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Introducing the fundamental theories
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and debates in the sociology of art, this broad ranging book, the only edited reader of the sociology of art available, uses extracts from the core foundational and most influential contemporary writers in the field. As such it is essential reading both for students of the sociology of art, and

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*of art history. Divided into five sections, it explores the following key themes: * classical sociological theory and the sociology of art * the social production of art * the sociology of the artist * museums and the social construction of high culture * sociology aesthetic form and the*

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specificity of art. With the addition of an introductory essay that contextualizes the readings within the traditions of sociology and art history, and draws fascinating parallels between the origins and development of these two disciplines, this book opens up a productive

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interdisciplinary dialogue between sociology and art history as well as providing a fascinating introduction to the subject.

This is the first part of Raymond Aron's landmark two-volume study of the sociological tradition—arguably the definitive work of its kind. More

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than a work of reconstruction, Aron's study is, at its deepest level, an engagement with the very question of modernity: how did the intellectual currents which emerged in the eighteenth century shape the modern political and philosophical order? With scrupulous fairness, Aron examines

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the thoughts and arguments of the major social thinkers to discern how they answered this question. Volume One explores three traditions: the French liberal school of political sociology, represented by Montesquieu and Tocqueville; the Comtean tradition, anticipating

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Durkheim in its elevation of social unity and consensus; and the Marxists, who posited the struggle between classes and placed their faith in historical necessity. In his customary clear and penetrating prose, Aron argues that each of these schools offers its own theory of the

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diversity of societies and that "each is inspired both by moral convictions and by scientific hypotheses." This Routledge Classics edition includes an introduction by Daniel J. Mahoney and Brian C. Anderson.

1-2

Montesquieu, Comte, Tocqueville, the

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*sociologists and the revolution of
1848*

*Political Reason in the Age of
Ideology*

Bind 2

*The Sociologists and the Revolution
of 1848. Montesquieu, Comte, Marx,
Tocqueville*

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In this second volume of Main Currents of Sociological Thought, Raymond Aron continues the analysis, begun in the first volume, of the "great doctrines of historical sociology." Aron explores the work of three figures who profoundly shaped sociology as it

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entered the twentieth century:
Emile Durkheim, the great French
theorist of consensus, who
continued Auguste Comte's quest
for a science of society and a
scientific validation of morality;
Vilfredo Pareto, the Italian "neo-
Machiavellian" who mocked

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traditional morality and humanitarian pretensions and emphasized the oligarchic or elitist character of all societies; and the German sociologist Max Weber, who reflected continuously on the relationship between science and action, filled with deep foreboding

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about the prospects for human freedom in an age marked by bureaucratization and rationalization. Aron presents rich portraits of these three thinkers, drawing from them what remains of enduring worth, even as he distances himself from Durkheim's

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project for a science of society, Pareto's exaggerated critique of humanitarianism, and Weber's tragic pessimism. Aron's book is essential for clarifying his profound indebtedness to and crucial divergences from the thought of Max Weber, the

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sociologist par excellence, in Aron's view. Together with volume 1, which treats the work of Montesquieu, Comte, Marx, and Tocqueville, it forms the definitive survey of the great social thinkers to date. Yet, as Daniel J. Mahoney and Brian C. Anderson explain in

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their introduction, Main Currents is more than a survey; it is above all a challenge to contemporary social science to retain the ambition of an older, philosophically informed sociology to present an interpretation of modern society and to reflect on the meaning of

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universal history.

An extended historical and philosophical argument, this book will be a valuable text for all students of the philosophy of the social sciences. It discusses the serious alternatives to positivist and empiricist accounts of the

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physical sciences, and poses the debate between naturalism and anti-naturalism in the social sciences in new terms. Recent materialist and realist philosophies of science make possible a defence of naturalism which does not make concessions to positivism and

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which recognizes the force of several of the anti-positivist arguments from the main anti-naturalist (neo-Kantian) tradition. The author presents a critical evaluation of empiricist and positivist theories of knowledge, and investigates some classic

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attempts at using them to provide the philosophical foundation for a scientific sociology. He takes the Kantian critique of empiricism as the starting point for the main anti-positivist and anti-naturalist philosophical approaches to the social studies. He goes on to

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investigate the inadequacy of post-Kantian arguments from Rickert, Weber, Winch and others, both against non-positivist forms of naturalism and as the possible source of a distinctive philosophical foundation for the social studies. The book concludes

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with a critical investigation of the Marxian tradition and an attempt to establish the possibility of a materialist and realist defence of the project of a natural science of history, which escapes the fundamental flaws of both positivist and neo-Kantian

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attempts at philosophical
foundation.

