

Read Free The Protestant Ethic And Spirit Of Capitalism Max Weber Pdf For Free

[The Protestant Ethic and the Spirit of Capitalism](#) [The Protestant Ethic and the Spirit of Sport](#) [An Anxious Age](#) [The Protestant Ethic and the Spirit of Capitalism](#) [The Religious Ethic and Mercantile Spirit in Early Modern China](#) [Calvinism and the Capitalist Spirit](#) [The Romantic Ethic and the Spirit of Modern Consumerism](#) [The Catholic Ethic and the Spirit of Capitalism](#) [Pessimism](#) [The Protestant Ethic and the Spirit of Punishment](#) [The Nones To Overcome Oneself](#) [Weber's Protestant Ethic](#) [The Hacker Ethic](#) [The Vodou Ethic and the Spirit of Communism](#) [Wounds of the Spirit](#) [50 Prosperity Classics](#) [The Spirit of the Soil](#) [The Routledge Guidebook to Weber's Protestant Ethic and the Spirit of Capitalism](#) [Damnation and Deviance](#) [The Holy Spirit and Ethics in Paul](#) [The Protestant Ethic Debate](#) [The Protestant Ethic and the Spirit of Capitalism](#) [Civilization](#) [The Protestant Ethic and the Spirit Capitalism](#) [The Catholic Ethic and the Spirit of Community](#) [Quakers, Business and Corporate Responsibility](#) [Ethics in the Age of the Spirit](#) [Max Weber's Politics of Civil Society](#) [Pessimism](#) [Weber, Passion and Profits](#) [Spirituality, Corporate Culture, and American Business](#) [The Protestant Ethic and the Spirit of Capitalism](#) [The Capitalist Spirit](#) [The Protestant Ethic and Spirit of Tolerance](#) [Mafia Business](#) [Max Weber and 'The Protestant Ethic'](#) [The Cambridge Companion to Benjamin Franklin](#) [The New Left](#)

By the early twenty-first century, Americans had embraced a holistic vision of work, that one's job should be imbued with meaning and purpose, that business should serve not only stockholders but also the common good, and that, for many, should attend to the "spiritual" health of individuals and society alike. While many voices celebrate efforts to introduce "spirituality in the workplace" as a recent innovation that holds the potential to positively transform business and the American workplace, James Dennis LoRusso argues that workplace spirituality is in fact more closely aligned with neoliberal ideologies that serve the interests of private wealth and undermine the power of working people. LoRusso traces how this new moral language of business emerged as part of the larger shift away from the post-New Deal welfare state towards today's global market-oriented social order. Building on other studies that emphasize the link between American religious conservatism and the rise of global capitalism, LoRusso shows how progressive "spirituality" remains a vital part of this story as well. Drawing on cultural history as well as case studies from New York City and San Francisco of businesses and leading advocates of workplace spirituality, this book argues that religion reveals much about work, corporate culture, and business in contemporary America. THE PROTESTANT ETHIC AND THE SPIRIT OF CAPITALISM is considered a founding text in economic capitalism, economic sociology and sociology in general. In the book, Weber wrote that capitalism in Europe evolved when the Protestant ethic influenced large numbers of people to engage in work in the secular world, developing their own enterprises and engaging in trade and the accumulation of wealth for investment. In other words, the Protestant work ethic was a force behind a mass action that influenced the development of capitalism. This book is not a detailed study of Protestantism but rather an introduction into Weber's studies of interaction between moral ideas and economics. He argues convincingly about the American ethics and ideas that have so positively influenced the development of capitalistic financial prosperity, and thereby, both the personal and common good. Translated by leading sociologist Talcott Parsons, this was the first and still remains the seminal translation of Weber's main work. We live in a profoundly spiritual age, but not in any good way. Huge swaths of American culture are driven by manic spiritual anxiety and relentless supernatural worry. Radicals and traditionalists, liberals and conservatives, together with politicians, artists, environmentalists, followers of food fads, and the chattering classes of television commentators: America is filled with people frantically seeking confirmation of their own essential goodness. We are a nation desperate to stand of the side of morality--to know that we are righteous and dwell in the light. In *An Anxious Age*, Joseph Bottum offers an account of modern America, presented as a morality tale formed by a collision of spiritual disturbances. And the cause, he claims, is the most significant and least noticed historical fact of the last fifty years: the collapse of the mainline Protestant churches that were the source of social consensus and cultural unity. Our dangerous spiritual anxieties, broken loose from the churches that once