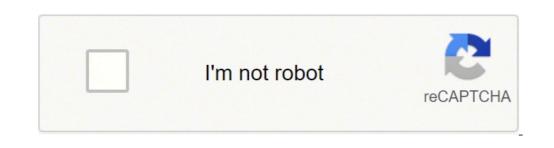
<u>Weber conceived of sociology as a comprehensive science of social</u>





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Max Weber Max Weber: basic terms (the fundamental concepts of sociology) Definitions of sociology is a science that attempts to understand the interpretation of its course and effects. Sociology is a science that attempts to understand the interpretation of social action: sociology is a science that attempt to understand the interpretation of social action to arrive at an informal explanation of its course and effects. on the other hand, is interested in causal analysis of particular events, actions or personalities.) Action is a human behavior to which the individual of acting attaches a subjective meaning. It can be swept or inside and subjective meaning. It can be swept or inside and subjective meaning. account the behavior of others and is therefore guided. Social action can be directed at the past, present or foreseen the future behaviour of others, it is not oriented by a group of the second b people (action of the crowd) or action influenced by or imitating others. Action can be determined by the behaviour of others. If I do what you do because it is fashionable, or traditional, or leads to social distinction, it is significant. Obviously the lines are blurred (PP 113-114), but it is important to make a conceptual distinction. Methods of social action orientation: uniformity of social action = action which is widespread, frequently repeated by the same individuals and which corresponds to a subjective meaning attributable to the same actors. Usage: probability of uniformity in the orientation of social action, when probability is determined by its actual performance of the actor acts in his personal interest. Uniformity rests to the extent that behavior is determined by purely rational actions of actors to similar expectations. Types of social action, identified by orientation mode: 1) rational orientation to a system of individuals can choose and win between means and ends, although these considerations can be with reference to other absolute values. 2) Rational orientation to an absolute value, which involves the conscious conviction in absolute value entirely for its own good and independent from the perspectives for external success. Can choose B/T means, but only with relationship withAbsolute end, fixed. Absolute values are always irrational. 3) Affectionate orientation. If this is an uncontrolled reaction to some exceptional stimuli, it is not significant - gray areas. 4) Traditional orientation, it is not. - gray areas. The methodological foundations of sociology There are 2 types of meaning: 1) in reality an existing meaning in a given number of actors; e 2) Purely theoretically conceived types of subjective meaning attributed to hypothetical actors in a certain type of action (as an ideal type). The line between meaningful action and reactive behavior w/or subjective meaning is blurred. The basis for understanding meaning can be either rational (logic or mathematical - clear intellectual understanding of things) or emotionally empathic or artistically appreciable (even if sympathetic participation we affirm the emotional (from the point of view of the rational research of a given end) action as deviation from a conceptually pure type of rational action. We compare this analytically clear to empirical reality and that increases our understanding of how action is actually influential by irrational factors. The most acute and precise the ideal type (and therefore the most abstract and unrealistic) is more useful in clarifying the terminology and formulation of classifications and hypotheses. Some phenomena are devoid of subjective meaning. What is intelligible about an object is its relationship that actors can be considered aware and to which their action has been directed. If it is not possible to carry out this report (e.g. an obstacle or a favorable circumstance) is not significant in the sense that we are interested in. There are 2 types of understanding: 1) direct observative understanding: 1) direct observative understanding at you, you could directly observe my irrational emotional reaction by virtue of my cry). 2) Explanatory comprehension: We understand the reason, or, what makes an individual a particular thing in a particular circumstance. Since we are interested in the subjective meaning in which it happened. One reason is a complex of subjective meaning which seems to the actor and/or observer a suitable ground for the conduct in question. In most cases, effective action goes on inarticulated half-consciousness or in reality unconsciousness of its subjective meaning is fully aware and explicit: it rarely happens in reality. Adequacy on the level of meaning: a subjective interpretation of a coherent course of conduct when its component parts in their mutual relationship are recognized as a complex "typical" of meaning. For example, according tocurrent rules of calculation and thought, the correct solution to an arithmatic probability, there is a probability that it will always occur the same way. For example, statistical probability, statistics, To check the generalization from experience, that there would be a correct or incorrect solution to the arithmatic problem. It depends on being able to determine that there is a probability A will follow B. The subjectively understandable action exists only as the behavior of one or more