Pareto, Weber, Durkheim

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Thought ; the Sociologists and the
Revolution of 1848

The Opium of the Intellectuals

Selected Essays From A Witness

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To The Twentieth Century

Translated by Richard Howard &
Helen Weaver

**This is the first of Raymond
Aron's magisterial two-
volume treatment of the
sociological
tradition—perhaps the**

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definitive work of its kind. The second volume treating Durkheim, Pareto, and Weber is scheduled to appear in spring 1998. More than a work of reconstruction, Aron's study is, at its deepest level, an engagement

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with the question of
modernity: What constitutes
the essence of the new
modern order that, having
emerged in the eighteenth
century, still forms the
categories of our
experience, sweeping us

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along toward an unknown destination? With his usual scrupulous fairness, Aron looks to the major social thinkers to discern how they answered this pressing question. Volume 1 explores three traditions: the French

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liberal school of political sociology, represented by Montesquieu and Tocqueville; the Comtean tradition, anticipating Durkheim in its deemphasis of the political and its elevation of social unity and consensus; and the

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Marxists, who posited the struggle between classes and placed their faith in historical necessity. A foreword by the eminent French philosopher Pierre Manent highlights Main Currents as a unique

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contribution to political philosophy as well as the history of sociological thought, while Daniel J. Mahoney and Brian C. Anderson provide an introduction situating Main Currents within the corpus

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of Aron's work as a whole.
This work is essential
reading for philosophers,
historians, sociologists,
and political scientists.
Drawing on the Marxist,
French structuralist and
American pragmatist

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traditions, this is a lively
and accessible introduction
to the sociology of
knowledge.

Sociology of Art

Essays in Honor of Raymond
Aron

Themes and Theories

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Montesquieu, Comte, Marx,
Tocqueville, and The
Sociologists and the
Revolution of 1848. Vol. 1
The Imperial Republic

***Raymond Aron's "In Defense
of Decadent Europe" was first
conceived at a time of great***

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uncertainty for the Western democracies. The postwar economic boom had been interrupted by "stagflation," while communist and socialist parties in Italy and France were powerful factors in Europe's political landscape.

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Aron's book has a threefold purpose: the analysis of the Soviet Russian regime and its Marxist-Leninist theoretical foundation; the detailed empirical comparison between liberal democracies and collectivist regimes of the

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East; and, above all, the exploration of what might be termed the "problem" of democracy the tendency of democratic regimes to undermine themselves unless checked in their most extreme tendencies. Aron

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denounces the clash between democracy and the Marxist-Leninist mystification and explains how Marxism leads to Soviet-style ideology. The second part of the book constitutes a defense of liberal Europe. The author

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makes comparisons in terms of productivity, technical innovation, living standards, scientific progress, and human freedom. But Aron also notes there are important ways in which the West must put her house in

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order by cultivating authority in the church, in universities, in business, and even in the army. This paradox is conveyed by the title of the book, the juxtaposition of the words "In Defense of and Decadent Europe." In the new

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introduction, Daniel Mahoney and Brian Anderson discuss the disenchanted conservative liberalism of Raymond Aron that set him apart. Among the topics they cover are: the challenge of ideocracy, the decadence of

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democracy, and Aron as a civic philosopher. "In Defense of Decadent Europe" combines ideological debate with economic and social analysis. Its thorough examination of Western freedom versus the Eastern

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communism of the recent past extends well beyond parochial debates into a basic vision of Western societies. The book will be compelling for historians, political scientists, economists, and philosophers.