contained them, now madden everything in American life. Updating *The Protestant Ethic and the Spirit of Capitalism*, Max Weber's sociological classic, *An Anxious Age* undertakes two case studies of contemporary social classes adrift in a nation without the religious understandings that gave them meaning. Looking at the college-educated elite he calls "the Poster Children," Bottum sees the post-Protestant heirs of the old mainline Protestant domination of culture: dutiful descendants who claim the high social position of their Christian ancestors even while they reject their ancestors' Christianity. Turning to the Swallows of Capistrano, the Catholics formed by the pontificate of John Paul II, Bottum evaluates the early victories--and later defeats--of the attempt to substitute Catholicism for the dying mainline voice in public life. Sweeping across American intellectual and cultural history, *An Anxious Age* traces the course of national religion and warns about the strange angels and even stranger demons with which we now wrestle. Insightful and contrarian, wise and unexpected, *An Anxious Age* ranks among the great modern accounts of American culture. Pessimism claims an impressive following--from Rousseau, Schopenhauer, and Nietzsche, to Freud, Camus, and Foucault. Yet "pessimist" remains a term of abuse--an accusation of a bad attitude--or the diagnosis of an unhappy psychological state. Pessimism is thought of as an exclusively negative stance that inevitably leads to resignation or despair. Even when pessimism looks like utter truth, we are told that it makes the worst of a bad situation. Bad for the individual, worse for the species--who would actually counsel pessimism? Joshua Foa Dienstag does. In *Pessimism*, he challenges the received wisdom about pessimism, arguing that there is an unrecognized yet coherent and vibrant pessimistic philosophical tradition. More than that, he argues that pessimistic thought may provide a critically needed alternative to the increasingly untenable progressivist ideas that have dominated thinking about politics throughout the modern period. Laying out powerful grounds for pessimism's claim that progress is not an enduring feature of human history, Dienstag argues that political theory must begin from this predicament. He persuasively shows that pessimism has been--and can again be--an energizing and even liberating philosophy, an ethic of radical possibility and not just a criticism of faith. The goal--of both the pessimistic spirit and of this fascinating account of pessimism--is not to depress us, but to edify us about our condition and to fortify us for life in a disordered and disenchanting universe. Starting where Max Weber's *The Protestant Ethic and the Spirit of Capitalism* left off, John E. Tropman develops the idea that there is another religious-based ethic permeating society, a Catholic ethic. Where Weber proposed that a Protestant ethic supported the development of capitalism, Tropman argues that there is a Catholic ethic as well, and that it is more caring and community-oriented. Weber's notion of the Protestant ethic has become widely accepted, but until Tropman's work, beginning in the mid-1980s, there had been no discussion of another, religious-based ethic. He suggests that if the Protestant ethic is an "achievement" ethic, the Catholic ethic is a "helping" one. Tropman outlines a Catholic ethic that is distinctive in its sympathy and outreach toward the poor, and in its emphasis on family and community over economic success. This book fully explores the Catholic ethic and its differing focus by using both historical and survey research. It also points to the existence of other religious-based ethics. This clearly written book, employing the tools of both sociology and religious thought, will appeal to a wide audience, including students and scholars in disciplines informed by the influence of religion on politics and on social and economic behavior. Max Weber's *The Protestant Ethic and the Spirit of Capitalism* is one of the best-known and most enduring texts of classical sociology, continually inspirational and widely read by both scholars and students. In an insightful interpretation, Jack Barbalet discloses that Weber's work is not simply about the cultural origins of capitalism but an allegory concerning the Germany of his day. Situating *The Protestant Ethic* in the development of Weber's prior and subsequent writing, Barbalet traces changes in his understanding of key concepts including 'calling' and 'rationality'. In a close analysis of the ethical underpinnings of the capitalist spirit and of the institutional structure of capitalism, Barbalet identifies continuities between Weber and the eighteenth-century founder of economic science, Adam Smith, as well as Weber's contemporary, the American