individual human beings. States, for example, are the result of particular acts of individuals. There are no such things as collective personality acting. These concepts of collective entities have meanings in the minds of individuals, and thus actors orient their actions as if they existed or should exist. Functional analysis is a good starting point for sociology. We need to know what kinds of action are functionally necessary for survival, and also for the maintenance of a cultural type and the corresponding modes of social action. We are interesting question, then, is what the reasons determine and guide the individual members and participants in this situation to behave in such a way that the situation came first. The concept of social relationship social relationship: the behaviour of the actors to the extent that, in its significant content, the action of each takes into account the others and is oriented to the behaviour of others. Simply joining the group is not enough. The relationship between the actors could be one of solidarity, or the other way around. For example, a "state" ceases to exist when there is no longer a likelihood of certain types of significantly oriented social actions occurring. The subjective meaning must not be the same for all parts of the report. The relationship can be temporary or long-term. Its subjective meaning can change over time. The concept of legitimate order the validity of an order is the probability that people direct their action. The types of legitimate legality of an order of an order as an expression of definitive values, c) religious attitudes, through the belief in the Need to Follow the Order for Salvation 2) Entirely through personal interest on the basis of further Convention grounds: Order system in which the infringement meets with disapproval sanctions and orders are considered binding. Law: the police). An order system with external sanctions can also be guaranteed by attested subjective attitudes. For example, it can be both morally wrong and illegal to kill. The bases of legitimacy of what has always existed. 2) Affective attitudes, legitimizing the validity of what is just revealed or is a model to imitate 3) rational belief in its absolute value 4) legality. Willingness to conform to rules formally formally and have been imposed by accepted procedure. The submission of an order is almost always determined by a number of reasons. MAX WEBER Class, Status, Party All communities are organized in such a way as to distribute goods, material and intangible, symbolic and material. This distribution is always unequal and parties are phenomena of power distribution within a community" (927). The status groups constitute the social order, the classes the economic order and the parties the legal/political order. Each order affects and is affected by the other. Power low against the resistance of others who participate in the action" (926). Feeding can rest on a variety of bases, and can be of different types. "Economically conditioned power is not the same as power... The emergence of economic power can be the consequence of existing power on other grounds. Man doesn't fight for power is conditioned by the social honor it entails. Not all power comes with honor". Power is not the only basis of social honor, and social honor, or prestige, can be the basis of economic power. "Power, as well as honor, can be guaranteed by the legal system] is not their primary source. Rather, the legal order is an additional factor that increases the possibility of holding power or honour; but it cannot always ensure it" (926-7). Class The class is defined according to the market situation. A class exists when a certain number of people share a specific random component of their life chances in the following sense: this component is represented exclusively by economic interests in property ownership and by income opportunities under commodity or labor market conditions. When market conditions prevail (e.g., capitalism), property and lack of property are the basic categories of all class situations. However, the concept of class interest is ambiguous. Collective action based on class situations is determined by the transparency of the connections between the causes and consequences of the class situation. If the contrast between the possibilities of life of different class situations is considered only as an absolute acceptable fact, nothing will be done to change the class situation. A class by itself does not constitute a group (Gemeinschaft). Â" The extent to which social action and possibly associations emerge from the mass behaviour of members of a class is linked to cultural conditions especially of an intellectual nature " (929). A"If classes as such are not groups, class situations emerge only on the basis of social honor. a specific lifestyle is shared by a status group, and the group itself is defined by those with whom you have social relationships. economic elements can be a kind of honor; However, the similar status groups (see the disdain of old money for the wealth of nouveau.) people of different economic classes can be members of the same status group if they share the same specific lifestyle. the way social honor is distributed in the community is called the order of state. criteria for entry into a state group sharing or certain levels of education. the most extreme of a state system with a high level of closure (i.e., strong restriction of mobility between states) is a caste