morphemes) and rules for meaning (sentences). Phonemes take meaning in words, and words take meaning only in sentences. These rules enable humans to generate speech (parole).

- we need to see kinship systems and economic systems as such a set of rules with levels of rules (no analogy to phonemes, but there are to morphemes and sentences).
- we need to see music as a system of sounds (with analogies to phonemes and sentences but not to words).
- we must look below behavior and customs to the generative rules below them.

2. Systems

- systems are based on unconscious infrastructures that generate conscious phenomena.
- systems are based more on relationships than on things. Look at the knots in the net not the strings.
- systems have general laws based on induction or logical deduction that give them an absolute character and enable people to generate behavior.
- systems have generative rules that order transformations resulting in a group of models of the same type. The model should be constituted so as to make immediately intelligible all of the observed facts.
- we need to see the similarities between the systems of language, economics, and social structure to discover human universal thought patterns.

3. Myths

- myths does not offer a determined meaning to those who listen to it. It provides a grid definable only by its rules of construction which confer meaning not on the myth itself but on everything else (1992, 145-146) It is dialectical in that it attempts to make cognitive sense out of the chaotic data provided by nature, and this attempt inevitably traps the human imagination in a web of dualisms . . . It is a form of language and like language imposes dichotomies, dualistic grids, and dialectics on our understanding of ourselves and our world (viii, ix).
- Our thinking is based on binary in nature, "the simplest and most efficient way to process experience seems to be by dividing it in half, and then to divide the halves in half, reformulating every question so that there are only two possible answers to it, yes or no (viii, ix).
- myths are culturally-coded story-telling that provide us with a sense of order in an apparently disorderly universe.

4. Meaning

- meaning is tied to order. It is impossible to conceive of meaning without order. 'To mean' means the ability of any kind of data to be translated in a different language. (Myth and Meaning. p. 12).
- "To speak of rules and to speak of meaning is to speak the same thing; and if we look at all the intellectual undertakings of mankind, as far as they have been recorded all

over the world, the common denominator is always to introduce some kind of order. If this represents a basic need for order in the human mind and since, after all, the human mind is only part of the universe, the need probably exists because there is some order in the universe and the universe is not chaos (Myth p. 13).

Levi-Strauss, Claude. 1978. Myth and Meaning. Toronto: Univ. Toronto Press.

_____. 1963. Structural Anthropology. Basic Books.