firebrand Thorstein Veblen. Finally, by considering Weber's investigation of Judaism and capitalism, important aspects of his account of Protestantism and capitalism are revealed. Any vision of capitalism's future prospects must take into account the powerful cultural influence Catholicism has exercised throughout the world. The Church had for generations been reluctant to come to terms with capitalism, but, as Michael Novak argues in this important book, a hundred-year-long debate within the Church has yielded a richer and more humane vision of capitalism than that described in Max Weber's classic *The Protestant Ethic and the Spirit of Capitalism*. Novak notes that the influential Catholic intellectuals who, early in this century saw through Weber's eyes an economic system marked by ruthless individualism and cold calculation had misread the reality. For, as history has shown, the lived experience of capitalism has depended to a far greater extent than they had realized on a culture characterized by opportunity, cooperative effort, social initiative, creativity, and invention. Drawing on the major works of modern Papal thought, Novak demonstrates how the Catholic tradition has come to reflect this richer interpretation of capitalist culture. In 1891, Pope Leo XIII condemned socialism as a futile system, but also severely criticized existing market systems. In 1991, John Paul II surprised many by conditionally proposing "a business economy, a market economy, or simply free economy" as a model for Eastern Europe and the Third World. Novak notes that as early as 1963, this future Pope had signaled his commitment to liberty. Later, as Archbishop of Krakow, he stressed the "creative subjectivity" of workers, made by God in His image as co-creators. Now, as Pope, he calls for economic institutions worthy of a creative people, and for political and cultural reforms attuned to a new "human ecology" of family and work. Novak offers an original and penetrating conception of social justice, rescuing it as a personal virtue necessary for social activism. Since Pius XI made this idea canonical in 1931, the term has been rejected by the Right as an oxymoron and misused by the Left as a party platform. Novak applies this newly formulated notion of social justice to the urgent worldwide problems of ethnicity, race, and poverty. His fresh rethinking of the Catholic ethic comes just in time to challenge citizens in those two large and historically Catholic regions, Eastern Europe and Latin America, now taking their first steps as market economies, as well as those of us in the West seeking a realistic moral vision. This bold work confronts the spirit of punishment that permeates our culture and its deleterious effects on today's penal system and society at large. Rooted in experiences of prison reality, the book sets forth an original theory about the theological roots of our current punitive ethos and offers a creative antidote informed by a commitment to restorative justice. Snyder shows that the spirit of punishment in our culture is rooted in and reinforced by popular Christian misunderstandings of human nature and God's grace. These misunderstandings include two consequential errors: the absence of any notion of "creation grace" and an understanding of "redemption grace" couched exclusively in individualistic, internalized, and nonhistorical terms. In both cases the social-historical dimensions of grace necessary for holistic redemption are ignored. These theological distortions, coupled with a prevailing cultural context that divides people between "them" and "us"-the most virulent form of which is racism-make a spirit of punishment inevitable. Snyder finds clues for a different understanding of humanity and God in responses to crime categorized as "restorative justice". These alternative perspectives seek redemption not only for the perpetrator but also for the victims of crime and the larger community. They also recognize all persons as "graced," no matter what their actions may have been. Drawing on these clues, Snyder initiates fresh ways of thinking about the traditional theological concepts of covenant, incarnation, and trinity as foundations for a restorative approach to justice. He also challenges religious communities to understand God's good news in ways that offer hope for a transformed world. *The Protestant Ethic and the Spirit of Punishment* is an eye-opening work with profound implications for contemporary social life. The German sociologist Max Weber is considered to be one of the founding fathers of sociology, and ranks among the most influential writers of the 20th-century. His most famous book, *The Protestant Ethic and the Spirit of Capitalism*, is a masterpiece of sociological analysis whose power is based on the construction of a rigorous, and intricately interlinked, piece of argumentation. Weber's object was to examine the relationship between the development of capitalism and the different religious ideologies of Europe. While many other scholars focused on the material and instrumental causes of capitalism's emergence, Weber sought to demonstrate that different religious beliefs in fact played a significant