system. There, state distinctions are guaranteed not only by law and convention, but also by religious sanctions. State groups can sometimes be equal to the class, sometimes larger, sometimes more restrictive, and sometimes have no relation to the class (duh.) in most cases, the state situation is the apparent dimension of stratification: "the distinction by status goes hand in hand with a monopolization of ideal goods or opportunities and materials" (935). "When the basics of the acquisition and distribution of goods are relatively stable, layering by status is favoured" (935.) technological and economic changes threaten stratification by status, and the situation of the "push class in the foreground. every slowing down in the change of economic stratification leads, in due course, to the structures of growth or status and revives the important role of social honor (930).) the parties "Partits reside in the sphere of power" (938.) 'the participants are. possible only within groups that have an associational order and a staff of people' (938.) the parties aim to the social club, the state, or a cohort of university students at the university of chicago. the parties may represent class or state interests, or not. They usually make a mix. 'the structure of the parties differs fundamentally according to the type of social action they struggle to influence. [T]hey differs according to the type of social action they struggle to influence. [T]hey differs according to the type of social action they struggle to influence. [T]hey differs according to the type of social action they struggle to influence. [T]hey differs according to the type of social action they struggle to influence. [T]hey differs according to the type of social action they struggle to influence. [T]hey differs according to the type of social action they struggle to influence. 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The impulse to the acquisition has existed always and everywhere and has nothing to do with capitalism. Capitalism is the search for profit, and forever renewed profit, by means of a continuous, rational, capitalist undertaking. This company must be continuous, because in a capitalist society, anyone who has not taken advantage of the opportunities for profit would be condemned to extinction. A capitalist economic action rests on the expectation of profit through the use of exchange opportunities, up (formally) peaceful profit possibilities. If this is reasonably pursued, the calculations in terms of money are made, both from modern accounting or more primitive means. Everything is done in terms of money income sales and money expenses. If the calculations are accurate, or if the calculation method is traditional or with the work that guesses only affect the degree of the rationality of capitalist acquisition. Characteristics of modern Western capitalism: rational industrial organization (ie, in harmony with a regular profit and not to political or irrational speculative opportunities for profit); Separation of business from the family; Rational accounting. The capitalist adventurers (looking for the booty, both per war and by exploitation) have existed everywhere, but only in the modern the West has developed ... The rational capitalist organization of free work (formally). The Rationality of the MWC depends on the calculation of technical factors, and so depends on the development of this type of science is supported by capitalist interest in practical economic applications. The peculiar rationalism of Western culture extends to many fields - science, mystical contemplation, military training, law and administration. Each of these fields can be rationalized in terms of very different values and extremes, and what is rationalism depends in part by rational technique and law, but also requires people to have a favorable provision towards the adoption of some types of rational practical conduct. In this book we will treat only one side of the causal field, the link of the spirit of modern economic life with the rational ethics of the ascetic Protestantism. Statements and social stratification Catholics show a stronger propensity to remain in their crafts, and become masters masters While Protestants are attracted to a greater extent to the higher ranks of specialized workplace and administrative positions in factories. economic rationalism than Catholics. Weber seeks the explanation in "the permanent intrinsic character of their religion", and not only in their temporary historical situations. Reform did not mean the elimination of Church control over everyday life, but a replacement of a new form of control for the previous one. While the Catholic Church was lax enough, Calvinism "would be for us the most absolutely unbearable form of ecclesiastical control of the individual who might exist". Protestantism should not be understood as a joy of living or in any other sense connected with enlightenment. First Protestantism (for example, Luther, Calvin) had nothing to do with progress in the enlightening sense. Not all Protestant denominations had an equally strong influence on the development of acumen business and the spirit of capitalism is "a historical individual: a complex of hard work. The spirit of capitalism is "a historical individual: a complex of their cultural significance" (47). Ben Franklin is an example of someone who marries a philosophy of greed that is: the ideal of an honest man of credit recognized. It understands a duty on