

ABSTRACT

The thesis, conceived as a theoretical study, deals with Max Weber's contribution to the issues of rationality and societal rationalization, its profound outcome apparent through a Weberist inspiration imprinted in contemporary historical sociology.

One of the most significant and frequently cited sociologists of the classical era is presented in eight chapters. Owing to the extraordinary area of competencies having extended to those of a historian, lawyer and economist, Weber bestowed the science of sociology with an interdisciplinary character. Contemporary historical sociology continuously benefits from the inexhaustible source of inspiration found in the interdisciplinary approach thus meriting further development in sociology.

This theoretical study aims to convey information about Weber as an explorer across multiple areas:

Weber views science as a component of a more general process of intellectualization and rationalization, crucial for the process of disenchantment of the world, evoking a new approach to the world, i.e. toward social reality.

Social science methodology created by Weber absorbs the influence of German historicism and Neo-Kantianism. Weber intended to create a methodology which should contribute to inter-subjectively controlled cognizance in the field of spiritual science.

Weber clarifies roots of reason, i.e. rationality, in his sociology of religion by laying out economic and social phenomenons in contrast to religious phenomenons.

According to Weber, protestantism is a concept most critical for the rationality of modern society; it is viewed as a religious movement which namely in the territory of the Occident, the „West,“ had a crucial impact on the evolvement of European civilization within the context of capitalism, bureaucracy, or the development of western music. The escalating rationality of thinking and behaviour had a decisive effect on the development of modern civilization.

Weber influenced numerous paradigms which shaped up in the 20th century /Parson's structural functionalism, interpretative sociology, and even Schulze's phenomenology/.

A considerable number of Weber's continuators /D. Bell, G. Ritzer, P. Berger, S. N. Eisenstadt, K. Jaspers, among other/ who appeared with their comparative works in the 20th and 21st centuries, incited new stimuli to serve the recognition of modern society.