role. In order to do this, he employed his analytical skills to understand the relationship between capitalism and religious ideology, carefully considering how far Protestant and secular capitalist ethics overlapped, and to what extent they mirrored each other. One crucial element of Weber's work was his consideration the degree to which cultural values acted as implicit or hidden reasons reinforcing capitalist ethics and behavior - an investigation that he based on teasing out the 'arguments' that underpin capitalism. Incisive and insightful, Weber's analysis continues to resonate with scholars today. The popular success of *The Secret* has helped many people discover a subject of writing that seems new but in fact stretches back more than a century. *50 Prosperity Classics* covers many of the great writings on wealth, abundance, philanthropy, and success, encompassing works from Andrew Carnegie, Richard Branson, Bill Gates, Peter Lynch, and more. The Calvinist view that man is predestined to be among the elect or the damned has profoundly influenced not only our views of criminals and deviants, but also the theoretical basis of correctional methods and psychotherapeutic techniques. In this provocative and original volume, Mordechai Rotenberg examines the impact of Protestant doctrine on Western theories of deviance. He explores the inherent contradiction between Protestant ethics, with its view of human nature as predestinated, and the "people-changing" sciences. Rotenberg presents empirical studies that show how people's tendency to label themselves and others as deviant can be predicted on the basis of their exposure to Western socialization. He contrasts alienating individuals, the result of competitiveness and exaggerated independence fostered by socialization in Protestant societies, to the reciprocal individualism of Hassidic, Japanese, and other non-Western cultures. Examining the Protestant "bias" of Western behavioral sciences, Rotenberg examines modern theories of deviance and proposes alternative models. He compares traditional past-oriented insight therapy, grounded in Calvinist methods of introspection, self-torment, and conversion, with Hassidic notions of redemption and salvation. "Rotenberg provides important historical and sociological insights into the intellectual origins of modern theories of deviance. His argument that Western behavioral science retains a Calvinist view of humanity will force most scholars to examine anew the assumptions and foundations of their own theories."--Gerald N. Grob, Rutgers University "A highly original work, which should be of great interest to anyone concerned with relevant behavior. It shows how macro-definitions in a society tend to lead people to think about themselves and their ills in certain ways--and thus to deviate in certain ways."--Richard A. Cloward, co-author, *Regulating the Poor: The Functions of Public Welfare* This book is an in-depth interpretation of Max Weber as a political theorist of civil society. On the one hand, it reads Weber's ideas from the perspective of modern political thought, rather than the modern social sciences; on the other, it offers a liberal assessment of this complex political thinker without attempting to apologize for his shortcomings. Through a fresh reading of Weber's religious, epistemological and political writings, the book shows Weber's concern with public citizenship in a modern mass democracy and civil society as its cultivating ground. Kim argues Weber's political thought, thus recast, was deeply informed by Kant, Hegel, Nietzsche and other German political thinkers and also reveals an affinity to the liberal-republican tradition best represented by Mill and Tocqueville. Kim has effectively resuscitated Weber as a political thinker for our time in which civic virtues and civil society have once again become one of the dominant issues. Volker Rabens answers the question of how, according to the apostle Paul, the Holy Spirit enables religious-ethical life. In the first part of the book, the author discusses the established view that the Spirit is a material substance which transforms people ontologically by virtue of its physical nature. In order to assess this "Stoic" reading of Paul, the author examines all the passages from the Hebrew Bible, early Judaism, Hellenism and Paul that have been put forward in support of this concept of ethical enabling. He concludes that there is no textual evidence in early Judaism or Paul that the Spirit was conceived as a material substance. Furthermore, none of these or any of the Graeco-Roman writings show that ethical living derives from the transformation of the "substance" of the person that is imbued with a physical Spirit. The second part of the study offers a fresh approach to the ethical work of the Spirit which is based on a relational concept of Paul's theology. Rabens argues that it is primarily through initiating and sustaining an intimate relationship with God the Father, Jesus Christ, and with the community of faith that the Spirit transforms and empowers people for ethical living. The author establishes this thesis on the basis of an exegetical study of a variety of passages from the Pauline corpus. In addition, he demonstrates that Paul lived in a context in which this dynamic of ethical empowering was part of the religious framework of various Jewish groups. *The Romantic Ethic and the Spirit of Modern Consumerism* was first published by Basil Blackwell of Oxford in 1987. A paperback edition appeared two years later, while in the following five years it was reprinted four times. However although the intervening years have seen the appearance of Italian, Portuguese, Slovenian and Chinese editions, no copies have been