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This is the second of Raymond Aron's classic two-volume survey of the sociological tradition - arguably the definitive work of its kind. Aron explores the work of three figures who profoundly shaped sociology as it

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entered the twentieth century: Émile Durkheim, who continued Auguste Comte's quest for a science of society and a scientific validation of morality; Vilfredo Pareto, the Italian "neo-Machiavellian" who emphasized the

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oligarchic or elitist character of all societies; and the German sociologist Max Weber, who reflected critically on the prospects for human freedom in an age marked by bureaucratization and rationalization. Aron

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presents rich portraits of these three thinkers, drawing out the enduring insights that remain in their work. At the same time he reflects critically on Durkheim's project for a science of society, Pareto's critique of

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**humanitarianism, and
Weber's tragic pessimism.
Above all the book is
remarkable for demonstrating
Aron's lifelong indebtedness
to and divergence from the
thought of Max Weber, the
sociologist par excellence, in**

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**Aron's view. This Routledge
Classics edition includes an
introduction by Daniel J.
Mahoney and Brian C.
Anderson. ? ?**

**Main Currents in Sociological
Thought: Volume 2
In Defense of Decadent**

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Europe

***Main Currents in Sociological
Thought: Montesquieu,
Comte, Marx, Tocqueville, The
sociologists and the
Revolution of 1848
Montesquieu, Comte, Marx,
Tocqueville, the sociologists***

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***and the Revolution of 1848. 1
The New Sociology of
Knowledge***

**This is the first of Raymond
Aron's magisterial two-volume
treatment of the sociological
tradition--perhaps the**

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Pierre Manent highlights Main Currents as a unique contribution to political philosophy as well as the history of sociological thought, while Daniel J. Mahoney and Brian C. Anderson provide an

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**introduction situating Main
Currents within the corpus of
Aron's work as a whole. This
work is essential reading for
philosophers, historians,
sociologists, and political
scientists.**

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Max Weber (1864-1920) is generally recognised as one of the founding fathers of modern sociology. His ideas continue to be discussed by sociologists and historians and much homage is paid to his

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contribution to knowledge. However, such is the awe which the breadth of his knowledge inspires that most general books about Weber contain summaries rather than criticism. This book is the first

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attempt to evaluate Weber's entire work in the light of historical knowledge available today and of contemporary analytic philosophy. Professor Andreski shows where Weber's true greatness lies, which of

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Weber's ideas are still valid, which need either correction or modification and which merit rejection. Andreski places Weber in his social and cultural context of the intellectual preeminence of

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German culture in the second half of the nineteenth century. He examines Weber's most famous theses on objectivity, methodological individualism, ethical neutrality; explanation versus understanding; ideal

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**types; rationalisation;
bureaucracy, charisma, power,
law and religion; as well as the
explanation of the rise of
capitalism and uniqueness of
Western civilization. Andreski
concludes by considering what**

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contemporary scholars should learn from Weber if they want to advance further. He argues that the most important lesson is that comparative study of history (including recent history) is the only method of

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giving empirical support to an examination of large-scale social processes or a general proposition about them. This book was first published in 1984.

The United States and the

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World 1945-1973

**Montesquieu, Comte, Marx,
Tocquevill . The sociologists
and the revolution of 1848
Montesquieu, Comte, Marx, De
Tocqueville: The Sociologists
and the Revolution of 1848**

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**Main Currents in Sociological
Thought Volumes One and Two
Durkheim. Pareto. Weber. Bind
2**

***This innovative new reader
on contemporary
sociological theory has a***

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Canadian emphasis. This volume unites 21 influential European and American social theorists with 13 Canadian thinkers and writers to offer a strong Canadian interpretation of

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***international theoretical
currents spanning almost 80
years. Ideally designed for
undergraduate courses as an
introduction to modern
sociological theory, the first
section masterfully***

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***introduces the major
theoretical offerings of the
20th century: structural
functionalism, symbolic
interaction, and feminist
analysis. It also profiles
themes of class conflict and***

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the state; and modernism, culture, and change. The second section is devoted to critical themes for the 21st century. This includes postmodernity and its critics; society, subjects, and

