10. Weber departs from traditional methodology of analysis by shifting focus to the individual. Weber sees the ultimate unit of study to be the individual person. To Weber the "task of sociology to reduce these concepts to 'understandable' action, that is, without exception, to the actions of participating individual men" (Weber, 55). Sociology is a discipline of study that Marx, Weber and other social scientists apply to understand the dynamics of society. Weber particularly saw society and actions of man as "a document," "manifestation" or expression" that could be interpreted. Each text of man would then be understood in unison with the whole, or the entire understanding of society, history, etc. Also note that Weber was interested in a comparative approach to sociological theory and analysis. Weber's sociology unlike other is science of society concerned with plural causality is not a theory of history. Influenced by Functionalism and belief that his view of sociology is only to describe it to remove bias and thought.

11. Weber defines power, as "the chance of a man or of a number of men to realize their own will in a communal action even against the resistance of others who are participating in the action" (Weber, 180). Power or the legitimation of power is maintained by 1) traditional means - force and aristocracy maintained power 2) Charisma - people grant authority to individual and power3) Legality - people believe in dynamics of complex systems that self-maintains power - bureaucracy. So in short the ruling stratum needs other strata's acknowledgement for domination to continue. 11. Weber's theory of power consists of the lower stratus of society giving the higher stratus power over them. This consent to domination by the lower stratus and the domination of them by the higher end of society has its roots in the Protestant work ethic where according to the "theory of grace" where God gives more to some that others and that is the way it is meant to be (from lecture notes).

12. Machiavelli, Hobbes and Weber are all philosophers who theorized about power, how it came to be, and its implications in our society. 12. The question is amazingly broad, but with a little research the main similarities between the three theorists are: 1) Profound impact on their disciplines 2) Realism 3) Materialism 4) Neutrality. Machiavelli saw history as a source of power, and tried to examine history and power in a scientific method. Weber was also considered with analysis that was neutral, removed of bias. As for Hobbes I'm not sure on his concept of neutrality or bias in research. Clearly though, Machiavelli and Weber were concerned in the scientific perspective. These attempt at neutrality changed their specific disciplines. More so in Weber's case, he was able to use comparative study and neutrality to attempt to understand society. "Machiavelli was concerned especially with the dichotomy between critical objectivity and moral evangelism" (Encyclopedia Britannica). All three men were realists, seeing power rooted in the political reality that there is always one in power and one who is submissive to that power. Machiavelli introduced the belief that power is dynamic to control based on fear. Machiavelli saw power in the first stage of the Weberian typology - power was based on the aristocracy and the ultimate imposed power it had over others. Hobbes added to Machiavelli's theory and saw the second level of Weber's typology of power. Hobbes believed in his book Leviathan that a charismatic leader or ruler could engage and motivate people, maintaining power and oppression by the acceptance of man. Weber however introduced his third level - bureaucracy or the complex legalization of power through a complex social law dynamic. See pg 246 in Weber for more on this. As far as Hobbes I'm trying to infer from class notes and extra reading
in encyclopedias. Finally one could argue that the three has similar beliefs rooted in materialism. Materialism being the theory that physical matter is the only reality and that everything, including thought, feeling, mind, and will, can be explained in terms of matter and physical phenomena. Their analysis examine the material concerns of man to understand man's individual actions and beliefs. Weber however seems to be the only of the three to understand and attribute motivations of man to underlying religious concerns. Hobbes and Machiavelli were more concerned with the dynamics of the ruler and the implications of the ruler on the individual. Thus Machiavelli and Hobbes could be said to be concerned more with the superstructure while Weber was interested in the base.

13. Carl Schmitt was the international law expert for the Nazi party. He disdained liberalism and believed in the changing dynamics of Europe. Understood the interactions between nation states. I'm not really sure on this, this is all I got, Professor Holub mentioned something about this comparing to Gramsci macro view of Europe and understanding how Europe's trade market were partly responsible for the north/south divide in Italy. Both Gramsci and Schmitt I think would consider themselves European, they understood the essence of Europe. Also important because of his view: "tertium non datum" or the belief that there is no other way, one is either powerful or not. This is a realist view on political dynamics and such.

13. Carl Schmitt was a fascist. Weber's theory of justice is very "scientific"-fascist despite Weber's desire to combat Schmitt. Political Realism is the basis of Carl Schmitt's geopolitics (from lecture notes).