the part of an individual towards the increase of his capital, which takes on as an end in itself. It is not the simple business cunning, it is an ethos; The infringement of his rules is not madness or bad activity, but forgetfulness of duty. In this ethics, economic acquisition is no longer considered a means of subsistence: it is the ultimate purpose of a man's life. This is combined with the rigorous avoidance of all spontaneous enjoyment of life. (Note: from the point of view " of happiness of, or utility to, a single individual this ethics appears entirely transcendental and absolutely irrational "(53)). People are now born in a capitalist economy that presents itself to them as the unalterable order of the things in which they must live. To the extent that a person born now is involved in the market relations system, he must comply with the rules of capital action. Today's capitalism selects the subjects it needs through the economic survival of the most suitable. The interesting question, according to Max, is where this situation comes from? It does not arise as the superstructure or reflection of economic situations. For example, the spirit of capitalism as married by our Buddy Ben Franklin was present before the capitalist order. To rise, the spirit of capitalism had to struggle with itsmost important", traditionalism. For example, workers will respond to an increase in piece rates by doing less work, collecting the usual amount of and going home soon. Men don't do "" by nature "I want to earn more and more money, simply want to live as they are accustomed and earn as much as it is necessary for this purpose. Another way of trying to increase productivity is to lower wages or cutback rates, so that workers should work harder and longer to earn the same amount of before. This method has its limits. It (and capitalism) requires an excess population that can be rented cheaply in the market. In addition, and excess population may encourage the development of intensive labour methods, rather than more efficient methods: low wages are not equal to cheap. And if you pay people too little, their efficiency and attention decreases. So, it would be better if the job was done as if it were an absolute end in itself. This can only be the process of a long and arduous education (for example, Pietist is raised). Capitalism '' now riding '' can easily recruit the required workers, but this was not always the case. Capitalism can exist with a traditional ist character. The entrepreneur's animated spirit can be the traditional rate of profit, the traditional amount of work, the traditional way of working relationships and the essentially traditional circle of customers and ways to attract new ones. Take the example of the seating system. In this system, this pleasantness can be destroyed, without any essential change in the form of work organization (as vertically integrated factories). The spirit of capitalism is the cause of this change. Where the spirit of capitalism appears and is able to work alone, it produces its own capital and monetary supplies as the means at its ends, but the opposite is not true (69). Protestantism was not simply a stage before the development of a purely rationalistic philosophy, however. Rationalism shows a development that does not follow parallel lines in the various departments of life. Since life can be rationalized by fundamentally different and in very different directions, we must ask the origin of the irrational thinking: the concept of a call. Luther's conception of calling the idea of a call - a task of life, a defined field in which to work - is peculiar to Protestants. Protestants as the highest form that an individual's moral activity could take. The only way of living acceptable to God was through the fulfilment of the obligations imposed on the individual's moral activity could take. trying to overcome minastic morality with monastic asceticism (80). He recalls an important part of the reform: by faith, it does not work, it will be saved. You're justified by faith, etc. So all those indulgences earned crawling on your knees knees etc. don't let you have anything. For the time being (before Calvin et al. took it,) the idea of the call remained traditionalist and its only negative ethical result: worldly duties were no longer subordinated to ascetic ones; obedience to authority and acceptance of things as they were, were preached. However, this idea of calling was not enough for the development of the spirit of capitalism. We needed the effects of the forms of ascetic Protestantism: Calvinism, Pietism, Methodism, and the Baptist sects. One important thing to keep in mind is that these people were not motivated by acquisitive lust, but rather by the salvation of the soul. Calvinists believed in predestination. God designated before the creation of the soule could rot in hell. All creation exists for the sake of God, and has meant only as a means to the glory and majesty of God. Human merit or guilt is not part of the possession of grace, as that would make God's decrees subject to human influence. This doctrine must have above all one consequence. a feeling of unprecedented inner loneliness of the individual '(104.) The individual has been forced to follow the path of his destiny decreed for him by eternity without help from others or the Church - complete elimination of salvation through the elimination of salvation through the church and the sacraments (which Lutheranism has maintained.) It