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***the self; globalization and
global consciousness; and
postcolonialism, diaspora,
citizenship, and identity.
Unique features of the book
are its provocative
presentation of 21st-century***

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themes, and the inclusion of many of today's most influential social thinkers, such as Edward Said, Stuart Hall, Jurgen Habermas, Ulrich Beck, Jean Baudrillard, and Pierre

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Bourdieu. The Canadian content includes readings from key Canadian scholars and social critics, such as Dorothy Smith, Naomi Klein, Mariana Valverde, Leo Panitch, John Porter,

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***Charles Taylor, David Lyon,
and Will Kymlicka. This
book will be an essential text
for modern sociological
theory courses offered in
sociology departments
across Canada.***

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Raymond Aron, French scholar, journalist, philosopher, sociologist, and historian, is internationally recognized as one of the great thinkers in the modern social sciences, bringing to

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***contemporary history the
insights of both philosophy
and social science. This
edition focuses on Aron's
lifelong attempt to bridge
the gap between knowledge
and action and to***

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understand the dialectical relationship between history and politics. It is an indispensable introduction to one of the most important thinkers of our century. This volume also contains an

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***introduction by Aron, which
presents an
autobiographical account of
his confrontation with many
of the most important ideas
of this century. Miriam
Bernheim Conant provides***

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*perceptive commentary as
well as a chronology of
Aron's career and works.*

*Main Currents in
Sociological Thought.
Translated by Richard
Howard & Helen Weaver*

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Politics and History

***The Dawn Of Universal
History***

Knowledge as Culture

***Main currents in
sociological thought***

Raymond Aron's classic two-

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volume study of the sociological tradition is arguably the definitive work of its kind. More than a work of reconstruction, Aron's study is, at its deepest level, an engagement with the question of modernity: What constitutes the essence of the

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modern order that, having emerged in the eighteenth century, still shapes our experience? With scrupulous fairness, Aron examines the thought and arguments of the major social thinkers in this two volume set. Volume one explores

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posited the struggle between classes and placed their faith in historical necessity. Volume two explores the work of three figures who profoundly shaped sociology as it entered the twentieth century: Emile Durkheim, who continued

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Auguste Comte's quest for a science of society and a scientific validation of morality; Vilfredo Pareto, the Italian "neo-Machiavellian" who emphasized the oligarchic or elitist character of all societies; and the German

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sociologist Max Weber, who reflected critically on the prospects for human freedom in an age marked by bureaucratization and rationalization. Both volumes of Main Currents of Sociological Thought are essential reading for

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any student of sociology, political thought and political philosophy, as well as any general reader interested in the ideas the thinkers who shaped modern social and political thought.

In this collection of essays written

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over a period of almost forty years, Raymond Aron explores the rise of nationalism in Europe through the two world wars and the subsequent disintegration of her empires. With a richness of detail and sweeping breadth of historical examples, he

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chronicles and analyzes the history of the opposite ideological extremes of Fascism and Marxism and their descent into totalitarianism via secular religiosity. Aron also examines French imperialism through the

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examples of Algeria and Indochina, as well as America's role as an "imperial republic" during and after World War II. Aron was never orthodox in his ideology; neither his republican political penchants nor his dialectical intellectual orientation

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ever gained the upper hand over his devotion to empirical reality. The result here is an intellectual history that seems less concerned about where it falls on the political spectrum than about getting it right. Contemporary Sociological Thought

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Philosophical Foundations of the
Three Sociologies (RLE Social
Theory)

Main Currents in Sociological
Thought

Bind 1

Vol. 1: Montesquieu, Comte, Marx,

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Tocqueville, the Sociologists and
the Revolution of 1848

**A little over one
hundred years after his
birth, and not quite
twenty-five years since
his death, interest in**

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the French political philosopher and sociologist Raymond Aron (1905–1983) continues to grow. Aron is now widely recognized as one of the most significant

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intellectual figures of the postwar period, whose wide-ranging reflections played a key part in preserving liberal democracy in Europe and abroad. His

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sober analyses of modern society, his trenchant critique of ideological politics and every form of totalitarianism, and his philosophical reflections on politics