14. Gramsci's theory of intellectuals says that out of every social group arises one or more strata of intellectuals that serve to give the social group homogeneity and an awareness of itself in economic, social and political fields. This theory of intellectuals differs from a theory of elites because elites are the "ruling class" while intellectuals are not, necessarily. Elites possess more power than an intellectuals do because many intellectuals could rise out of a lower social strata, i.e. the proletariat while elites reproduced themselves through hereditary/inheritance. (pg. 5, Prison Notebooks).

14. Gramsci saw that all men would have a world view, an understanding or conception of the world, not only elites, philosophers had intellectual capability. This differs from the Theory of Elites that promotes that only Intellectuals have a capability to understand the world. Gramsci believed that the economic structure creates intellectual circles that support the social status quo of thought and action. Thus the elite intellectuals could help motivate and define the conception of the world that the individual had, however in short the individual could come to their own understanding of the world. The "common sense" of the individual can be manipulated and controlled by powerful intellectual classes.

15. Gramsci's theory of hegemony differs from Weber's theory of power in that both are interested in analyzing "conditions of stability." But Gramsci was interested in how to destabilize the unequal divisions of hegemony while Weber wanted to move in the direction toward analyzing stability to keep it. Gramsci did not support the unequal divisions of hegemony while Weber wanted to keep the system of power stable (from lecture notes).

15. Gramsci's Theory of Hegemony states that the basic world conception supports the status quo. Specifically the capitalistic nature of society creates intellectuals, and a civil society that will create the dynamic present in society. Capitalism only succeeds in places with advanced civil societies where the individual is accustomed
to working with organizations, etc. See Questions 11 for Weber's theory of power. Gramsci differs from Weber's theory of power in that the Gramsci is interested in how the societal status quo is maintained. It is more complicated than a power relations. There is more to say - I will ask in class...

16. Weber's emphasis on religion in concerned with how the power of religion affects social, economic and political development. Through cross comparative study he creates theories on the Protestant Ethic, and the relationship between capitalism and world religions. The Protestant Ethic motivates man to accept their role as a decision of god; the work rationalizes their position and continues to work.

16. Weber's sociology of religion explains the development of capitalism. He theorizes that the Protestant ethic helped birth capitalism because of the serious work ethic involved and the theory of grace where people were taught to believe in a hierarchical system as matter of fact (from lecture notes).

17. Weber's primary project is concerned with understanding why capitalism arose in the west and not in other parts of the world.

17. Weber's primary project is to find out "Why did capitalism develop in the west and not in other parts of the world?" (from lecture notes).

18. Weber's believed that the urban center was crucial to capitalism and trade development. In feudalism guilds which were self motivating workers transitioned because of increased mechanization into working bots who were interested increasing their product and profit. Capitalism thus arose in the urban center.

18. Weber studied the city because he was a sociologist and he wanted to explain capitalism and it's development. Cities had districts of artisans, and this would help him study specialization and the mingling of social classes, elements that account for the evolution of capitalism (from lecture notes).

19. Weber was primarily a scholar of legal and economic history. He worked as a lawyer's assistant and university assistant until he got a position at a university. He wrote his thesis on Ancient Rome and medieval trading societies and then moved to understand the social dynamics of thought. His main interest was how motivation is connected to human action. He is also known for his connection of Protestantism to Capitalism.

19. Weber was a genius who began writing political/historical essays at age thirteen. He enrolled in Heidelburg and enrolled as a student of law. After three semesters at Heidelburg and accumulating debt, at age 19 Weber moved to Strassburg in order to serve a year in the army. After a year he resumed his studies in Berlin and Goettingen (from Essays in Sociology, pages 4-9).

20. Interested in increasing the scientific process of sociological research, Weber attempted to remove human bias and maintain neutrality in his research. He saw science as the ultimate form or rational thought, where as all other means were dominated by human interception and manipulation. This was especially true for politics that was dominated by desire and irrational acts.

20. According to Weber, politics involve realism-the explanation of human nature that says that humans are animals that will kill themselves if left to their own demise. Politics is the strive to share power or influence the distribution of power while science is a "vocation organized in special disciplines in the service of self-clarification and knowledge of interrelated facts (from Essays in Sociology, pages 78 and 152).