meant the elimination of salvation through the Church and the sacraments (which Lutheranism has maintained.) It meant the elimination of salvation through the church and the sacraments (which Lutheranism has maintained.) It meant the elimination of salvation through the Church and the sacraments (which Lutheranism has maintained.) It meant the elimination of salvation through the church and the sacraments (which Lutheranism has maintained.) It meant the elimination of salvation through the church and the sacraments (which Lutheranism has maintained.) It meant the elimination of salvation through the church and the sacraments (which Lutheranism has maintained.) It meant the elimination of salvation through the church and the sacraments (which Lutheranism has maintained.) It meant the elimination of salvation through the church and the sacraments (which Lutheranism has maintained.) It meant the elimination of salvation through the church and the sacraments (which Lutheranism has maintained.) It meant the elimination of salvation through the church and the sacraments (which Lutheranism has maintained.) It meant the elimination of salvation through the church and the sacraments (which Lutheranism has maintained.) It meant the elimination of salvation through the church and the sacraments (which Lutheranism has maintained.) It meant the elimination of salvation through the church and the sacraments (which Lutheranism has maintained.) It meant the elimination of salvation through the church and the sacraments (which Lutheranism has maintained.) It meant the elimination of salvation through the church and the sacraments (which and the sacraments (Now, the elected Christian should glorify God in life by fulfilling God's commandments to the best of their ability. This requires social conquests of the Christian because God decrees that social life will be organized according to His commandments. Fear and lack of knowledge that one is about to rot in hell has led to a need for ordinary men to find certitudo salutis (certainty of salvation). The pastoral advice to these poor, tortured men contained two themes: 1) an absolute duty to consider oneself chosen and to fight all doubts as temptations of the devil, since lack of self-confidence is the result of insufficient faith, therefore of an imperfect grace. 2) Intense worldly activity as the most suitable means to achieve that self-confidence [thus we will eliminate the problem of the free pilot.] The Calvinist tried to identify the true faith with its fruits: a type of Christian conduct that served to increase the glory of God. Good works do not affect salvation, but are indispensable as a sign of election. In practice, this means that God helps those who help themselves. The Calvinist creates a conviction of his own salvation. For Catholics, good works were not part of a rationalized way of life -- they could be Sporadically, to explate - while for calvinists they are. The God of Calvinist demanded not only good works, but a life of good works, but a life of good works were not part of a rationalized man has been subjected to a coherent method for conduct as a whole, the end of this asceticism was to be able to conduct an alert, a smart life: the most important means was to bring order in the conduct of its adherents. So we have a methodically rationalized ethical conduct, the Calvinistic doctrine of predestination was only one of the many possible reasons that could support the methodical rationalization of life. However, he had not only a unique coherence (by virtue of being based on logical deduction, rather than a religious experience) and was psychologically extraordinarily powerful. visible the invisible church of the elect on this earth. through intensified asceticism these people hoped to enjoy the bliss of the community with God in this life. Sometimes this last trend led to displaying exposures, which were antithetical to the containment of the containm ascetic control even more rigorous than conduct in the call: 1) the methodical development of his state of grace to a higher and higher degree of certainty and perfection. because some of these members believed the grace subject to repentance, the creation of methods to induce repentance, even the attainment of divine grace became an object of rational human activity. Doctor although rebirth, an emotional act of conversion was methodically induced. emotion, once awakened, was directed into a rational struggle for perfection. this provided a religious basis for ascetic conduct after the doctrine of predestination was given by these people. nothing new was added to the idea of the call. the seven Baptists the church was considered a community of personal believers of the renaissance. individual revelation; was offered to all, although not everyone took it. the injunction had to be in the world but not of it, so mondani amusements and useless with unborn people. the holy spirit worked in daily life and spoke directly to any individual who was willing to hear. this leads to a possible elimination of all that remained of the doctrine of salvation through the church and the sacrament. this has accomplished the religious rationalization of conduct within the world, but for the good of the world beyond, was the consequence of the concept of calling ascetic Protestantism. Asceticism and the spirit of capitalism in puritan thought, true moralPossession of riches means relaxation in the security of possession, enjoyment of riches