available in English since 1998. This Alcuin Academic edition has therefore been published in order to fill this gap, and more specifically to meet the needs of those academics and students who have contacted me over the past six or seven years in search of an English-language version of the book. Naturally I have considered writing a revised edition (which indeed some critics, as well as a few friends, have suggested is long overdue). -- Amazon.com. Steven Overman explores the concordant values of the Protestant ethic, capitalism, and sport by applying German scholar Max Weber's seminal thesis. Weber demonstrated a relationship between the Protestant ethic and a form of economic behavior he labeled the *calling* of capitalism. You may be a hacker and not even know it. Being a hacker has nothing to do with cyberterrorism, and it doesn't even necessarily relate to the open-source movement. Being a hacker has more to do with your underlying assumptions about stress, time management, work, and play. It's about harmonizing the rhythms of your creative work with the rhythms of the rest of your life so that they amplify each other. It is a fundamentally new work ethic that is revolutionizing the way business is being done around the world. Without hackers there would be no universal access to e-mail, no Internet, no World Wide Web, but the hacker ethic has spread far beyond the world of computers. It is a mind-set, a philosophy, based on the values of play, passion, sharing, and creativity, that has the potential to enhance every individual's and company's productivity and competitiveness. Now there is a greater need than ever for entrepreneurial versatility of the sort that has made hackers the most important innovators of our day. Pekka Himanen shows how we all can make use of this ongoing transformation in the way we approach our working lives. From the bestselling author of *The Ascent of Money and The Square and the Tower* "A dazzling history of Western ideas." —The Economist "Mr. Ferguson tells his story with characteristic verve and an eye for the felicitous phrase." —Wall Street Journal "[W]ritten with vitality and verve . . . a tour de force." —Boston Globe Western civilization's rise to global dominance is the single most important historical phenomenon of the past five centuries. How did the West overtake its Eastern rivals? And has the zenith of Western power now passed? Acclaimed historian Niall Ferguson argues that beginning in the fifteenth century, the West developed six powerful new concepts, or "killer applications"—competition, science, the rule of law, modern medicine, consumerism, and the work ethic—that the Rest lacked, allowing it to surge past all other competitors. Yet now, Ferguson shows how the Rest have downloaded the killer apps the West once monopolized, while the West has literally lost faith in itself. Chronicling the rise and fall of empires alongside clashes (and fusions) of civilizations, *Civilization: The West and the Rest* recasts world history with force and wit. Boldly argued and teeming with memorable characters, this is Ferguson at his very best. Max Weber's celebrated thesis, which explores the relationship between Protestant work ethic and the emergence of capitalist enterprise, is presented here inclusive of his lengthy notes. In coining the phrase 'Protestant work ethic', Weber demonstrates a series of parallels between certain Protestant denominations and the modern business. The veneration of hard work, discipline, and carefulness with money birthed a culture that led over generations to the establishment of capitalism; with enough workers sharing in these beliefs, entrepreneurs were able to create large businesses that could consistently deliver a profit. Using examples such as Martin Luther and Calvinist doctrines, Weber demonstrates how ideas of the virtues of diligence were placed parallel with God and morality. By working hard, every man was contributing to a better world and society, in the name of the Lord. However, Weber asserts that over time the religious connotations behind capitalist enterprise largely disappeared; the famous writings of Benjamin Franklin are cited as example, whereby notions of diligence were expressed eloquently but no longer cited God and