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and history have given powerful support to democratic liberalism throughout the western world. Aron's work combines passion and observation,

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disinterested reflection
and love of liberty in a
way that is an imitable
model for humane and
balanced political
reflection. In this
stimulating collection

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of essays, inspired by
the centennial of Aron's
birth, a distinguished
group of North American
and European
scholars—including
Pierre Manent, Stanley

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Hoffmann, Irving Louis

Horowitz, Liah

Greenfeld, Claude

Lefort, and Aurelian

Craiutu—examine four key

aspects of Aron's

thought and work: his

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educative legacy; his reflections on other philosophers and intellectuals; his distinctive approach to international relations; and the unique character

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of his own political reflection. The result is a masterful engagement with Aron's intellectual legacy and a thoughtful coming to terms with the political

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and intellectual
substance of the
twentieth century.

Raymond Aron's 1955
masterpiece *The Opium of
the Intellectuals*, is
one of the great works

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of twentieth-century
political reflection.
Aron shows how noble
ideas can slide into the
tyranny of "secular
religion" and emphasizes
how political thought

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has the profound
responsibility of
telling the truth about
social and political
reality-in all its
mundane imperfections
and tragic complexities.

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Aron explodes the three "myths" of radical thought: the Left, the Revolution, and the Proletariat. Each of these ideas, Aron shows, are ideological,

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mystifying rather than
illuminating. He also
provides a fascinating
sociology of
intellectual life and a
powerful critique of
historical determinism

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in the classically
restrained prose for
which he is justly
famous. For this new
edition, prepared by
Daniel J. Mahoney and
Brian C. Anderson as

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part of Transaction's
ongoing "Aron Project,"
political scientist
Harvey Mansfield
provides a luminous
introduction that
underscores the

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permanent relevance of
Aron's work. The new
edition also includes as
an appendix "Fanaticism,
Prudence, and Faith," a
remarkable essay that
Aron wrote to defend

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Opium from its critics
and to explain further
his view of the proper
role of political
thinking. The book will
be of interest to all
students of political

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theory, history, and
sociology.

Max Weber's Insights and
Errors

Durkheim, Pareto, Weber

Durkheim, Pareto, Weber.

Vol. 2

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**Main currents in
sociological thought . I
I-**

The Imperial Republic based as it is on Raymond Aron's realist philosophy, is involved only indirectly or by implication in

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the disputes about moralism, revisionism, and even imperialism. Its main aim is to account for the diplomacy of the United States as it was in a special time period. Like all diplomacy, it can be explained

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only within the system of inter-state relations to which the protagonist belongs. United States diplomacy during the twenty-eight year period of 1945-73 is examined from strategic, political, and moral

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stand points were in diplomats openly declared their aim, and did they achieve it? Does the result justify accusations either of incompetence or of imperialism? Does not the reaction within the United

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States to a policy which had been a striking success now induce second thoughts about both the policy and its results? The imperial republic is trying to throw off its burden; once a missionary, it has lost the sense

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of mission; it is still capitalist, but its spoiled children no longer believe in money; it was puritan, but its cities abound in sex shops; it regards itself as scientific, yet mystical and nudist sects are common. The

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reader is not asked to endorse Aron's paradoxical interpretations, but to try to discover the reasons for any disagreement he may feel regarding differences in political judgment. People who have

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acquired the habit of thinking of the contemporary world in Manichaeian terms-in terms of the reduction of whole populations to slavery by monsters, or in terms of capitalism, imperialism, or

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revisionism- may be out raged by a book that is not concerned with grounds for outrage and in which there are neither villains nor heroes; but rather with mixed messages by decent policymakers. At the time of its

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initial publication The Times
Literary Supplement called The
Imperial Republic "an important
book"no other author does so
much." It remains so!

Montesquieu, Comte, Marx,
Tocqueville and the Sociologists

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and the Revolution of 1848
A Reader

Montesquieu. Comte. Marx.
Tocqueville. The Sociologists
and the Revolution of 1848.
Bind 1

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Thought: Durkheim, Pareto,
Weber

Montesquieu, Comte, Marx,
Tocqueville, and the Sociologists
and the Revolution of 1848