with the consequences of idleness and the temptations of the flesh, but above all distraction from pursuing a righteous life. It's just because possession involves this danger that makes him suspicious. Not leisure and enjoyment, but only activity serves to increase the glory of God. Waste of time is therefore the first and, in principle, the most deadly of sins. Thus, inactive contemplation at the expense of work is right. Lack of will to work is symptomatic of lack of grace. Wealth does not exempt anyone from this. The division of labour, which has a providential purpose in Puritan thinking, leads to qualitative and quantitative improvements in production, and thus serves the common good. But, in addition, specialization is encouraged by vocation, to which it provides a providential purpose in Puritan thinking. an ethical justification; in fact, "outside a vocation, a man's achievements are only random and irregular, and he spends more time in idleness than in work". If God offers to his elect a change for profit, he must seek to The Christian must follow the call by taking advantage of the opportunity. The acquisition of wealth in carrying out a call is morally permissible and enjoined. -- Ascension against the spontaneous enjoyment of life. So, sport, for example, is only acceptable if it serves a rational purpose, such as increasing physical efficiency. The powerful tendency towards uniformity of life, which today so immensely helps capitalist interest in the standardization of production, had its ideal foundation in the repudiation of all idolatry of the flesh (e.g., non-ascetic, eye-catching, or attractive garments). The Puritan vision of life "was at the cradle of modern economic man" (174). This religious epoch bequeathed to its utilitarian successors "an astonishing... conscience in the acquisition of money, provided it was done legally" (176). Moreover, the power of religious asceticism has provided the owners with sober, conscientious and hard-working workers. And, he provided comforting assurance that the unequal distribution of goods in the world was ordained by God. The religious base had died outside the time of Ben Franklin. Limitation to skilled work is now a condition of any valuable work in the modern world. "The Puritan wanted to work by vocation; we are forced to do it. In fact, when asceticism was brought into everyday life by monastic cells, and began to dominate worldly morals, it helped to build the tremendous cosmos of the modern economic order. This order is now linked to the technical and economic conditions of the production of the machines and today strongly determines the life of all individuals born of this mechanism, not only those directly interested in economic acquisition.» The The world's waste and their indications motivate the world waste managers: the meaning of their rational construction The individual spheres of value presented here as the ideal types have a rational conclusions, which can be established in theory, were actually drawn. Perhaps, too, we can find out why those rational conclusions were not drawn. Type of asceticism and mysticism Two contrasting abnegations of the world: 1) Active asceticism that is a willing action of the devotee who are the instruments of God. Active asceticism that is a willing action of the saint as found in mysticism. The individual is not an instrument, but a ship of the divine. Desired: other religious-world state; Contemplative flight from the world. Active asceticism can be confined to controlling evil in the nature of the actor; In this case, it avoids any action in world orders (ascetic flight from the world). In an external bearing, it arrives so close to the contemplative flight. Conversely, the mystical can determine S/he is not necessary to escape from the world, and therefore to be an inner-world Mystigue, remaining in the orders of the world. World Abnegation Directions: formulated Abstractly, the rational goal of the religion of redemption was to guarantee for the saved a holy state, and therefore a habit that assures salvation. This takes the place of an acute and extraordinary state, and therefore a holy state that is achieved transormente by means of orge, asceticism or contemplation. Most prophetic and redentrose religions have lived not only in acute, but a state of permanent tension in relation to the world and its orders. The more religions have been true religions of salvation, the greater has this tension. Tension was greater, the more religious absolutism". In fact, also the rationalization and sublimated by ritualism and "religious absolutism". by religion. For the rationalization and sublimation aware of human relations to the various spheres of values, both internal and legitimate autonomy of the individual spheres; Letting them drift into those tensions that remain hidden from the original naive relationship with the outside world. The most complete and more within the goal of salvation was, the more it was assumed that the faithful should ultimately beclose to the savior, the prophet, to his brother in faith that a Relationships and the actual community. The prophet, to his brother in faith that a relationship with the faithful should ultimately beclose to the savior, the prophet, to his brother in faith that a relationship with the faithful should ultimately beclose to the savior. relationships of the older brother and marriage were devalued. Community of villages, members of the SIB, of the corporation or partners in