holy virtue. Though controversial, Weber's work remains much-consulted by sociologists. The notion that Protestantism contributed to or accelerated the development of capitalism is popular in the modern day. Max Weber and *The Protestant Ethic: Twin Histories* presents an entirely new portrait of Max Weber, one of the most prestigious social theorists in recent history, using his most famous work, *The Protestant Ethic and the "Spirit" of Capitalism*, as its central point of reference. It offers an intellectual biography of Weber framed along historical lines - something which has never been done before. It re-evaluates *The Protestant Ethic* — a text surprisingly neglected by scholars — supplying a missing intellectual and chronological centre to Weber's life and work. Peter Ghosh suggests that *The Protestant Ethic* is the link which unites the earlier (pre-1900) and later (post-1910) phases of his career. He offers a series of fresh perspectives on Weber's thought in various areas — charisma, capitalism, law, politics, rationality, bourgeois life, and (not least) Weber's unusual religious thinking, which was 'remote from god' yet based on close dialogue with Christian theology. This approach produces a convincing view of Max Weber as a whole; while previously the sheer breadth of his intellectual interests has caused him to be read in a fragmentary way according to a series of specialized viewpoints, this volume seeks to put him back together again as a real individual. Originally published in 1987, Colin Campbell's classic treatise on the sociology of consumption has become one of the most widely cited texts in sociology, anthropology, cultural studies, and the history of ideas. In the thirty years since its publication, *The Romantic Ethic and the Spirit of Modern Consumerism* has lost none of its impact. If anything, the growing commodification of society, the increased attention to consumer studies and marketing, and the ever-proliferating range of purchasable goods and services have made Campbell's rereading of Weber more urgent still. As Campbell uncovers how and why a consumer-oriented society emerged from a Europe that once embodied Weber's Protestant ethic, he delivers a rich theorization of the modern logics and values structuring consumer behavior. This new edition, featuring an extended Introduction from the author and an Afterword from researcher Karin M. Ekström, makes clear how this foundational work aligns with contemporary theory in cultural sociology, while also serving as major influence on consumer studies. Comprehensive and accessible, this Companion addresses several well-known themes in the study of Franklin and his writings, while also showing Franklin in conversation with his British and European counterparts in science, philosophy, and social theory. Specially commissioned chapters, written by scholars well-known in their respective fields, examine Franklin's writings and his life with a new sophistication, placing Franklin in his cultural milieu while revealing the complexities of his intellectual, literary, social, and political views. Individual chapters take up several traditional topics, such as Franklin and the American dream, Franklin and capitalism, and Franklin's views of American national character. Other chapters delve into Franklin's library and his philosophical views on morality, religion, science, and the Enlightenment and explore his continuing influence in American culture. This Companion will be essential reading for students and scholars of American literature, history and culture. Why did modern capitalism not arise in late imperial China? One famous answer comes from Max Weber, whose *The Protestant Ethic and the Spirit of Capitalism* gave a canonical analysis of religious and cultural factors in early modern European economic development. In *The Religions of China*, Weber contended that China lacked the crucial religious impetus to capitalist growth that Protestantism gave Europe. The preeminent historian Ying-shih Yü offers a magisterial examination of religious and cultural influences in the development of China's early modern economy, both complement and counterpoint to Weber's inquiry. *The Religious Ethic and Mercantile Spirit in Early Modern China* investigates how evolving forms of Buddhism, Confucianism, and Daoism created and promulgated their own concepts of the work ethic from the late seventh century into the Qing dynasty. The book traces how religious leaders developed the spiritual significance of labor and how merchants adopted this religious work ethic, raising their status in Chinese society. However, Yü argues, China's early modern mercantile spirit was restricted by the imperial bureaucratic priority on social order. He challenges Marxists who championed China's "sprouts of capitalism" during the fifteenth through eighteenth centuries as well as other modern scholars who credit Confucianism with producing dramatic economic growth in East Asian countries. Yü rejects the premise that China needed an early capitalist stage of development; moreover, the East Asian capitalism that flourished in the later half of the twentieth century was essentially part of the spread of global capitalism. Now available in English translation, this landmark work has been greatly influential among scholars in East Asia since its publication in Chinese in 1987. Using a variant of structuration theory, what Paul C. Mocombe calls phenomenological structuralism, this work explores and highlights how the African religion of Vodou and its ethic gave rise to the Haitian spirit of communism and the "counter-plantation system" (Jean Casimir's term) in the provinces and mountains of Haiti. In *Wounds of the Spirit*, Traci West employs first person accounts—from slave narratives to contemporary interviews to Tina Turner's autobiography—to document a historical legacy of violence against black women in the United States. West, a black feminist Christian ethicist, situates spiritual matters within a discussion of the psycho-social impact of intimate assault against African American women. Distinctive for its treatment of the role of the church in response to violence against African American women, the book identifies specific social mechanisms which contribute to the reproduction of intimate violence. West insists that cultural beliefs as well as institutional practices must be altered if we are to combat the reproduction of violence, and suggests methods of resistance which can be utilized by victim-survivors, those in the helping professions, and the church. Interrogating the dynamics of black women's experiences of emotional

and spiritual trauma through the diverse disciplines of psychology, sociology, and theology, this important work will be of interest and practical use to those in women's studies, African American studies, Christian ethics, feminist and womanist theology, women's health, family counseling, and pastoral care. Elizabeth A. Kaye specializes in communications as part of her coaching and consulting practice. She has edited Requirements for Certification since the 2000-01 edition. Pessimism claims an impressive following--from Rousseau, Schopenhauer, and Nietzsche, to Freud, Camus, and Foucault. Yet "pessimist" remains a term of abuse--an accusation of a bad attitude--or the diagnosis of an unhappy psychological state. Pessimism is thought of as an exclusively negative stance that inevitably leads to resignation or despair. Even when pessimism looks like utter truth, we are told that it makes the worst of a bad situation. Bad for the individual, worse for the species--who would actually counsel pessimism? Joshua Foa Dienstag does. In *Pessimism*, he challenges the received wisdom about pessimism, arguing that there is an unrecognized yet coherent and vibrant pessimistic philosophical tradition. More than that, he argues that pessimistic thought may provide a critically needed alternative to the increasingly untenable progressivist ideas that have dominated thinking about politics throughout the modern period. Laying out powerful grounds for pessimism's claim that progress is not an enduring feature of human history, Dienstag argues that political theory must begin from this predicament. He persuasively shows that pessimism has been--and can again be--an energizing and even liberating philosophy, an ethic of radical possibility and not just a criticism of faith. The goal--of both the pessimistic spirit and of this fascinating account of pessimism--is not to depress us, but to edify us about our condition and to fortify us for life in a disordered and disenchanted universe. In *The Nones: Where They Came From, Who They Are, and Where They Are Going*, Ryan P. Burge details a comprehensive picture of an increasingly significant group--Americans who say they have no religious affiliation. The growth of the nones in American society has been dramatic. In 1972, just 5 percent of Americans claimed "no religion" on the General Social Survey. In 2018, that number rose to 23.7 percent, making the nones as numerous as both evangelical Protestants and Roman Catholics. Every indication is that the nones will be the largest religious group in the United States in the next decade. Burge illustrates his precise but accessible descriptions with charts and graphs drawn from over a dozen carefully curated datasets, some tracking changes in American religion over a long period of time, others large enough to allow a statistical deep dive on subgroups such as atheists and agnostics. Burge also draws on data that tracks how individuals move in and out of religion over time, helping readers understand what type of people become nones and what factors lead an individual to return to religion. *The Nones* gives readers a nuanced, accurate, and meaningful picture of the growing number of Americans who say they have no religious affiliation. Burge explains how this rise happened, who the nones are, and what they mean for the future of American religion. What