maritime shipments, hunting and war have known two elementary principles: first, dualism or morality in groups and outside group. For the group morality there has existed the obligation of principle of giving morality and applied only to outsider. The religiosity of the Congregation has transferred the ancient economic ethics of every I will need your help) to the relationships between brothers of faith. Those who first had been the obligations of the nobles and rich became the fundamental imperatives of every ethically rationalized religion (take care of the orphans and widows, to make alms). The principle that constituted the Community relations between the suffering actually existed or was a constant threat, whether internal or external). More the imperatives that argued from the ethics of reciprocity among the neighbors rose, more the conception of salvation became rational, and more it was sublimated in an ethical of absolute purposes. The economic sphere The tension between fraternal religion and the world was more evident in the economic sphere. divinities have pursued special interests. The sublimated religions of salvation, however, had increasingly tense in their relationships with rationalized economies. A rational economy is a functional money-oriented-price organization that originate in the interest struggles of men in the market. monetary prices and therefore without market struggles. Money is the most abstract and impersonal element that exists in human life. The world the world of capitalist economy follows its immanent laws, much less is accessible to any relationship imaginable with a religious ethical of brotherhood. Ultimately no true salvation religion has passed the tension between its religious and a rational economy. The paradox of each rational ascessis has created the richness itself that refused. There were only two coherent paths to escape the tension between religion and in the economic world in a way of principle and interior: 1) the puritan ethical of the Puritanism, as a religion of virtuous, has renounced the Al of love and rationally rutinized all the work in this world to serve God's will and test his state of grace. Puritanism has accepted the routinization of the economic cosmos, which, together with the whole world, has devalued as a creature and depraved. It entailed a renunciation of salvation in favor of unfounded grace and always only detailed. In fact, this point of view of non-brotherhood was no longer a true religion of salvation. A true religion of salvation can exaggerate brotherhood until the apex of the accosmism of mysticism. The benevolence of the mystic does not investigate the man to whom and for whom it sacrifices. Mysticism is not interested in his person. Mysticism is a unique escape from this world in the form of a devotion without object to anyone, not for love of man, but purely for love of man, but purely for love of the world. The local gods (community, tribe, family, etc.) and magic were not a problem The problem arises when these barriers of locality, tribe and politics were broken by universalistic religions. And the problem came into all its strength only when this god was a god of love. The problem of tension with political order emerged for religions of redemption from the basic question of brotherhood. In politics as in economics, the more political order became rational, the more acute the problems of these tensions became. The brotherhood of a group of men united in war appears devoid of value in fraternal religions; is seen as a simple reflection of the technically sophisticated brutality of the struggle. His consecration appears as the glorification of the fratricide. The only two consistent solutions (the first three hypotheses do not count...): puritanism and mysticism. Puritanism and mysticism. Puritanism (God is on their side). The mystics take on a "radical political attitude" to "pure the other cheek" which makes them appear " necessarily vulgar and devoid of dignity in the eyes of every worldly ethics of heroism. « Organic social ethics (where religiously substructured) rests on the ground of brotherhood, but, unlike mystical and acosmic love, is dominated by a cosmic and rational question of brotherhood. The starting point is the experience of the inequality of charismatic qualifications with secular stratification by status, in a cosmos of services ordained by God and specialized in function.tasks are assigned to each individual and each group according to their social and economic situation determined by destiny. Without something like theDoctrine of Karma (which says that there is a reason why you are a dog below), every organic social ethic inevitably represents accommodation for the interests of the privileged layers of the world. From the point of view of inner-world ascetism, organic ethical and thorough rationalization of individual life. In these issues, it has no award for rational and methodical patterning of personal life in the interest of the person's salvation. The organic pragmatism of salvation must consider the redeemer aristocracy of the inner-world ascetism, with its rational purification of life orders, such as the most difficult form of mysticism as a sublimated and unpleasant indulgence of mystic charism. Both inner-world asceticism and mysticism at the end condemn the social world to absolute absoluteness (or, at least they hold that God's objectives concerning the â €

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