causes us as a people of faith to think and act the way we think and act? Are we motivated by whatever is most practical, by a particular understanding of Scripture, by the influence of the culture around us, or by something more profound? On the premise that Pentecostalism does have much to contribute to the study of ethics, this book explores how one group, the American Assemblies of God, has wrestled with issues of racism, women in ministry, and Christian involvement in war. In the process, readers are invited to examine the connection--or disconnect--between what we believe and how we live out our faith. For the first time in 70 years, a new translation of Max Weber's classic *The Protestant Ethic and the Spirit of Capitalism*--one of the seminal works in sociology-- published in September 2001. Translator Stephen Kalberg is an internationally acclaimed Weberian scholar, and in this new translation he offers a precise and nuanced rendering that captures both Weber's style and the unusual subtlety of his descriptions and causal arguments. Weber's original italicization, highlighting major themes, has been restored, and Kalberg has standardized Weber's terminology to better facilitate understanding of the various twists and turns in his complex lines of reasoning. Weber's compelling work remains influential for these reasons: it explores the continuing debate regarding the origins and legacy of modern capitalism in the West; it helps the reader understand today's global economic development; and it plumbs the deep cultural forces that affect contemporary work life and the workplace in the United States and Europe. This new edition/translation also includes a glossary; Weber's 1906 essay, "The Protestant Sects and the Spirit of Capitalism"; and Weber's masterful prefatory remarks to his *Collected Essays in the Sociology of Religion*, in which he defines the uniqueness of Western societies and asks what "ideas and interests" combined to create modern Western rationalism. A reassessment of the debate surrounding Weber's classic work *Protestant Ethic and the Spirit of Capitalism*. In this second edition of *The Spirit of the Soil: Agriculture and Environmental Ethics*, Paul B. Thompson reviews four worldviews that shape competing visions for agriculture. Productionists have sought increasing yields--to make two seeds grow where only one grew before--while traditional visions of good farming have stressed stewardship. These traditional visions have been challenged by two more worldviews: a call for a total cost accounting for farming and an advocacy for a holistic perspective. Thompson argues that an environmentally defensible systems approach must draw upon all four worldviews, recognizing their flaws and synthesizing their strengths in a new vision of sustainable agriculture. This classic 1995 study has been thoroughly revised and significantly expanded in its second edition with up-to-date examples of agriculture's impact on the environment. These include extensive discussions of new pesticides and the effects of animal agriculture on climate and other areas of the environment. In addition, a new final chapter discusses sustainability, which has become a dominant idea within environmental studies and agrarian political philosophy. Examines Jesuit techniques of self-formation, confessional practices, and the relationships between spiritual directors and their subjects that were folded into a dynamic that shaped new concepts of self and fueled the global Catholic missionary movement. This book explores how the distinctive "Quaker" approach to responsible business is based on honesty, truth and integrity. It analyzes how networks, family and succession are at its heart, and how much this approach offers to current debates on corporate social responsibility, as well as to managers and practitioners in an increasingly complex business world. The contributions in this volume assess the factors that explain the success and prosperity of many Quaker businesses throughout the eighteenth and nineteenth centuries, discussing the lessons learned from their disappearance from prominence. By drawing upon examples that illustrate the Quaker ethic, it also considers what so-called "Quakernomics" can contribute to contemporary responsible business theory and practice. This volume brings together a team of scholars to discuss whether capitalism is moral. Berger and his colleagues challenge what they see as an uniformed and simplistic repudiation of capitalism on the part of many religious thinkers in the West. The contributors want more attention to be given to the creation of wealth, as against a simpleminded, socialist emphasis on the redistribution of wealth. David Novak offers a Jewish analysis of economics and justice; Michael Novak explores the development of Christian economic thinking; George Weigel examines recent Roman Catholic thinking on the subject. Other contributors include Richard John Neuhaus and Walter Block. ISBN 1-55815-112-5: \$18.95.